

Way of Life

Encyclopedia

of the

Bible & Christianity

Based on the King James Bible and written from an
uncompromising, Bible-believing position.

By David W. Cloud

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By David W. Cloud

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WAY OF LIFE LITERATURE

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DEDICATED TO

Dr. Bruce Lackey (1934-1988), who as a Pastor and as the Dean of Tennessee Temple Bible School, helped a generation of preachers to understand and love the Word of God. No man helped me more in this most essential area of life. Though he read his beloved Greek New Testament (Received Text) every day, he never caused his students or his congregation to question the God-honored Old English Bible. He was a Bible teacher, not a Bible critic.

MY SOLE CONSOLATION

They tell me my Bible's outdated, that its teachings are no longer true;
God's just an ethereal spirit who cares nothing for me or for you.

They tell me that all men are brothers, and they laugh at the need of rebirth,
They talk of a coming new kingdom that's evolving right here on the earth.

They scoff at the Birth of my Saviour; He was only a man, so they say;
His life was the perfect example, what we follow as He leads the way.

They altered each creed in my Bible; each doctrine they've ripped to a shred;
They say I've no need for Salvation, and that Christ did not rise from the dead.

I listen, but all they tell me makes me cling to my Bible the more:
For nowhere but in its sacred pages is the comfort I've sought o'er and o'er.

No, this book is my sole consolation; I believe it is holy and true;
I'll cling to its teachings forever, for I've faith in its Author--don't you?

- Copied from the Keystone Baptist

Why Do You Need the Way of Life Bible Encyclopedia?

The *Way of Life Encyclopedia of the Bible & Christianity* is unique. It is based upon the King James Bible and is written from a dispensational, Baptist perspective. The studies are thorough, practical, devotional, and designed to be used by preachers, teachers, and homeschoolers, as well as to provide a Bible-institute level education to the diligent Bible student.

We make no apology for believing that the Bible is the divinely-inspired Word of God in every detail and that the King James Version is an accurate translation of the preserved Word of God, which is the Greek Received and Hebrew Masoretic texts. In an hour in which the black and white of truth and error is exchanged for the gray of uncertainty and relativism, it is our desire that the reader not find the slightest hint of doubt in this volume.

1. You need it to find the meaning of the words in the Bible. If you don't understand the meaning of the words of the Bible, you don't understand the Bible. An effectual Bible student must have a good dictionary handy and must take the time to look up every word he doesn't understand. During a recent conference, I asked people to raise their hands if they knew the meaning of the word "mystery" in the Bible, and only a few people could raise their hands.

2. You need it to understand out-of-use words and phrases from the King James Bible. Most Bible dictionaries do not define these words. (Examples are Abusers of Themselves with Mankind, Blood Guiltiness, Conversation, Die the Death, Nephew, Set Them At One, Superfluity of Naughtiness, Taken with the Manner.)

3. You need it to do topical studies, to study doctrine. Practically every doctrine of the Bible can be researched with this Encyclopedia. There is an extensive system of topical cross references. The student can study the full range of a Bible topic by following the suggested cross references from entry to entry. For example, consider the cross references listed after the entry on CHURCH -- See Apostle, Baptism - Immersion, Baptism - Infant, Baptist, Church Discipline, Deacon, Diotrephes, Footwashing, Lord's Supper, Missionary, Ordination, Pastor, Separation, Timothy, Unity. And the following cross references are listed after the entry on SIN -- Adam, Carnal, Concupiscence, Fall, Fault, Filthiness, Flesh, Froward, Gospel, Grace, Heart, Impenitence, Impudent, Iniquity,

Jesting, Natural Man, Old Man, Perverse, Presumptuous, Pride, Rebellion, Repentance, Stiffhearted, Stubborn, Transgression, Trespass, Unclean, Ungodly, Superfluity of Naughtiness, Unrighteous, Vile, Winketh, World.

4. You need it to study extra-biblical Christian terms. There are many words that we hear at church and in Christian circles that are not Bible words and are not in most Bible dictionaries but they can be found in the *Way of Life Encyclopedia*. (Examples are Apostate, Catechism, Christmas, Denomination, Faith Promise, and Rapture.)

5. You need it to study various issues relating to morality and practical Christian living. (Examples are Adultery, Capital Punishment, Child Training, Cremation, Dancing, Divorce, Employment, Home, Homosexuality, Modesty, Pacifism, Polygamy, Wine.)

6. You need it to study Old Testament types of Christ. (Examples are Ark, Day of Atonement, Boaz, Brass Serpent, Cain, Candlestick, Coat, High Priest, Joseph, Melchizedek, Offerings, Passover, Tabernacle.)

7. You need it to find the meaning of Bible customs and ancient culture. (Examples are Agriculture, Calendar, Camel, Cosmetics, Idolatry, Military, Money, Music, Olive, Phylactery, Weights and Measures, Witchcraft.)

8. You need it to study Bible Prophecy. The Encyclopedia contains the equivalent of an entire Bible Institute course on prophecy. (Examples are Allegorical, Antichrist, Covenant, Daniel, Day of the Lord, Dispensationalism, Double Fulfillment, Gog, Great Tribulation, Kingdom of God, Judgment, Revelation, Second Coming, Seventy Weeks.)

9. You need it to study proper names in the Bible. An extensive list of Bible names is included with definitions and key references. (Examples are Aaron, Benjamin, Cain, Gamaliel, Joshua, Lot, Mesopotamia.)

10. You need it to study Bible places and geography. (Examples are Caesarea, Ephesus, Euphrates, Hazor, Jordan River, Merom.)

11. You need it to do research into the Christian denominations and movements. The history, doctrinal position, and present status of major denominations and movements are included. (Examples are Anglican, Assemblies of God, Brethren,

Pentecostal-Charismatic Movement, Eastern Orthodoxy, Episcopal, Evangelical, Fundamentalism, Lutheran, Mennonite, Methodist, Presbyterian, and World Council of Churches.)

12. You need it to do research into cults and false groups and to examine prominent false doctrines. (Examples are Adam, Annihilation, Christ's Deity, Christian Science, Daniel, Eternal Security, Inspiration, Jehovah's Witnesses, Jonah, Modernism, Mormonism, Moses, Neo-orthodoxy, Red Sea, Roman Catholic Church, Sabbath, Seventh-day Adventism, Soul Sleep, Tongues Speaking, Unitarian.)

13. You need it to study church polity. The Encyclopedia is a practical manual for church leaders and missionaries. (See, for example, the studies on Apostle, Baptism, Church Discipline, Deacon, Evangelism, Footwashing, Lord's Supper, Ordination, and Pastor.)

14. You need it to study church history. Many entries relating to church history are included.

(Examples are Catabaptist, Inquisition, Manichean, Paulicians, Pedobaptism, Protestant, and Roman Catholic Church.)

15. You need it to do research into the subject of Bible versions. This Encyclopedia is a virtual handbook on Bible Versions. (See, for example, Apocrypha, Bible Versions, Erasmus, Masoretic Text, Preservation of Scripture, Received Text.)

16. You need it for preaching and teaching. The doctrinal material in this Encyclopedia is presented in a practical manner with outlines that can be used for teaching and preaching. They can be used in the pulpit, Sunday Schools, Bible Colleges and Institutes, home schools, family devotions, prisons and jails, nursing homes, etc. (Consider, for example, the outline for the study on ANGELS: I. Do Angels Exist? II. What is the Origin of Angels? III. Divisions of Angels into Good and Evil. IV. What Are Angels Like? V. How Many Angels Are There? VI. What Do Angels Do? VII. What Can Christians Learn from Angels? VIII. The Angels Associated with the Seven Churches in Revelation 2-3.

Abbreviations

Biblical Books

Ge.	Genesis
Ex.	Exodus
Le.	Leviticus
Nu.	Numbers
De.	Deuteronomy
Jos.	Joshua
Ju.	Judges
Ru.	Ruth
1 Sa.	1 Samuel
2 Sa.	2 Samuel
1 Ki.	1 Kings
2 Ki.	2 Kings
1 Ch.	1 Chronicles
2 Ch.	2 Chronicles
Ezr.	Ezra
Ne.	Nehemiah
Es.	Esther
Job	Job
Ps.	Psalms
Pr.	Proverbs
Ec.	Ecclesiastes
Song	Song of Solomon
Is.	Isaiah
Je.	Jeremiah
La.	Lamentations
Eze.	Ezekiel
Da.	Daniel
Ho.	Hosea
Joel	Joel
Am.	Amos
Ob.	Obadiah
Jon.	Jonah
Mi.	Micah
Na.	Naham
Hab.	Habakkuk
Zep.	Zephaniah
Hag.	Haggai
Ze.	Zechariah
Mal.	Malachi
Mt.	Matthew
Mk.	Mark
Lk.	Luke
Jn.	John
Ac.	Acts
Ro.	Romans
1 Co.	1 Corinthians
2 Co.	2 Corinthians
Ga.	Galatians
Ep.	Ephesians
Ph.	Philippians
Col.	Colossians
1 Th.	1 Thessalonians
2 Th.	2 Thessalonians

Biblical Books - continued

2 Ti.	2 Timothy
Tit.	Titus
Phile.	Philemon
He.	Hebrews
Ja.	James
1 Pe.	1 Peter
2 Pe.	2 Peter
1 Jn.	1 John
2 Jn.	2 John
3 Jn.	3 John
Jude	Jude
Re.	Revelation

Bible Versions

ERV	English Revised Version (1881)
KJV	King James Version (1611)
LB	Living Bible (1971)
NASV	New American Standard Bible (1973)
NEB	New English Bible (1970)
NIV	New International Version (1978)
NRSV	New Revised Standard Version (1989)
RSV	Revised Standard Version (1952)
TEV	Today's English Version (1976)

Miscellaneous

AELC	Association of Evangelical Lutheran Churches
AG	Assemblies of God
JW	Jehovah's Witnesses
N.T.	New Testament
O.T.	Old Testament
P.C.	Presbyterian Church-USA
RCC	Roman Catholic Church
SDA	Seventh-day Adventism
TR	Textus Receptus (Received Text)
UMC	United Methodist Church
W-H	Westcott-Hort Text

Abbreviations - Reference Volumes -

The following volumes have been referenced often in this Encyclopedia. See Bibliography at end of the Encyclopedia for a fuller listing of materials:

(20TH-CENTURY)—Douglas, J.D., ed. *New 20th-Century Encyclopedia of Religious Knowledge*. 2nd ed. Grand Rapids: Baker Book House, 1991.

(ANALYTICAL)—*The New Analytical Bible and Dictionary of the Bible*. Chicago: John A. Dickson Publishing Co., 1973.

(BARNES)—Barnes, Albert, *Notes on the Old and New Testament*. Grand Rapids: Baker Book House, reprinted from the 1884-5 edition published by Blackie & Sons.

(BERRY)—Berry, George Ricker. *Interlinear Greek-English New Testament*. Grand Rapids: Baker Book House, 1981.

(CLOW)—Clow, W.M. *The Book of Bible Knowledge*. Iowa Falls, Iowa: World Bible Publishers, nd.

(COMPACT)—*New Compact Bible Dictionary*. Grand Rapids: Zondervan Publishing Company, 1973.

(CONCISE)—*Concise Bible Dictionary*. Facsimile. Addison: Bible Truth Publishers.

(CRUDEN'S)—Eadie, John. ed. *Cruden's Concordance to the Bible*. Gordonsville: Dugan Publishers, 1985.

(DUGAN)—*Dugan's Topical Reference Bible*. Gordonsville, Tenn.: Dugan Publishers, 1985.

(FAMOUS)—Thompson, David W. *A Dictionary of Famous Places*. Nashville: Abingdon Press, 1965.

(HANDBOOK)—Mead, Frank S. *Handbook of Denominations in the United States*. 9th ed. Nashville: Abingdon Press, 1990.

(HODGKIN)—Hodgkin, A.A. *Christ in All the Scriptures*. Grand Rapids: Baker Book House, 1976.

(INTERLINEAR)—Green, Jay P. ed. *The Interlinear Bible*. Grand Rapids: Baker Book House, 1983.

(JACKSON)—Jackson, Bill. *Christian's Guide to Roman Catholicism*. Louisville: Colonial Baptist Press, 1988.

(MACLAREN)—Maclaren, Alexander. *Expositions of Holy Scripture*. Grand Rapids: Baker Book House, reprint, nd.

(MATTHEW HENRY)—Henry, Matthew. *Matthew Henry's Commentary on the Whole Bible*. 1706 Facsimile. FacMcLean: MacDonald Publishing Company.

(NEWS)—Otten, Herman. ed. *Christian News Encyclopedia*. Washington: Missourian Publishing Company, 1982.

(PENTECOSTAL)—Burgess, Stanley and Gary McGee. *Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids: Zondervan Publishing House, 1988.

(PEOPLE'S)—*The People's Bible Encyclopedia*. Chicago: The People's Publication Society, 1910.

(PICTORIAL)—Tenney, Merrill, ed. *The Zondervan Pictorial Encyclopedia of the Bible*. Grand Rapids: Zondervan Publishing House, 1978.

(REVELL)—*The Revell Bible Dictionary*. New York: Wynwood Press, 1990.

(RWP)—*Robertson's Word Pictures*.

(SCOFIELD)—Scofield, C.I., ed. *The Scofield Study Bible*. New York: Oxford University Press, 1909.

(SCOTT)—Scott, Walter. *Bible Handbook*. London: G. Morrish, nd.

(SMITH)—Smith, William, ed. *A Dictionary of the Bible*. World Bible Publishers, nd.

(STRONG)—Strong, James. *Strong's Exhaustive Concordance*. Grand Rapids: Baker Book House, 1984.

(POTTS)—Potts, Cyrus A. *Dictionary of Bible Proper Names*. Addison, IL: Bible Truth Publishers, 1981.

(TOPICAL)—Hitchcock, Roswell D. et al. *The Topical Reference Bible*. Gordonsville: Dugan Publishers, 1985.

(TREASURY)—Torrey, R.A., ed. *The Treasury of Scripture Knowledge*. 27th ed. Westwood: Fleming H. Revell Company, nd.

(VINE)—Vine, W.E., et al. *An Expository Dictionary of Biblical Words*. Nashville: Thomas Nelson Publishers, 1985.

(WEBSTER)—Webster, Noah. *American Dictionary of the English Language*. 1828 Facsimile. San Francisco: Foundation for American Christian Education, 1983.

(WILLMINGTON)—Willmington, H.L. *Willmington's Guide to the Bible*. Wheaton: Tyndale House, 1984.

(WORD STUDIES)—Wilson, William. *Old Testament Word Studies*. Grand Rapids: Kregel Publications, 1980.

(YOUNG)—Young, Robert. *Analytical Concordance to the Holy Bible* (Robert Young)

(ZODHIATES)—Zodhiates, Spiros. *Hebrew-Greek Key Study Bible*. Chattanooga: AMG Publishers, 1985.

-A-

AARON (enlightened). The older son of Amram and Jochabed, of the tribe of Levi. He was born during the captivity in Egypt (Ex. 6:16-27). His younger brother was Moses; his sister, Miriam (Nu. 26:59). Aaron was appointed by God to be the spokesman for Moses (Ex. 4:14-16; 7:19; 17:9-13). While Moses was on Mt. Sinai, Aaron made a golden calf for the people to worship (Ex. 32:2-5). Later he was made the first high priest of the nation Israel and served in that office until he died at the age of 123, after his priestly robes and office were given to his son Eleazar (Nu. 20:23-28; 33:39). [See also High Priest.]

AARONITES. The priestly descendants of Aaron (1 Ch. 12:27).

AARON'S ROD. The staff carried by Aaron. It was used to witness of God's power before Pharaoh (Ex. 7:9-12, 15). In the wilderness it budded as a sign to rebellious Israel of God's approval upon Aaron and Moses (Nu. 17:1-10). It was placed in the ark of the covenant (He. 9:4).

AB (a father). Fifth month of the Jewish sacred calendar, corresponding to parts of July and August (Ezr. 7:9). The hot season (Potts). [See Calendar.]

ABADDON (complete destruction). The angel of the bottomless pit (Re. 9:11).

ABASE. (1) Lowly; humble (2 Sa. 6:22; 2 Co. 10:1). (2) Inferior; dishonorable (Job 30:8; Ac. 17:5). (3) The opposite of nobility; lowly in social standing (1 Co. 1:28). This Greek word (*agenes*) is defined by Strong as "without kin, i.e. (of unknown descent, and by implication) ignoble." [See Humble, Pride.]

ABATE. To lower, depress, diminish, weaken the force of anything (Le. 27:18).

ABAGTHA (great, happy). Es. 1:10.

ABANA (steadfastness). 2 Ki. 5:12.

ABARIM (passengers). Nu. 27:12.

ABBA (father, daddy, an endearing family term). The Lord Jesus called God the Father "Abba" (Mk. 14:36). True Christians also can call God "Abba" because of our family relationship through Jesus Christ (Ro. 8:15; Ga. 4:6). [See Adoption.]

ABDA (servant). 1 Ki. 4:6.

ABDEEL (servant of God). Je. 36:26.

ABDI (servant of Jehovah). 1 Ch. 6:44; 2 Ch. 29:12; Ezr. 10:26.

ABDIEL (servant of God). 1 Ch. 5:15.

ABDON (servile). Ju. 12:13-15; 1 Ch. 8:23; 1 Ch. 8:30; 9:35-36; 2 Ch. 34:20; Jos. 21:30.

ABEDNEGO (servant of expedition, servant of light). The Babylonian name given to one of Daniel's friends who was put in the fiery furnace (Da. 1:7; 3:12-30). His Hebrew name was Azariah, meaning "God has helped."

ABEL (breath). The second child of Adam and Eve. Abel was killed by his brother Cain (Ge. 4:1-10). Abel's offering was accepted by God (He. 11:4). Abel was a prophet (Lk. 11:50; 1:70; Ac. 3:21), which tells us that he received revelation from God. Ever since the Fall, God has been speaking to mankind about salvation because He is not willing that any perish (1 Ti. 2:3-5; 2 Pe. 3:9). (1) Abel followed God's Word rather than his own thinking. (2) Abel approached God through blood and death. Hebrews 12:24 tells us that Abel's offering pictured Christ. It is the death and blood of the Lord Jesus Christ that takes away our sin. The wages of sin is death (Ro. 6:23), and only by blood can sin be atoned (He. 9:22). Therefore, both death and blood were required for our salvation. (3) Abel approached God with a substitute. God's salvation is through substitution. Christ took our punishment; we take his righteousness (Is. 53; 2 Co. 5:21). (4) Abel approached God by faith, not by works (He. 11:4). Compare Ephesians 2:8-9; Romans 4:3-7; 11:6; Titus 3:5. (5) Abel repented of his sin before God. Abel acknowledged his guilt and unworthiness by bringing a sacrifice that depicted the suffering of another in his place. Abel acknowledged God's curse upon himself and the world. He acknowledged that man's sin must be punished and it can only be cleansed by the blood of Jesus Christ. [See Atonement, Blood, Cain, Gospel, Grace, Prophecy, Repentance.]

ABEL (a meadow). A prefix often used with names of places.

ABEL-BATH-MAACHAH (meadow of the house of Maacah). A town of northern Palestine (2 Sa. 20:15; 1 Ki. 15:20).

ABEL-CHERAMIM (meadow of vineyards). A town east of the Jordan river (Ju. 11:33).

ABEL-MAIM (place of the waters). Ju. 7:22.

ABEL-MEHOLAH (meadow of dancing). Ju. 7:22; 1 Ki. 19:16.

ABEL-MIZRAIM (place of thorns). Nu. 33:49.

(meadow of acacias). It is called Shittim (Nu. 25:1; 33:49; Jos. 2:1; Mi. 6:5).

ABEZ (white). Jos. 19:20.

ABHOR. To detest; to hate; to loathe. The two Hebrew words most commonly translated "abhor" are *gahgal* (Le. 26:30) and *tahgav* (De. 7:26; Ps. 5:6). *Gahgal* is

ABI - ABOMINATION OF DESOLATION

also translated “lothed” (Je. 14:19) and “vilely cast away” (2 Sa. 1:21). *Tahgav* is also translated “abominable” (Ps. 14:1; 53:1; Eze. 16:52). “Abhor” is only used two times in the N.T. (Ro. 2:22; 12:9).

ABI (father). 2 Ki. 28:2.

ABIA (the Lord a father, worshiper of the Lord). Mt. 1:7.

ABIAH (Jehovah his father). 1 Sa. 8:2; 1 Ch. 6:28; 1 Ch. 2:24; 1 Ch. 7:8.

ABIALBON (father of strength). 2 Sa. 23:31; 1 Ch. 11:32 (called Abiel here).

ABIASAPH (the gatherer). Ex. 6:16, 18, 21, 24; 1 Ch. 6:23.

ABIATHAR (abundance). 1 Sa. 22:20-23; 15:24; 1 Ch. 15:11-12; 1 Ki. 1:17-19; 2:26,35.

ABIB (ears of corn). The first month of the Jewish year (Ex. 13:4). It was later named Nisan (Ne. 2:1; Es. 3:7). [See Calendar.]

ABIDA (wise). Ge. 25:4; 1 Ch. 1:33.

ABIDAN (father of the judge). Nu. 1:11; 2:22; 10:24.

ABIDE. (1) To remain; to reside; to wait for (Ge. 19:2; 22:5; 29:19). (2) That which remains (Nu. 31:23). (3) To hold out; to endure (2 Ch. 32:10; Je. 10:10).

ABIEL (strength). 1 Sa. 9:1; 14:51; 1 Ch. 8:33; 9:39; 1 Ch. 11:32.

ABIEZER (helper). Jos. 17:2; Ju. 6:34; 1 Ch. 7:18; 2 Sa. 23:27; 1 Ch. 27:12.

ABIGAIL (maker of joy). Abigail became David's wife after the death of her first husband, Nabal (1 Sa. 25:3-44; 30:5, 18; 2 Sa. 2:2).

ABIHAIL (mighty). Nu. 3:35.

ABIHU (God is father). One of Aaron's four sons (Ex. 6:23; 24:1; 28:1). He and his brother Nadab were killed for refusing to obey God's instructions concerning worship (Le. 10:1-7). [See Strange Fire.]

ABIHUD (father of renown). 1 Ch. 8:3.

ABIMAEL (father of Mael). Ge. 10:28; 1 Ch. 1:22.

ABIMELECH (father of the king). (1) A Philistine king (Ge. 20:1-18; 21:22-34; 26:1-33). (2) A son of Gideon (Ju. 9:1-57). (3) A priest (1 Ch. 18:16; 24:6).

ABINADAB (princely). (1) A man of Kirjath-jearim (1 Sa. 7:1-2; 2 Sa. 6:3; 1 Ch. 13:7). (2) Brother of David (1 Sa. 16:8; 17:13). (3) Son of Saul (1 Sa. 31:2). (4) Father of Ben-Abinadab (1 Ki. 4:11).

ABINOAM (gracious). Ju. 4:6; 5:12.

ABIRAM (high). (1) Brother of Dathan (Nu. 16; 26:9-10). (2) Son of Hiel (Jos. 6:26; 1 Ki. 16:34).

ABISHAG (cause of error). 1 Ki. 1:1-4; 2:13-25.

ABISHAI (gift-maker). 1 Sa. 26:5-9; 2 Sa. 16:9; 19:21; 20:6; 1 Ch. 2:16; 18:12-13.

ABISHUA (of happiness). (1) A Benjamite (1 Ch. 8:4). (2) Son of Phinehas (1 Ch. 6:4-5,50; Ezr. 7:5).

ABISHUR (upright). 1 Ch. 2:28-29.

ABITAL (protection). 2 Sa. 3:4; 1 Ch. 3:3.

ABITUB (goodness). 1 Ch. 8:8-11.

ABIUD (the honor of a father). Mt. 1:13.

ABJECT. Outcast (Ps. 35:15).

ABNER (light-maker). Commander of King Saul's armies (1 Sa. 14:51; 17:55-58; 2 Sa. 2:8, 12-32; 3:6-39; 1 Ki. 2:5).

ABOMINATION. (1) Something hated; an object of disgust; detestable (Ge. 43:32; Pr. 6:16; Is. 1:13; Lk. 16:15). The O.T. law lists two types of abominations: ceremonial and moral. Certain things were to be abominable to Israel, and certain things were said to be abominations to God. Leviticus chapter 11 contains a list of dietary laws denoting certain animals which were ceremonially unclean. These were to be an abomination unto Israel (Le. 11:10, 11, 12, 13, 20, 41, 42) for the purpose of separating God's people from the nations (Le. 11:47). Things which are abominations to God are homosexuality (Le. 18:22; 20:13); occultic practices (De. 18:9-12); men and women wearing apparel which pertains to the opposite sex (De. 22:5); prostitution (De. 23:17-18); a divorcee returning to her first husband after remarrying (De. 24:4); unjust business practices (De. 24:13-16); pride, lying, shedding innocent blood, wicked imaginations, false witness, sowing discord (Pr. 6:16-19); the wicked (Pr. 15:8); the way of the wicked (Pr. 15:9); the thoughts of the wicked (Pr. 15:26); the sacrifice of the wicked (Pr. 21:27); the prayer of the wicked (Pr. 28:9). While the ceremonial abominations have been done away in Christ (Col. 2:11-14), the moral abominations remain in effect. The things called abominations to God in the law are moral issues which have not changed with the giving of the Gospel. God's hatred of these things is based upon His holy nature. (2) An idol is called an abomination because false worship is hated by God (Je. 13:27; 32:34; Eze. 11:21). (3) The apostate whore of Revelation 17 is called “the mother of harlots and abominations” (Re. 17:5). (4) No abominable thing shall enter into the Holy City (Re. 21:27). [See Babylon, Divorce, Harlot, Idolatry, Modesty, Pride, Sin, Sodomy, Strange, Strange Fire, Witchcraft.]

ABOMINATION OF DESOLATION. The term Jesus used to describe the Antichrist spoken of by Daniel the prophet (Mt. 24:15; Da. 8:9-12; 9:27; 11:31; 12:11). Daniel foretold of one who would arise and persecute the Israelites. He also said this evil one would take away Israel's sacrifices and would place in the temple an

abominable thing to desecrate it. The Lord Jesus said this is yet future and will occur during the Great Tribulation just prior to His Second Coming to earth. The Antichrist will set himself up as god and will cause men to worship an idol of himself (2 Th. 2:3-4; Re. 13). It seems this will be the abomination which will cause the temple to be desecrated. In 168 B.C. a man named Antiochus Epiphanes destroyed many thousands of Jews and profaned the temple in Jerusalem by sacrificing a pig—an animal unclean by the standards of the Mosaic law. He also erected an altar to Jupiter in the Jewish temple. A great massacre followed, and the people fled the city. True temple worship was abandoned for three years while the temple was used as a place of idolatry and blasphemy. This was all a preview of the coming of the future Antichrist. Antiochus Epiphanes did not completely fulfill Daniel's prophecies any more than the earthquakes and wars of today fulfill the prophecies of the troubles which will shake the world during the Great Tribulation foretold in Matthew 24 and Revelation. Jesus said these events will not be fulfilled until just prior to His return from heaven (Mt. 24:29-30). [See Antichrist, Double Fulfillment, Great Tribulation, Prophecy, Seventy Weeks.]

ABORTION. The destruction of children in the womb. Abortion is wrong for the following reasons: (1) Man is created in God's image and is not an animal (Ge. 1:26). (2) God is in control of conception (Genesis 20:18; 29:31; 30:22). (3) God forms the child in the womb (Psalm 139:13-16). (4) God forbids man to shed innocent blood (De. 19:10-13; 2 Kings 21:16). (5) The unborn is not a "fetus"; it is called a "child" and an "infant" in the Bible (Ge. 25:22; Job 3:16). (6) God's law requires punishment if an unborn child is harmed (Ex. 21:22-23). The Bible teaches that the unborn child does not belong to the mother; it belongs to the Creator. The infant in a woman's womb is a separate body and a separate life.

ABOVE MEASURE. [See Measure.]

ABRAHAM (father of a multitude). The man God chose to become the father of the nation Israel and the father of the promised Messiah or Saviour, Jesus Christ (Ge. 12:50; Mt. 1:1). Abraham's name was "Abram" at first, meaning exalted father, and God changed it to "Abraham," meaning father of a multitude (Ge. 17:5). Abraham is mentioned more than 300 times in the Bible. He is the father of all believers (Ro. 4:11). Heaven is called "Abraham's bosom" (Luke 16:22). God created the nation Israel through Abraham to accomplish three things: (1) To give the Scriptures to the world (Ro. 3:1-2). (2) To give the Saviour to the world (Ro. 9:4-5). Jesus said that salvation is of the Jews (John 4:22). (3) To establish God's eternal kingdom through Jesus Christ, Abraham's Seed (Is.

9:6-7). [See Ur,]

ABRAHAMIC COVENANT. [See Covenant.]

ABRAHAM'S BOSOM. It is the place of paradise where Old Testament saints rested after death (Lk. 16:22-23). In dispensational theology, it is generally believed that Jesus went to Abraham's bosom after death and took the Old Testament believers to heaven. [See Abraham, Heaven, Millennium, Paradise.]

ABRAM (exalted father). Abraham's original name. [See Abraham.]

ABROAD. (1) Beyond the limits of a certain area; outside of (Ge. 10:18; Ex. 5:12; De. 23:12). (2) To reach out; to stretch forth; to spread over (Ex. 9:29; 40:19).

ABSALOM (peacemaker). David's third son (2 Sa. 3:3). Absalom rebelled against David and tried to take away the kingdom (2 Sa. 13-19).

ABUSERS OF THEMSELVES WITH MANKIND. This phrase in 1 Co. 6:9 refers to homosexuality. The Greek word literally means "to lie with, or to cohabit with, a male." Matthew Henry, exemplifying the common interpretation of this term in earlier centuries, identified "abusers of themselves with mankind" with sodomy. [See Effeminate, Fornication, Sodomy.]

ACCAD (fortress). Ge. 10:10.

ACCEPT. Receive; endure (Le. 26:43).

ACCEPTABLE. (1) Pleasing; gratifying; agreeable; worthy of approval (De. 33:24; Ro. 12:1; 1 Pe. 2:20). (2) Suitable; proper (Is. 49:8; 58:5; 2 Co. 6:2).

ACCEPTATION. Acceptance; the state of being acceptable (1 Ti. 1:15; 4:9).

ACCO (compressed). Ju. 1:31; Ac. 21:7.

ACCORDINGLY. In an appropriate and becoming manner; correspondingly; suitably (Is. 59:18).

ACCURSED. To be cursed of God (De. 21:23; Jos. 6:17-18; Ro. 9:3; 1 Co. 12:3; Ga. 1:8-9).

ACCUSTOMED. Being familiar by use; habituated (Je. 13:23).

ACELDAMA (field of blood). A field south of Jerusalem where Judas committed suicide which was purchased by the priests with his thirty pieces of silver (Mt. 27:3-10; Ac. 1:18-19). Zechariah prophesied of this (Ze. 11:12-13).

ACHAIA. One of the two provinces of Greece as divided by the Romans. Macedonia was the northern area of Greece; Achaia was the southern, including the tip point of land jutting out into the Mediterranean sea. Corinth was the capital city of Achaia and was the center of much of the dramatic adventures of Paul in Greece (Ac. 18:12-16) (Famous Bible Places).

ACHAICUS - ADAM

ACHAICUS (one belonging to Achaia). 1 Co. 16:17.

ACHAN (he that troubles). The Jew who was stoned for stealing some gold, silver, and expensive Babylonian cloth in disobedience to God's command (Jos. 6:18; 7:1-26; De. 7:26; 23:9).

ACHAR (disorder, tumult). 1 Ch. 2:7.

ACHAZ (he took, possessor). Mt. 1:9.

ACHBOR (a mouse). Ge. 36:38; 1 Ch. 1:49; 2 Ki. 22:12,14; Je. 36:12.

ACHIM (wise, sensible). Mt. 1:14.

ACHISH (serpent charmer). The king of Gath (1 Sa. 21:10-15; 27:1-12; 29:1-11).

ACHMETHA (summer house). Ezr. 6:2.

ACHOR (trouble). Jos. 7:24-26; 15:7; Ho. 2:15.

ACHSAH (anklet). Caleb's daughter (Jos. 15:16-19; Ju. 1:12-15).

ACHSHAPH (enchantment). Jos. 12:20; 19:25.

ACHZIB (of firmness, liar). Jos. 15:44.

ACQUAINTED WITH. Familiar with; accustomed to (Ps. 139:3; Is. 53:3).

ADADAH (ornament of ornament, festival). Jos. 15:22.

ADAH (beauty). (1) A wife of Lamech (Ge. 4:19-23). (2) A wife of Esau (Ge. 36:2-4).

ADAHIAH (Jehovah hath adorned). 2 Ki. 22:1; 1 Ch. 6:41, 42; 1 Ch. 8:21; Ezr. 10:29, 39; 2 Ch. 23:1; Ne. 11:5; 1 Ch. 9:12.

ADALIA (brave, strong). Es. 9:8.

ADAM (red). The first man (Ge. 2-3). N.T. references: Ro. 5:14; 1 Co. 15:22, 45; 1 Ti. 2:13. It is clear that the Apostles considered Adam to be a historical man, not merely a symbolic figure. "Adam is probably so called either from the red earth of which he was formed, or from the blush or flesh-tint of the human countenance" (Treasury).

Were Adam and Eve Historical Figures?

Probably the majority of teachers in the various mainstream Protestant denominations today reject the historicity of Adam and Eve. For example, a 2001 issue of the *War Cry*, a magazine published by the Salvation Army, contained an interview with Russell Stannard, an Anglican preacher and a professor of physics. The following excerpt from this interview illustrates the widespread apostasy of our time:

Question: How did the universe begin?

Answer: '...the big bang marked not only the coming into existence of the contents of the universe, but also the coming into existence of space and the coming into existence of time.'

Question: Was there a God who used the 'big bang' to create?

Answer: 'There is no time before the big bang so there is no God before the big bang. . . . What is responsible for our existence, what is keeping us in existence? And the religious answer is the Ground of all Being—that which we call God.'

Question: Was there a real Adam and Eve?

Answer: 'The Adam and Eve story was never meant to be a scientific account of our physical origins. It is purely concerned with timeless spiritual truths like, for example, Eve being made from the rib taken out of Adam's side. All this means is that man is not complete without woman and woman is not complete without man. . . . It is not talking about how women physically came into being.'

Question: Is it true to say that humans can go to heaven but animals can't because they don't have a spirit?

Answer: 'In the light of evolution I think the distinction is more blurred than that, and that just as we have had an evolution of our physical selves, we perhaps ought to be thinking in terms of a parallel evolution of our spiritual selves. By this I mean that our very primitive ancestors were concerned with little more than basic survival—sex, food, shelter.'

The following are the reasons why we know that this thinking is wrong and that Adam and Eve were historical people:

1. *To deny Adam and Eve as historical figures is to deny the Bible.* Adam and Eve are mentioned 34 times in the Bible. Adam and Eve are mentioned in at least four books of the Old Testament (Ge. 2-4; De. 32:8; 1 Ch. 1:1; and Job 31:33) and in five books of the New Testament (Lk. 3:38; Ro. 5:12,14; 1 Co. 11:3; 15:22; 1 Co. 15:45; 1 Ti. 2:13-14; and Jude 14). No one who believes the Bible is the infallible Word of God can doubt that Adam and Eve were created as the first human beings by a special act of God.

2. *The first five chapters of the Bible is written as history;* there is nothing in the record to indicate that it is to be interpreted non-literally, as poetic or symbolic. When the Bible uses symbolism, it plainly distinguishes that it is such, and it gives the key for interpreting the symbols. We see this in Revelation, for example. In chapter 17 John describes a woman sitting on a beast, and he plainly tells us that this is a mystery and he gives the interpretation of the symbolic language in the passage itself (vv. 7-18). Genesis 1-5, though, is written as history. Ge. 5:5 says that Adam lived 930 years and then died! If Adam only represented mankind, what happened to mankind after Adam died?

3. *If Adam and Eve were not historical figures, the fall is a myth and redemption through the cross of Christ is nonsense.* See Romans 5:12-19.

4. *To deny the historicity of Adam is to deny Jesus Christ.* Christ's genealogy is traced from Adam (Lk.

3:23-38). Further, the N.T. makes a direct comparison between Christ and Adam (Ro. 5:17; 1 Co. 15:22, 45).

5. *The chief motive for denying the historicity of Adam is the challenge of science and the theory of evolution, but the Bible and evolution are in direct contradiction.* Let me list five of the plain Bible statements which directly contradict the theories of evolution. (1) Genesis says God created the world and everything in it in six literal “morning and evening” days. To read “eons” of time into the six days of creation is to turn language on its head and to make the Bible incapable of being dogmatically interpreted. If the Bible does not mean what it says, there is no way to know what it does mean. (2) Genesis says all creation was made in a mature state to reproduce after its kind. The statement “after their kind” is found nine times in Genesis chapter one. This is precisely what we observe in the world. Dogs reproduce dogs and frogs reproduce frogs and birds reproduce birds and peanuts reproduce peanuts. This is biblical, but it is strictly contrary to what evolution requires. (3) Genesis says man and animals were distinctly different creations. The animals were made to reproduce after their kind, but man was made in the image of God and made a living soul. Man has a spiritual aspect which no animal has. The animals were made to relate to man and to provide his enjoyment and needs. Man was made to relate to God, to fellowship with, serve, worship, and glorify Him. John Leslie wisely noted, “Now, if it has been found impossible—a question which I have put from time to time, but which still waits an answer—if it has been found impossible to change one species of bird into another species of bird, or one kind of animal into another kind of animal, how much more impossible would it have been to have changed an animal into a man? Or if, in other words, the blood or life of one species of animal is so radically different from the blood or life of another kind of animal, how much greater must the difference be between the blood of an animal and that of a man?” (4) Genesis says the world was created perfect, then fell under sin and God’s curse. This is consistent with everything we can observe. Everything is winding down. Everything is proceeding from order to chaos. Everything is corrupting. Evolution would require the exact opposite. (5) Genesis says everything was created to fulfill God’s purposes, the world and everything in it, as well as the planetary universe. Teleology is the study of final causes, of the purposes of nature. It is a fascinating study, because regardless of how minutely one studies the creation, one is struck with a sense of wonder at the brilliant purpose behind every detail. Study the eye, the ear, the leaf, the atom, light, sound, air—everywhere you find purpose and design. That is what one would expect if God created the world precisely as the Bible says He did, but it is not

what we would find if evolution were true. If the latter were true we would find incredible chaos and happenstance and haphazardness. We would have a world filled with monsters and unpredictable madness, part one thing and part another, a fish becoming a bird, a frog becoming a rat, a lizard becoming a bird, partially formed beaks which do not yet have a purpose, partially formed feet, partially formed wings, partially formed eyes, partially formed brains. We would have no fixed absolutes from which and with which to work. We would have no atomic clock because the atom would not be stable. We would have no sure guide across the trackless oceans because the heavenly bodies would be in fluctuation. Praise the Lord that evolution is a lie and the Bible is true.

Adam as a Type of Christ

The following study is by Dr. Bruce Lackey: Adam was *the figure (tipos) of him that was to come* (Ro. 5:14). As such, several comparisons and contrasts are made in Romans chapter 5. (1) His act affected the world (5:12). 2 Co. 5:19, *God was in Christ, reconciling the world unto himself.* (2) The gift which came by Christ is much more than the penalty which came by Adam (5:15). (3) Adam’s one sin brought judgment, but Christ brought justification for many offences (5:16). (4) By Adam’s sin, death reigned over us; by Christ’s grace and righteousness, we reign (5:17). (5) One act of both Adam and Christ was imputed to all people (5:17-18). These comparisons and contrasts would naturally encourage us to seek others from the Genesis record.

The Comparisons between Adam and Christ. (1) A unique beginning: Adam, from the dust (Ge. 2:7); Christ, from the Holy Spirit through a virgin mother (Lk. 1:27, 35), humanly speaking, of course. As God, He had no beginning (Mic. 5:2). (2) Adam was given dominion over all the earth (Ge. 1:26-28). Christ will have it when He returns (Is. 9:6-7). (3) Adam and his bride were to be fruitful (Ge. 1:28). Likewise, Christ and His bride (Ro. 7:4). (4) Adam was to subdue all the earth (Ge. 1:28). Christ will do the same (1 Co. 15:24). (5) God gave Adam work to do (Ge. 2:15). The Father sent Christ to do a specific job (Jn. 3:17). (6) God commissioned Adam to *keep* the garden (Ge. 2:15). Christ kept all of those whom the Father gave Him (Jn. 17:12). (7) God commanded Adam (Ge. 2:16). The Father obviously did likewise, to Christ, since He said *I do nothing of myself; but as my Father hath taught me, I speak these things* (Jn. 8:28).

God made a wife for Adam (Ge. 2:18-25). Christ also has one wife, the church (Ep. 5:25-33). (8) Adam was exceptionally wise, naming all the creatures (Ge. 2:19-20); Christ is more so (Col. 2:3). (9) Adam was wounded so his bride could be formed (Ge. 2:21-22). Because of Christ’s wounds (Is. 53:5), we can become

ADAMAH - ADORAIM

His bride. (10) Adam's wife was deceived into sin (1 Ti. 2:14). Likewise, Christ's bride has a deceitful heart (Je. 17:9). (11) Adam evidently sinned deliberately, according to the implication in 1 Timothy 2:14. Christ deliberately took upon Himself our sins (1 Pe. 2:24). (12) It was because of the woman that Adam sinned (Ge. 3:6). It was because of us that Christ became sin (2 Co. 5:21). (13) Adam's sin brought sorrow to him (Ge. 3:17). Because He took our sins, Christ was a man of sorrows (Is. 53:3). (14) Adam's sins resulted in separation from God (Ge. 3:23-24). When He became sin for us, there was a separation between the Son and the Father (Mt. 27:46). (15) Adam's name was given to his wife (Ge. 5:2), so, Christ's name has been given to us (1 Pe. 4:16). (16) Adam's likeness was imparted to his son (Ge. 5:30); so, believers will be conformed to the image of Christ (Ro. 8:29).

The Contrasts between Adam and Christ: (1) Adam had the image of God (Ge. 1:26-27), but all the fullness of the Godhead dwelled in Christ, bodily (Col. 2:9). (2) Adam came to a paradise, an earth without sin (Ge. 2:8). Christ came to an exceedingly sinful earth. (3) While Adam was asleep, his bride was formed (Ge. 2:21-22). The Lamb's bride was formed by His death (Ep. 5:25). (4) After his sin, Adam hid from God (Ge. 3:8). After He became sin, Christ presented Himself to God (He. 9:12-14). (5) Adam blamed Eve for his sin (Ge. 3:12), but Christ *his own self* took our sins upon his body on the cross (1 Pe. 2:24). (6) Adam's sin brought a curse to the ground (Ge. 3:17). Christ's sacrifice for sin made it possible for the curse to be removed (Is. 35). (7) An innocent animal had to be slain for Adam (implied in the *coats of skins*, Ge. 3:21), but Christ became the innocent Lamb of God for us (2 Co. 5:21). (8) Adam's life ended (Ge. 5:5), but Christ lives forever (Re. 1:18). [For a study on the inspiration of the book of Genesis, see Inspiration.] [See Apostasy, Apostate, Bible, Evolution, Heresy, Inspiration, Jonah, Modernism, New Evangelicalism, Separation, Timothy.]

ADAMAH (red earth, bloody). Jos. 19:36.

ADAMANT. Very hard stone (Eze. 3:9; Ze. 7:12).

ADAMI (high, eminent). Es. 3:7.

ADAR (high, eminent, power). The 12th month of the Hebrew sacred calendar, corresponding to parts of February and March (Es. 3:7). The spring season (Potts). [See Calendar.]

ADDER. A deadly venomous snake with two horns. It hides in the sand which it resembles in color and thus escapes detection (Ge. 49:17; Ps. 58:4-5; 91:13; Pr. 23:32; Is. 59:5) (Analytical). [See Dragon, Serpent.]

ADDI (held up by God, adorned). Lk. 3:28.

ADDICTED THEMSELVES. Devoted themselves; gave themselves to completely (1 Co. 16:15). The dedicated

zeal of these Christian people to the Lord's service was like an addiction.

ADIEL (ornament of God). 1 Ch. 4:36; 9:12; 27:25.

ADIN (soft, tender). Ezr. 2:15.

ADINA (pleasure, delight). 1 Ch. 11:42.

ADINO (slender, a spear). 2 Sa. 23:8.

ADITHAIM (God the ornament). Jos. 15:36.

ADJURE. Solemnly entreat or beseech (Jos. 6:26; 1 Ki. 22:16; Mt. 26:63; Ac. 19:13).

ADLAI (God's justice). 1 Ch. 27:29.

ADMAH (red earth). A city destroyed together with Sodom and Gomorrah (Ge. 10:19; 14:2, 8; 19:25-29; Ho. 11:8; De. 29:22).

ADMIRATION. (1) Esteem; veneration (Jude 16). (2) Surprise; wonder (Re. 17:6).

ADMONISH. To put in mind; to caution; to reprove gently; to warn or notify of a fault; to counsel against wrong practices; to advise; to instruct (Ec. 4:13; 12:12; Je. 42:19; Ac. 27:9; Ro. 15:14; 1 Co. 10:11; 1 Th. 5:12; 2 Th. 3:15; He. 8:5). [See Chasten, Convince, Correction, Counsel, Exhort, Guidance, Instruct, Rebuke, Reproof.]

ADNA (pleasure). Ne. 12:15; Ezr. 10:30.

ADNAH (pleasure). 1 Ch. 12:20; 2 Ch. 17:14.

ADO. Trouble; bustle; concern (Mk. 5:39).

ADONAI (lord). [See God.]

ADONIBEZEK (the lord of the dispersion). Jud. 1:5.

ADONIJAH (Jehovah my Lord). The fourth son of King David (2 Sa. 3:2-4). He tried unsuccessfully to take away David's throne (1 Ki. 1-2).

ADONIKAM (the Lord arises). Ezr. 2:13; 8:13; Ne. 7:18.

ADONIRAM (the Lord is exalted). 2 Sa. 20:24; 2 Ch. 10:18; 1 Ki. 4:6, 12-18.

ADONIZEDEK (lord of righteousness). Jos. 10:1-27.

ADOPTION. The N.T. word means placed into a family as a son. It refers to a rich man choosing an orphan and making him a legal son and heir with the full privileges of such. This word is used to describe salvation in Christ (Ro. 8:15, 23; Ga. 4:5; Ep. 1:5). It also is used to refer to Israel's special relationship as a nation with God (Ro. 9:4; Ex. 4:12). In reference to Christians, adoption is a present possession, as well as a future hope. In other words, though Christians are adopted sons of God already (Jn. 1:12; 1 Jn. 3:1-2), we do not yet enjoy all the blessings of being children of God. Not until the resurrection will we enjoy our new bodies and the full riches of the Father's kingdom. In this sense we look forward to the adoption as our hope (Ro. 8:23). [See Hope, Justification, Resurrection.]

ADORAIM (a firm habitation). 2 Ch. 11:9.

ADORAM (the Lord exalted himself). 2 Ki. 19:37.

ADRAMMELECH (2 Ki. 17:31). See Idolatry.

ADRAMYTTIUM (court of death). Ac. 27:2.

ADRIA (court). The Adriatic Sea (Ac. 27:27).

ADRIEL (flock of God). 1 Sa. 18:19.

ADULLAM (resting place). A town of Judah (Ge. 38:1-2; Jos. 12:15; 1 Sa. 22; 2 Sa. 23:13; 2 Ch. 11:7; Ne. 11:30).

ADUMMIM (earthy, red). Jos. 15:7.

ADULLAMITE. An inhabitant of Adullam (Ge. 38:1,12,20).

ADULTERY. Having marital relationships with someone other than one's wife or husband (Le. 20:10; Pr. 6:26-32; Eze. 16:32; Ro. 7:3; He. 13:4). The Bible also speaks of spiritual adultery—worshiping or serving false gods or worldly pleasures (Je. 13:27; Eze. 23:43; Ja. 4:4). The Lord Jesus Christ taught that adultery first occurs in the heart. Immoral lust is adultery (Mt. 5:27-28). [See Capital Punishment, Concupiscence, Divorce, Fornication, Idolatry, Lascivious, Lust, Modesty, Nakedness, Precious Life, Sodomy, Strange Woman, Whore, Whoremonger.]

ADUMMIM (red things). Jos. 15:7; 18:17; Lk. 10:30.

ADVENTURE. Hazard; risk; chance (De. 28:56; Ac. 19:31).

ADVERSARY (to strive against). An opponent; a foe; an enemy; one who resists the progress or work of another. Satan is the great adversary of God and of God's people. In fact, the name Satan means adversary (1 Pe. 5:8; 1 Ti. 5:14). Satan hindered Paul (1 Th. 2:18). [See Satan.]

ADVERSITY. An event, or series of events, which oppose success or desire; misfortune; calamity; affliction; distress; state of unhappiness (Webster) (1 Sa. 10:19; 2 Sa. 4:9; Ps. 10:6; 31:7; 35:15; 94:13; Pr. 17:17; 24:10; Ec. 7:14; He. 13:3). The Hebrew word translated "adversity" in several passages (*rag*) is also translated "evil" (Ge. 37:2), "hurt" (Ge. 26:29), "harm" (Ge. 31:52), "sadly" (Ge. 40:7), "mischiefs" (De. 32:23), "wretchedness" (Nu. 11:15), "displeasure" (Jud. 15:3), "hurt" (1 Sa. 24:9), "affliction" (Ne. 1:3), "grief" (Ne. 2:10), "trouble" (Ps. 27:5; 88:3, 4), "hurtful" (Ps. 144:10), "calamities" (Ps. 141:5), "heavy" (Pr. 25:29), "misery" (Ec. 8:6), "ill" (Is. 3:11), "noisome" (Eze. 14:15). [See Suffering.]

ADVERTISE. To inform; to give notice (Nu. 24:14; Ru. 4:4).

ADVISEMENT. Deliberation (1 Ch. 12:19).

ADVOCATE. One who acts in behalf of another. It was used in a court of justice to denote a counsel for the defense. The Lord Jesus Christ is the believer's Advocate (1 Jn. 2:1-2). The Greek word *parakletos*, translated

"advocate," is also translated "comforter" and is used of the Holy Spirit (Jn. 14:16,26; 15:26; 16:7). "Advocacy is the Divine means to meet individual failure amongst Christians, and to restore communion and rest of soul when lost or interrupted. This gracious ministry by our risen Christ is founded upon His work of 'propitiation,' completed once and for ever, and upon the glory of His person, as the 'righteous' One ever abiding in the presence of God. Priesthood is with God and to preserve from falling; advocacy is with the Father and to restore when fallen. In the former I am regarded in my place as a saint; in the latter I am recognized as a child. In answer to the advocacy of Jesus Christ with the Father, the Holy Spirit uses the Word of God in dealing with the soiled conscience, convicting of sin, and thus leading the erring child to true and hearty confession; the fruit of this double work—Christ on high, and the Spirit here—being full and happy restoration of soul, and the re-enjoyment of fellowship with the Father, and with His Son, Jesus Christ. It is well to bear in mind that the position of 'child' is a fixed and eternal one, but the sense and enjoyment of it may be lost for a time, and which it is the object of 'advocacy' to restore" (Handbook).

AEGEAN SEA. The part of the Mediterranean which lay between Greece and Asia Minor. Paul crossed the Aegean on his second and third missionary journeys from Troas to Macedonia, and from Corinth to Ephesus (Famous Bible Places).

AENEAS (of heavy birth, laudable). Ac. 9:33.

AENON (fountains). A locality near Salim where John the Baptist immersed those who repented (Jn. 3:23). He chose this place because there was much water there. [See Baptism.]

AFAR OFF. Far off; at a distance (Ge. 22:4; Lk. 16:23).

AFFECT. (1) Seek after (Ga. 4:17-18). (2) Stirred up against; angry (Ac. 14:2).

AFFECTION. Passion; desire; inclination; propensity, good or evil; as, virtuous or vile affections (Webster) (Ro. 1:26, 31; 12:10; Col. 3:2, 5; 1 Th. 2:8; 2 Ti. 3:3). The Greek word *pathos* is translated "vile affections" in Ro. 1:26 and "inordinate affection" in Col. 3:5, referring to the evil desires of the old nature. "Inordinate" means "disorderly; irregular; excessive; immoderate; not limited to rules prescribed" (Webster). [See Sin.]

AFFINITY. Relationship by marriage (1 Ki. 3:1; Ezr. 9:14).

AFFIRM. To declare; to confirm (Lk. 22:59; Ac. 12:15; 25:19; Ro. 3:8; 1 Ti. 1:7).

AFFLICTION. Trouble; hardship; suffering (Ge. 15:13; 16:11; Job 34:28; Ps. 119:75; Mk. 4:17; 13:19; Ac. 7:10; 20:23; 2 Co. 4:17; 6:4; 8:2; Col. 1:24; 1 Th.

AFFUSION - AHISHAR

1:6; 3:3, 7; 2 Ti. 1:8; He. 10:32; 11:25; Ja. 1:27; 5:10; 1 Pe. 5:9). The Greek word commonly translated affliction, *thlipsis*, refers to pressure and constriction. It is also translated “trouble” (1 Co. 7:28; 2 Co. 1:4,8), “anguish” (Jn. 16:21), “burdened” (2 Co. 8:13), “persecution” (Ac. 11:19), and “tribulation” (Mt. 13:21; 24:21; Jn. 16:33; Ac. 14:22; Ro. 5:3; 8:35; 12:12; 2 Co. 1:4; 7:4; 2 Th. 1:4; 1:6; Re. 1:9; 2:9, 22; 7:14). [See Suffering, Trials.]

AFFUSION. The practice of baptism by sprinkling or pouring water rather than by immersion. [See Baptism - Immersion, Baptism - Infant.]

AFORE. Before (2 Ki. 20:4; Ro. 9:23).

AFOREHAND. Beforehand (Mk. 14:8).

AFORETIME. In old times; of old (Ne. 13:5).

AGABUS (locus). A prophet (Ac. 11:27-30; 21:10-11).

AGAG (burning). A title of the king of the Amalekites, like Pharaoh of the Egyptians and Caesar of the Romans (Nu. 24:7; 1 Sa. 15:8) (Smith).

AGAINST HE COME. To meet him (Ex. 7:15).

AGAR (mid-day). Abraham’s concubine (Ga. 4:24). [See Hagar.]

AGATE. A precious stone (Ex. 28:19; Is. 54:12). White with red or green grain, often used in windows. Member of the Chalcedony family (Boyd).

AGE. A period of time; generation. In the Bible, “age” refers to the various periods of time in which God is working out His plans. The Bible speaks of ages past (Ep. 3:5; Col. 1:26), the present age (1 Co. 10:11; Ep. 1:21; 2:2; Tit. 2:12), and future ages (Ep. 1:21; 2:7; He. 6:5). In this present age God is calling out a people for His name among all nations (Ac. 15:14). This age will end when Jesus returns from heaven to set up His earthly kingdom (Mt. 13:39-43). The word translated eternal or forever in the N.T. is often translated “into the ages” (Jn. 6:51, 58; 8:35, 51; Ro. 16:27; Re. 1:6; 20:10). As God’s plans and ages roll forward in endless succession, His redeemed people will serve Him in perfect joy (Re. 22:3). This is eternal life. [See Day, Eternal, Eternal Security, Forever, Hell, Judgment, Prophecy, Times, World.]

AGEE (a fugitive, deepness). 2 Sa. 23:11.

AGNOSTIC. A person who claims to be unsure about the existence of God. The agnostic commonly believes that assured knowledge of God is not possible.

AGONE. Ago (1 Sa. 30:13).

AGRIPPA (born with difficulty or pain). Ac. 25:13.

AGUR (one of the assembly). Author of the sayings in Pr. 30. Some have supposed that this was an assumed name of Solomon, such as was “Koheleth,” translated

“preacher” (Smith).

AHAB (father’s brother). A wicked king of the northern kingdom of Israel (1 Ki. 16:28 - 22:40). His wife, Jezebel, was one of the most wicked women in the Bible.

AHARAH (great delay). 1 Ch. 8:1.

AHARHEL (hope is delayed). 1 Ch. 4:8.

AHASAI (the possession of God, seizer). Ne. 11:13.

AHASBAI (I will trust in the Lord). 2 Sa. 23:34.

AHASUERUS (lion-king). The title of the Persian king. Three persons are mentioned by this title in the Bible: (1) The father of Darius (Da. 9:1); (2) Ezr. 4:6. (3) The husband of Esther (Est. 1:1).

AHAVA (river). Ezr. 8:15,31.

AHAZ (possessor). The twelfth ruler of the kingdom of Judah, the southern kingdom of Israel (2 Ki. 16: 2 Ch. 28).

AHAZIAH (the Lord has seized). (1) King of Israel 1 Ki. 22:51- 53; 2 Ki. 1:2-4). (2) King of Judah (2 Ki. 9:27-28).

AHER (another). 1 Ch. 7:12.

AHI (brother). 1 Ch. 5:15; 7:34.

AHIAM (father’s brother). 2 Sa. 23:33; 1 Ch. 11:35.

AHIAN (a firm union, brotherly). 1 Ch. 7:19.

AHIEZER (helper). Nu. 1:12; 2:25; 7:66; 1 Ch. 12:3.

AHIHUD (brother of Jews). Nu. 34:27; 1 Ch. 8:7.

AHIJAH, AHIAH (friend of God). 1 Sa. 14:3,18; 1 Ki. 4:3; 11:29-39; 14:1-18; 15:27,33; 1 Ch. 2:25; 8:7; 11:36; 26:20; Ne. 10:26.

AHIKAM (enemy’s brother). 2 Ki. 22:12; Je. 26:24.

AHILUD (maker). 2 Sa. 8:16; 20:24; 1 Ki. 4:3.

AHIMAAZ (choleric). 1 Sa. 14:50; 2 Sa. 15:27,36; 17:20; 18:19-30; 1 Ki. 4:15.

AHIMAN (giver). Nu. 13:22; 1 Ch. 9:17.

AHIMELECH (king’s brother). Chief priest at Nob (1 Sa. 21:1-9; 22:7-23).

AHIMOTH (deathly). 1 Ch. 6:25.

AHINADAB (liberal brother). 1 Ki. 4:14.

AHINOAM (pleasant brother). 1 Sa. 25:43; 30:5.

AHIO (brotherly). 2 Sa. 6:3-4; 1 Ch. 8:14, 29-31; 9:35-37.

AHIRA (brother of evil). Nu. 1:15; 7:78; 10:27.

AHIRAM (exalted brother). Nu. 26:38. Probably the same as Ehi (Ge. 46:21) and Aharah (1 Ch. 8:1) (Analytical).

AHISAMACH (brother of support). Ex. 31:6.

AHISHAHAR (morning dawn). 1 Ch. 7:10.

AHISHAR (upright). 1 Ki. 4:6.

AHITHOPHEL (foolish). A counselor of King David and a grandfather of Bathsheba. (Ahithophel's son Eliam was the father of Bathsheba (2 Sa. 23:34; 11:3). Ahithophel deserted David during Absalom's rebellion and later hung himself (2 Sa. 15:12, 31-34; 16:15; 17:23). He is thus a type of Judas. The following comparison of Ahithophel with Judas is by Robert Sargent: (1) Both were associated in trust with their master (1 Ch. 27:33; Jn. 13:29). (2) Both were a friend of their master (1 Ki. 4:5; Mt. 26:50). (3) Both were together in God's work (Ps. 55:14). (4) Both betrayed their master (2 Sa. 15:31; Mt. 26:14-16, 47-50). (5) Both were confounded by God's purpose (2 Sa. 17:14; Ac. 2:23-24). (6) Both went out and hanged themselves (2 Sa. 27:23; Mt. 27:3-10). [See Judas.]

AHITUB (goodness). 1 Sa. 14:3; 22:9; 2 Sa. 8:17; 1 Ch. 6:11-12; Ne. 11:11.

AHLAB (fertile place). Ju. 1:31.

AHOLAH (her tent). Israel was called Aholah by God, referring to the fact that Jerusalem and the southern kingdom were spiritually adulterous (Eze. 23:4-5, 36, 44).

AHOLIAB (tent of his father). Ex. 31:6; 35:34; 38:23.

AHOLIBAH (my tent is in her). A harlot who was made a symbol of Judah (Eze. 23:1-49).

AHOLIBAMAH (tent of the height). Ge. 36:2.

AHUMAI (brother of divine compassion). 1 Ch. 4:2.

AHUZAM (most full possession, seizure). 1 Ch. 4:6.

AHUZZATH (possession). Ge. 26:26.

AI, HAI (heap of ruins). Ge. 12:8; 13:3; Jos. 7:2; 8:11.

AIAH, AJAH (clamor). Ge. 36:24; 2 Sa. 3:7; 21:8-11; 1 Ch. 1:40.

AJJA (oblique, an hour). Ne. 11:31.

AJALON (place of harts). Jos. 10:12; 21:20, 24; Ju. 12:12; 1 Ch. 6:69; 8:13; 2 Ch. 11:10; 28:18.

AJELETH SHAHAR (the hind of the morning dawn, the rising sun). Ps. 22: Title.

AIN (a fountain). Nu. 34:11.

AJAH (a hawk, the screamer). Ge. 36:24.

AJALON (very elevated). Jos. 10:12.

AKAN (a chain that binds, to twist). Ge. 36:27.

AKELDAMA, ACELDAMA (field of blood). A field near Jerusalem purchased by the priests with the thirty pieces of silver thrown away by Judas (Mt. 27:3-10; Ac. 1:18-19). Zechariah prophesied of this (Ze. 11:12-13). [See Judas.]

AKKUB (cunning). Ezr. 2:42; Ne. 8:7; 12:25; 1 Ch. 3:23-24.

AKRABBIM (scorpions, or serpents). Nu. 34:4.

ALABASTER. So named from the town of Alabastron, in Middle Egypt, where there are quarries of this fine-grained, pink-colored gypsum. It was made into containers for holding perfumes and other precious articles (Mt. 26:7; Mk. 14:3; Lk. 7:37) (Smith).

ALAMOTH (girls, after the manner of virgins). 1 Ch. 15:20.

ALBEIT. Although it be (Phile. 19).

ALCOHOLIC BEVERAGES. [See Drunkenness, Strong Drink, Wine.]

ALEMETH (hiding, a covering). 1 Ch. 6:60.

ALEXANDER (helper of men, man-defender). Mk. 15:21.

ALEXANDRIA. One of the three greatest Mediterranean cities during the era of the N.T. Located on the mouth of the Nile River in Egypt, it was founded by Alexander the Great in 332 B.C., and became one of the outstanding cities of Greek culture in early history. Its most famous building was the library which contained the greatest collection of books in ancient times, over 700,000 rolls or volumes. Alexandria ranked second only to Rome as chief city of the world in wealth and importance, and second only to Athens as a center of literature and science. Paul sailed twice on a ship from Alexandria during his missionary journeys (Ac. 18:24; 27:6). Here the Hebrew Scriptures were first translated into Greek. The early 'church fathers' Clement and Origen used Alexandria as their headquarters (Famous Bible Places). Clement and Origen were heretics who corrupted the Bible to fit their heretical doctrines. Origen popularized the allegorical method of Bible interpretation which foists every sort of fanciful meaning upon the Scriptures. In losing himself from the literal meaning of the Bible, Origen found support for such heresies as universal salvation, the pre-existence of the soul, and the animation of the stars.

ALIAH (much elevated). 1 Ch. 1:51.

ALIAN (much exalted). 1 Ch. 1:40.

ALIEN. Foreigner (Ex. 18:3).

ALL TO BREAK. Entirely broken (Jud. 9:53).

ALL HAIL. All health; a salutation desiring the blessing of the recipient (Mt. 28:9).

ALL ONE. All the same (Ge. 11:6; 1 Co. 11:5).

ALLEGE. Prove (Ac. 17:3).

ALLEGORICAL. A spiritualizing method of interpreting the prophetic portions of Scripture. In this methodology, the O.T. prophecies of a glorious earthly kingdom for the nation Israel are considered allegorical pictures of the existing church age. In other words, "Zion" is taken to mean the church instead of the city Jerusalem. The desert blossoming as a rose (Is. 35) is taken as a picture of the present fruitfulness of the

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gospel instead of a literal future condition on earth. The temple in Eze. 40-48 is taken as a symbolical representation of the church rather than a literal future temple. By this manner of interpretation the events recorded in Revelation—the judgments upon the earth, the wars, the Two Witnesses, the sealing of the 144,000 Israelites, the binding of Satan, and the 1,000 year earthly rule—are viewed symbolically rather than as literal future events.

There are six major Bible reasons for rejecting this view:

1. Bible prophecies have always been fulfilled literally. Examples are the prophecies concerning the nations (such as Babylon and Tyre), the prophecies of Israel, and the prophecies of the first coming of Christ. All of these have been fulfilled literally in every detail, and it is reasonable to assume that unfulfilled prophecies will likewise be literally consummated.

2. Every major section of the Bible foretells in detail the same events. In this way God is emphasizing the literalness of these events. If a person studies O.T. prophecies, Jesus' prophecies, the Apostles' prophecies, and the prophecies described in Revelation, he will see a repetition of the same events. All give details of the same major scenes—the worldwide tribulation, a wicked world ruler, Christ's second coming in glory, destruction of rebels, restoration and national regeneration of Israel, the glorious earthly reign of Christ. [See chart on this page.]

3. Jesus said these events are yet future. He pinpointed the general time of their fulfillment to be just prior to His coming in glory (Mt. 24:15-29).

4. The prophecies are beginning to be fulfilled literally. The machinery for the one world government and religious organization described in Re. 13 is being set up. The nation Israel is back in the land in preparation for the fulfillment of all the prophecies regarding Israel and Palestine. Earthquakes, wars, famine, and false teachings are increasing just as Jesus said they would (Mt. 24:3-8). There is no good reason to doubt that Bible prophecy will be wholly fulfilled in the future.

5. Israel still exists as a nation just as prophecy foretold it would. The nation Israel is back in its land in preparation for the literal fulfillment of all the prophecies pertaining to it. This supports the belief that God has not permanently rejected the nation Israel, but has only temporarily set them aside until He is ready to fulfill His promises to them (Ro. 11:25-29).

6. Practical necessity also demands the literal interpretation of prophecy. To interpret Bible prophecy allegorically destroys the absolute sense of God's Word. If prophecy does not mean exactly what it says, there is

no way to discern exactly what it does mean. "Whether it is the interpretation of prophecy or non-prophecy, once literality is sacrificed, it is like starting down an incline. Momentum speedily gathers as one succumbs to the temptation to spiritualize one passage after another. ... Moreover, under the method of spiritualization, there is no way for an interpreter to test the validity of his conclusions, except to compare his works with that of a colleague. Instead of 'a more sure word of prophecy' (2 Pe. 1:19), interpreters end up with an 'unsure' word and chaos in the ranks" (Paul Lee Tan, *The Interpretation of Prophecy*, pp. 73, 74). [For more on interpretation of prophecy see Prophecy.] [See also Antichrist, Covenant, Day, Daniel, Dispensationalism, Gog, Great Tribulation, Judgment, Kingdom of God, Last Days, Poetry, Prophecy, Revelation, Times, Type.]

ALLELUIA. [See Hallelujah.]

ALLIED. Connected by marriage (Ne. 13:4).

ALLON (an oak). Jos. 19:33; 1 Ch. 4:37.

ALLONBACHUTH (oak of weeping). Ge. 35:8.

ALLOW. (1) Approve; sanction; admit (Lk. 11:48). (2) Permit (1 Th. 2:4). (3) To receive; believe (Ac. 24:15).

ALLOWANCE. Allotment; an appointed portion; a stated quantity (2 Ki. 25:30).

ALMIGHTY GOD. See God.

ALMODAD (immense, extension). Ge. 10:26.

ALMON (hidden). Jos. 21:18.

ALMONDIBLATHAIM (hiding of troubles). Nu. 33:46.

ALMOND. A tree which bears almond nuts (Ex. 25:33-34; Nu. 17:8; Je. 1:11). It has light-colored blossoms and is used symbolically in Ec. 12:5 to refer to the white hair of the aged. [See Grinders, Old Age.]

ALMOST. Nearly; well nigh (Ex. 17:4; Ps. 73:2; Ac. 26:28).

ALMS. A gift to assist the poor; charity (Mt. 6:1).

ALMSDEED. An act of charity; kindness shown to those in need (Ac. 9:36).

ALMUG. Probably sandalwood. It is a light, very fragrant wood (1 Ki. 10:11-12; 2 Ch. 9:10-11).

ALOES. A fragrant oil from the seed of the aloe tree (Ps. 45:8; Pr. 7:17; Song 4:14; Jn. 19:39).

ALOTH (possessed, mistresses). 1 Ki. 4:16.

ALPHA. The first letter of the Greek alphabet. Jesus is called the Alpha and Omega (Re. 1:8, 11). This refers to several truths: (1) Jesus is the eternal God. By claiming to be the First and the Last, Jesus Christ is identifying Himself with Jehovah God (compare Is. 9:6-7; 41:4; 44:6; also Re. 1:8 which says Jesus is the Almighty). (2) Jesus Christ is eternal (Mi. 5:2; Jn. 1:1;

Is. 9:6). (3) Jesus created all things. He is the beginning, the origin, of the old creation (Jn. 1:3; Col. 1:16; He. 1:2). (4) Jesus became the beginning of the new creation at His resurrection (Col. 1:15-18; Re. 1:5). [See Jesus Christ for study on Christ's deity.]

ALPHAЕUS (exchange). Father of the lesser James (Mt. 10:3). Called Cleopas in Jn. 14:25. Alphaeus and Cleopas are synonymous in Hebrew and Greek (Smith).

ALTAR. A structure for offering sacrifices or burning incense. God's people made altars even before the time of Moses (Ge. 8:20; 12:7; 35:1, 7). When God revealed His law to Moses, He specified the type of altars to be used in the tabernacle. One was the brass altar for sacrifices (Ex. 27:1-8). This pictured the cross of Christ upon which He died and shed His blood for sin (He. 9-10; 13:10-12). The other altar in the tabernacle was the golden incense altar (Ex. 30:1-10). This one pictures Christ's prayers for His people (Ro. 8:34; He. 7:25). In Re. 8:3, 4 the golden altar is said to be connected with prayer. It also pictures the truth that men can only pray to God through Jesus Christ (Jn. 14:6; 1 Ti. 2:5; Ep. 5:20). In Israel's tabernacle the priest could not reach the incense altar without first passing the brass altar of sacrifice and the laver of water for cleansing. This taught that people cannot freely pray to God and fellowship with Him until they are redeemed by the blood of Jesus Christ and sanctified by the Word of God (Ep. 5:26; He. 10:19-22). [See Offerings, Tabernacle.]

AL-TASCHITH. [See Music.]

ALUSH (crowd of men, mingling together). Nu. 33:13.

ALVAH (elevated, evil). Ge. 36:40.

ALVAN (very exalted, tall). Ge. 36:23.

AMAL (sorrow). 1 Ch. 7:35.

AMALEK (to lick up). Ge. 36:12; Ex. 17:8; 1 Ch. 1:36.

AMALEKITES. Descendants of Esau who fought against Israel during the Exodus from Egypt. They were perpetual enemies of Israel (Ge. 36:12; Nu. 13:29; 14:45; Ju. 3:13; 6:3, 33; 1 Sa. 15:7; 27:8; 30:1-20).

AMAM (mother, a gathering place). Jos. 15:26.

AMANA (continuance, faith). Song. 4:8.

AMARIAH (Jehovah hath said). Ezr. 7:3; 10:42; Ne. 10:3; 11:4; 12:2, 7; 1 Ch. 6:7, 11, 52; 23:19; 24:23; 2 Ch. 31:14-15; Ze. 1:1.

AMASA (burden-bearer). 2 Sa. 18:25; 19:13; 20:1-13; 2 Ch. 28:12.

AMASAI (burdensome). 1 Ch. 6:35; 12:18; 15:24; 2 Ch. 29:12.

AMASIAH (Jehovah hath borne). 2 Ch. 17:16.

AMAZEMENT. (1) Astonishment; perplexity (Ac. 3:10). (2) Fear (1 Pe. 3:6).

AMAZIAH (the Lord is strong). 2 Ki. 14; 2 Ch. 25; 1 Ch. 4:34; 6:25; Amos 7:10-17.

AMBASSADOR. A representative of a king or government (2 Sa. 10:2; 1 Ki. 5:1). Christians are ambassadors of Christ to the unsaved world (2 Co. 5:15-21). The Christian stands in the very authority of Jesus Christ Himself when he proclaims the Gospel (Mt. 28:18-20).

AMBASSAGE. Representatives (Lk. 14:32).

AMBER. A fossil resin usually found on seacoasts or in alluvial soil. Bright fire color; shade of yellow (Eze. 1:4, 27) (Boyd).

AMBUSHMENT. An ambush (2 Ch. 13:13).

AMEN (so let it be). "Amen" is found many times in the Bible and is an expression of agreement and support (De. 27:15-26; 1 Ki. 1:36; Ps. 41:13; 72:19; 89:52; Mt. 6:13; Ro. 1:25; 9:5; Re. 1:6, 7; 22:21). It is also a common expression among Christians today. Jesus is called "the Amen" (Re. 3:14), meaning that He and His promises are perfectly true and trustworthy (2 Co. 1:20).

AMERCE. To fine (De. 22:19).

AMETHYST. A glassy, clear quartz, nearly purple in color (Ex. 28:19; Re. 21:20) (Analytical).

AMI (extended, increased). Ezr. 2:57.

AMIALE. Lovely; delightful; worthy of affection (Ps. 84:1).

A-MILLENNIAL. The teaching that the 1,000 year period of Re. 20:2-7 is not a literal 1,000 years. According to a-millennialism, the events recorded in Re. 19-20 are to be interpreted symbolically. In other words, the binding of Satan, the resurrection, and the 1,000 year earthly reign of Christ are believed to be symbols of the present church age and of the heavenly condition of saints, not literal future events.

[The following is from "Amillennialism: A False View of Prophecy" by the late T.P. Simmons.]

Post-millennialism is dead. Solomon said: "Hope deferred maketh the heart sick." Post-millennialism has sickened and expired.

Why Post-Millennialism Died. Post-millennialism believed, for the most part, that the preaching of the gospel would accomplish the conversion of the overwhelming mass of the people of the earth in this age and thus usher in that reign of righteousness alluded to in Revelation 20. Writing in 1883, in *An American Commentary on the New Testament*, Justin A. Smith said: "It has been said that in twenty-five years more, if the present rate of progress continues, India will be as thoroughly Christian as Great Britain is today; there will be thirty millions of Christians in China, and Japan will be as fully Christianized as America is today.

A-MILLENNIAL

The old heathen systems, they tell us, are honey-combed through and through by Christian influence. It looks as if the day, may come soon, when these systems, struck by vigorous blows, will fall in tremendous collapse. Meantime, every 'weapon formed against' Christianity, breaks in the hand that holds it." That was written seventy-one years ago, and we are farther from post-millennial expectations now than we were at the time it was written. The author of the quoted words did not anticipate the hold that evolution would get on the religious world and the consequent rise of modernism and neo-orthodoxy. Nor did he foresee the rise of those anti-christian philosophies that brought on both world wars and have now culminated in godless communism, which has engulfed more than half of the inhabitants of the world and has turned the world into an armed camp. In the light of the past fifty years it is not hard to understand why post-millennialism died.

Amillennialism Has Come in the Place of Post-millennialism. There has come in the place of post-millennialism a worse scourge. The time was when it was rare to find a post-millennialist among the rank and file of Baptist preachers, but now we have many amillennialists among them. Thus amillennialism has taken over the defunct stock of post-millennialism. This stock has been carefully sorted. Outdated items have been discarded. The remaining items have been renovated. The premises have been painted and made more attractive. New personnel have been employed. An ambitious sales program has been put on. The result is that business is much improved.

The Source of Amillennialism. It is not that amillennialism is really new. No; in essence it is older than post-millennialism. But before the death of post-millennialism it had been largely dormant for two hundred years. Post-millennialism had so many able advocates (such as Broadus, Carroll, Boyce, Pendleton and Mullins) that amillennialism was smothered. But with the passing of post-millennialism, it was rejuvenated. It received a shot-in-the-arm.

Amillennialism had its source in the "philosophy and vain deceit," against which Paul warned the Colossians (Col 2:8). Philo, a Jewish contemporary of Jesus, set out to blend Hebrew and Greek thought. By the allegorical method he did away everything in the Old Testament that was not in harmony with the philosophy of Plato. In doing this, Philo was simply applying to the Old Testament the principle that the Greeks had employed for centuries in the interpretation of Homer. This allegorizing method of interpretation of Scripture was established in the great center of learning at Alexandria. Here it was passed on to Clement of Alexandria, Dionysius and Origen. It was Origen that did more than any other to popularize this method. The Early Church

Premillennial

Premillennialism was the original faith of Christendom. Charles Feinberg, in *Premillennialism or Amillennialism*, says: "Every book that we have read and studied on the question of the millennium, whether it was favorable or unfavorable to the doctrine, or whether it gave full force and value to the testimony or tried to dissipate its implications, admitted freely that the entire Church of the first three centuries was premillennial, almost to a man." This is admitted by Harnack, Mosheim, Geisler, Chillingworth, Stackhouse, Bishop Newton, Bishop Russell, Gibbon and even by Daniel Whitby. Not only was Montanus a premillennialist, but so also were Justin Martyr, Polycarp, Papias, and Irenaeus [church leaders in the first centuries].

Why the Early Church Was Premillennial. The early church was premillennial because early Christians believed in a characteristically literal interpretation of the Word of God. The departure from the truth of premillennialism on the part of the Catholic church, which is so well inscribed on the pages of history, came as a result of the adoption of the allegorizing or spiritualizing method of interpreting the Scripture already referred to. Because of Origen's influence in this respect, Milner, the great English historian, said: "No man, not altogether unsound and hypocritical, ever injured the Church more than Origen did." Other so-called "church fathers" [leaders in the churches in the first centuries] took up this method. From them it passed on to scholastic theologians and was carried over by some Protestant dogmatists.

Amillennialism and Modernism. Just as the modernist has allegorized the first chapters of Genesis, so the amillennialist has allegorized Scriptures that refer to the regathering and conversion of the Jews and the personal reign of Christ on the earth. Moreover amillennialism is like modernism again in that it undertakes to say in a ruthless and arbitrary way what can be true and what can't be true. It arbitrarily decides that God is through with the Jews as a nation. It decides that the sacrificial system of the Jews could not in anywise be restored without abrogating the new covenant. It decides that Christ and the glorified saints could not rule on this earth over men [who will be] in natural bodies. It makes these decisions, not on the basis of a careful examination of all the Scriptures, but presumptively; and then proceeds to twist the Scripture wherever necessary in order to make it agree. It is no wonder that the modernistic Southern Baptist Theological Seminary [the largest and oldest Southern Baptist seminary in America] is a hotbed of amillennialism [along with all

other seminaries of the Southern Baptist Convention]. Modernism and amillennialism are Siamese twins.

The Meaning of the Term "Amillennialism." Amillennialism means "non-millennialism." It would have suited amillennialists much better if the Bible had said nothing about the binding of Satan and the reign of Christ and the saints for one thousand years.

In fact it would have suited them if the book of Revelation had never been written. The only use they make of the last nineteen chapters [of Revelation] is to try to explain them away. If they were honest and thought they could get by with it, they would take the position of Dionysius and the Alogi in denying the canonicity of the book of Revelation [saying, in other words, that Revelation doesn't belong in the Bible]. It is a thorn in their sides. But the book of Revelation is with us to stay and amillennialists must make some disposition of the prophecy contained in the book. Thus we have non-millennialists telling us about the millennium. That is like having an atheist write on the attributes of God.

Amillennialism Denies God's Word Concerning Christ's Throne. Amillennialism says that Christ is now on His throne, the throne of David, which was promised to Him (Luke 1:32). But the Bible says that Christ is now on the Father's throne and that He will ascend His own throne when He comes in glory (Re. 3:21; Mt. 25:31).

Denies God's Word Concerning the Binding of Satan. God's Word pictures in Revelation 20 the complete restraint of Satan during the millennium, but amillennialists say the restraint is only partial. That is just a plain, outright, blatant denial of the Word of God. Amillennialists need to be stripped of their pious and hypocritical pretenses and made to stand with all other deniers of the Word of God.

Denies God's Word about the Kingdom of the Beast. No doubt A. Pieters represents the consensus of opinion among amillennialists when he says: "The Battle of Armageddon, in the nineteenth chapter (of Revelation) means the victory of Christianity over Roman paganism, in the first three centuries of our era." But the Bible describes the pagan Roman Empire when it says "and one is," that is, one of the seven kings or kingdoms. Then it is said of the beast "he is the eighth" (See Re. 17:10, 11). By no sort of mental gymnastics can any honest man make out to himself that the empire of the beast was pagan Rome. Pagan Rome was in existence when John wrote; and he plainly says after it another was to come; and that the beast was to come still later. The one that was to come in John's day is plainly Papal Rome. And the empire of the beast is still to come. John plainly said in his day that the beast "is not" (Re. 17:8).

Denies the Teaching of God's Word That the Beast Is a Man. The Bible teaches unmistakably that the beast is a man by declaring his number is "the number of a man" (Re. 13:18) and by revealing that he will be cast into the lake of fire (Re. 19:20) where he is still found at the end of the millennium (Re. 20:10). Only a man who is more interested in maintaining his own notion than in accepting the Word of God would ever dream that the Bible here has reference to anything other than a man. But amillennialism says the beast only represents a system or abstract conception. Thus again it flatly denies the Word of God.

Must Distinguish between Beast and Man of Sin. Since amillennialists do not believe that the second coming of Christ is pictured in Revelation 19, saying that the destruction of the beast portrayed therein is but the triumph of Christianity over Roman paganism, they are logically forced to deny that the "man of sin" in 2 Thessalonians 2:3-8 is the same as the beast of Revelation; because the man of sin is to be destroyed with the brightness of Christ's coming. Yet nothing is plainer than that the man of sin and the beast are identical.

Rejects God's Place for the Second Coming of Christ. Amillennialism rejects God's place for the second coming of Christ and then substitutes its own. This is typical of amillennialism as a whole. It says that we have not the second coming of Christ in Revelation 19, where that coming is plainly pictured to all except those who have blinded their eyes by becoming victims of the "philosophy and vain deceit;" (Colossians 2:8) and then places the second coming in the latter part of Revelation 20, where God makes no mention of it. God has plainly indicated that Revelation 19 sets forth the second coming of Christ by revealing in Zechariah 14:1-4 that at the time when Christ takes vengeance against all nations in the battle of Armageddon (Re. 16:13-16; 19:17-21), "his feet shall stand in that day upon the mount of Olives." How pitiable it is when one amillennialist says of Zechariah 14:4 "Someone's feet are to 'stand upon the mount of Olives;' but it is not certain who the person is."

Nullifies the Imminency of Christ's Coming. New Testament Christians were commanded to "watch" and Christ's coming was revealed as always impending. After revealing the millennium John represents Jesus as saying again: "Surely I come quickly" (Re. 21:20), which means suddenly rather than soon. This represents the coming of Jesus as the next thing in the prophetic program. This is what the Bible always means by "at hand" or "draweth nigh". But amillennialism, by representing the thousand years of Revelation 20 as being before Christ's coming and as having extended now for much more than one thousand years, takes all

the meaning out of such representations as noted. I doubt that any amillennialist can say that he is expecting Christ at any moment. One amillennialist says that the loosing of Satan (Re. 20:7), which he puts, of course, before the second advent, will be the revival of paganism; and he says that there will emerge "some kind of collectivism whose paganism embodied in some kind of world state of government will vent its wrath against the saints to stamp out the remembrance of them and historic Christianity in the earth." Certainly then he cannot believe that Christ's coming is imminent [could happen at any moment].

Flagrantly Contradicts God's Word by Teaching a General Resurrection. As plainly as language can express it God's Word describes a resurrection in which only the righteous take part. (See 1 Th. 4:15-16; 1 Co. 15:21-23; Re. 20:5-6). Then it tells of another resurrection in which only the wicked have part (Re. 20:11,15). But amillennialists think they know more than the inspired writers did about this matter, so they put the two together. The Word of God is not final to amillennialists. Their pet theory is final, so they presumptively rearranged God's Word to suit that.

Accuses God of Repenting. God says He does not repent of His gifts and calling (Ro. 11:29), but amillennialism says that He does. They admit that God once called national Israel and bestowed national blessings upon them, but they say that these have now been forfeited forever. Thus, according to amillennialism, there is no such thing as the immutability [unchanging nature] of God.

Accuses Jesus and the Prophets of Falsifying. Amillennialists say that when Jesus comes again He will not reestablish the Jewish nation at earthly Jerusalem. Jesus and the prophets said that He would. In Matthew 19:28 Jesus said: "Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye shall sit on twelve thrones, judging the twelve tribes of Israel." Now let not any amillennialist expose his ignorance by saying that the "regeneration" here is the triumph of Christianity over paganism in the first three centuries or at any other time.

The apostles have not yet sat on thrones judging the twelve tribes of Israel. Moreover the "regeneration" is represented as coinciding in time with the sitting of Christ on the throne of His Glory, and this is to be when he returns (Mt. 25:31). This regeneration connects with the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21) and with Isaiah 65:17-25, where the prophet describes a state of affairs in Jerusalem that could exist only in earthly Jerusalem. It is a state that will involve death, sinners, building houses, planting,

laboring, and prayer. The reader perhaps is beginning to feel that I have no patience with amillennialism or time for it. That is exactly right. I regard it as being wholly and absolutely false and as just another system of deception that has emerged from the bottomless pit to be used of the devil in blighting the lives of individuals and disturbing the peace of churches. I am truly sorry for those who have been duped by it. I urge them to repent and return to their first love. ("Amillennialism: Refuted by the Word of God," by the late T.P. Simmons, *The Baptist Challenge*, January 1984). [See Allegorical, Millennium, Prophecy, Rapture.]

AMINADAB (noble nation). Lk. 3:33.

AMISH. A group of Mennonites who settled particularly in Pennsylvania, Ohio, Indiana, Illinois, Nebraska, and Canada. [See Mennonite.]

AMITTAI (true). 2 Ki. 14:25; Jon. 1:1).

AMMAH (two ways, a mother). 2 Sa. 2:24.

AMMI (my people). A name God called Israel in Hosea 2:1.

AMMIEL (people of my God). Nu. 13:12; 2 Sa. 9:4-5; 17:27; 1 Ch. 3:5; 26:5.

AMMIHUD (people of Judah). Nu. 1:10; 34:20, 28; 2 Sa. 13:37; 1 Ch. 9:4.

AMMINADIB (the people are generous). Song 6:12.

AMMISHADDAI (people of the Almighty). Nu. 1:12; 2:25.

AMMIZABAD (people of the giver). 1 Ch. 27:6.

AMMON (son of my relative). A form of Ben-ammi, Lot's younger son who became the ancestor of the Ammonites (Ge. 19:38).

AMMONITES (workman). Ge. 19:38; Ju. 11:4-33; 2 Sa. 10:6-14; 12:26-31; Ne. 4:3, 7; Eze. 25:1-7. [See Ammon.]

AMNON (faithful). The son of King David who was murdered by Absalom because of his immoral act with Absalom's sister (2 Sa. 13:1-39).

AMOK (deep). Ne. 12:7.

AMON (workman). 1 Ki. 22:26; 2 Ki. 21:19-26; Ne. 7:59.

AMORITES (mountaineers). Inhabitants of the land of Canaan who fought against Israel (Ex. 3:8; 33:2; Nu. 13:29; Jos. 2:10; 7:7; 9:10; 10:5-14; 11:3; Ju. 1:35; 3:5; 6:10; 11:22).

AMOS (burden-bearer). The prophet of Israel who wrote the book called by his name. He was a farmer until called by God to prophesy against the sins of northern Israel (Amos 1:1; 7:14-15).

AMOEZ (strong). Is. 1:1.

AMPHIPOLIS (about the city). An important city of Macedonia. Deriving its name from the fact that it was

almost surrounded by the Strymon river (Ac. 17:1) (Analytical).

AMPLIAS (extended, enlarged). Ro. 16:8.

AMRAM (exalted people). Ex. 6:20; Nu. 3:17-27; Ezr. 10:34.

AMRAPHEL (very gigantic). Ge. 14:1.

AMZI (strong). 1 Ch. 6:46; Ne. 11:12.

ANAB (place of grapes). Town of Judah out of which the Anakim were driven (Jos. 11:21; 15:50).

ANAH (answering). Ge. 36:2,14

ANAHARATH (groaning, wrath). Jos. 19:19.

ANAIHAH (he answered). Ne. 8:4.

ANAK (long-necked). The founder of the giants called Anakim (Nu. 13:22-28).

ANAKIM. A people of large stature who were conquered by Israel (Nu. 13:22-28; De. 9:2; Jos. 10:36; 11:21-22; 15:13-14; 21:11).

ANAMMELECH (Anu is king). 2 Ki. 17:31.

ANANIAH (Jehovah hath covered). Ne. 3:23; 11:32.

ANANIAS (Jehovah is gracious). A man in the early church who, with his wife Sapphira, lied about their offering and was killed by God (Ac. 5:1-11).

ANATH (answer). Ju. 3:31; 5:6.

ANATHEMA (accursed). The phrase "anathema maranatha" in 1 Co. 16:22 means "accursed at Christ's coming," and refers to judgment upon the unsaved at Christ's return. [See Hell, Judgment, Prophecy, Second Coming.]

ANATHOTH (answers). A city of priests (Jos. 21:18; 1 Ki. 2:26; 1 Ch. 6:60; Je. 1:1; 11:21).

ANCHOR. A device which fastens to the bottom of a lake or ocean and holds a boat in one place (Ac. 27:29-30). Christian hope is said to be "an anchor both sure and steadfast" (He. 6:19), referring to the certainty of one's salvation in Christ. Compare Jn. 10:27,28; Ro. 5:1-11; Ep. 1-3; 1 Pe. 1:2-5; 1 Jn. 5:11-13. [See Eternal Security, Hope.]

ANCIENTS. Elderly; old age (Ps. 119:100; Is. 3:2). [See Old Age.]

ANDREW (manliness). One of the twelve apostles of Christ (Mt. 4:18; 10:2; Mk. 1:16-18; Jn. 1:35-42).

ANDRONICUS (man conquering). Ro. 16:7.

ANEM (double fountain). 1 Ch. 6:73.

ANER (he shook off, affliction of light). Ge. 14:13.

ANGEL (messenger). A supernatural being created to serve God. Angel means "messenger." The Bible speaks of two major groups of angels—good and evil. One group of angels rebelled against God and followed Satan (Mt. 25:41). These fallen angels are also called demons or evil spirits. Those angels which did not join

the rebellion are called the elect angels and continue to serve and worship God (1 Ti. 5:21).

Do Angels Exist? Angels are spoken of throughout the Bible. No one can therefore deny the existence of angels without denying the Bible. (1) They are spoken of in the O.T. (Ge. 19:1; Ps. 8:5; Da. 3:28; etc.). (2) They are spoken of in Jesus' earthly life (Mt. 4:11; Lk. 22:43). (3) They are spoken of by the Apostles (Ac. 5:19; 11:13; 12:7-15; 12:23; 27:23; Ro. 8:23; 1 Co. 4:9; etc.). They are spoken of in the book of Revelation (Re. 5:11; etc.).

The Origin of Angels: (1) They were created by Jesus Christ (Col. 1:16). (2) They were created before the world was made (Job 38:7).

Division of Angels into Good and Evil: (1) Evil angels are those which followed Satan in his rebellion against God (Mt. 25:41; Re. 12:9). They are also called demons, devils, and evil spirits (Mt. 4:24; Lk. 8:2) and are organized under Satan's command to help carry out his evil designs in this world (Ep. 6:12). Some of the fallen angels are already in a place of confinement awaiting judgment (2 Pe. 2:4; Jude 6). (2) Good angels are those which continue to serve and obey God (Ps. 103:20-21). They are also called "elect angels" (1 Ti. 5:21), and in He. 1:14 are called "ministering spirits, sent forth to minister for them who shall be heirs of salvation."

What Are Angels Like? (1) They are spirits (He. 1:7). (2) Though they can fly and move quickly, the Bible never says angels have wings (Da. 9:21). Though cherubim and seraphim have wings, they aren't specifically called angels (Is. 6:2; Eze. 1:6). (3) They are always referred to as masculine (Ge. 18:1-2; Ju. 13:3, 6; Lk. 24:3-4). (4) They do not marry or bear children (Mt. 22:30). (5) They are very powerful (Ps. 103:20). (6) They are very wise (2 Sa. 14:20), but they are not all-wise. 1 Pe. 1:12 speaks of things the angels desire to know, and in Ep. 3:10 we find that angels are learning from God's revelations to and workings in the church. (7) They cannot die (Lk. 20:36).

How Many Angels Are There? They are innumerable (He. 12:22; Ps. 68:17; Mt. 26:53; Re. 5:11).

What Do Angels Do? (1) They worship God (Re. 5:11-12; Ps. 148:2). (2) They serve and obey God (Ps. 103:20-21). (3) They minister to and protect God's people (He. 1:14; 13:2). Examples are Elijah (1 Ki. 19), Daniel (Da. 6:22), Peter (Ac. 5:19; 12:7-11), and Paul (Ac. 27:23). (4) They help in the Great Commission of world evangelism (Ac. 8:26; 10:3, 7, 22). (5) They watch over children who believe in Jesus (Mt. 18:6,10). (6) They accompany saints to heaven when they die (Lk. 16:22). (7) They will return with Jesus from heaven and help establish the kingdom (Mt. 24:30-31; 25:31; 2 Th. 1:7-10). (8) An angel will bind Satan (Re.

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20:1-3). (9) Angels guard the gates of the New Jerusalem (Re. 21:12).

What Christians Can Learn from Angels: (1) Worship (Re. 5:11). (2) Service and obedience (Ps. 103:20-21). (3) Interest in God's work and plan (1 Pe. 1:12). (4) Love for Jesus (Lk. 2:13-15; Mt. 4:11). (5) Excitement about sinners being saved (Lk. 15:10). [See Archangel, Cherubim, Devils, Gabriel, Michael, Satan, Seraphim.]

ANGEL OF THE LORD. "In the O.T. the expression 'the angel of the Lord' (sometimes 'angel of God') usually implies the presence of Deity in angelic form (Ge. 16:1-13; 21:17-19; 22:11-16; 31:11-13; Ex. 3:2-4; Ju. 2:1; 6:12-16; 13:3-22)" (Scofield Reference Bible). These O.T. appearances of God in human form are foreviews of the incarnation of Jesus Christ as "God manifest in the flesh" (Mt. 1:23; 1 Ti. 3:16). Not all of the O.T. references to "angel of the Lord" are pre-incarnations of Christ; some are references to ordinary angels (Ju. 13:16). [See Angel.]

ANGER. The Bible speaks of two basic kinds of anger or wrath: the unrighteous anger of man and the righteous anger of God. Man's anger is defined by Webster as "a violent passion of the mind excited by a real or supposed injury; usually accompanied with a propensity to take vengeance, or to obtain satisfaction from the offending party. This passion however varies in degrees of violence, and in ingenuous minds, may be attended only with a desire to reprove or chide the offender. Anger may be inflamed till it rises to rage and a temporary delirium." Man's unrighteous anger arises from his sinful nature (Ga. 5:20). Anger is "the desire of the flesh to strike out at anything that threatens self interests" (Bunnell). The Lord Jesus Christ closely connected anger with murder (Mt. 5:21-22). As theft is the product of covetousness, and adultery is the product of lust, murder is the product of anger.

Warnings about Man's Unrighteous Anger: (1) It causes one to do foolish things (Pr. 14:17). (2) It is the result of pride (Pr. 13:10). (3) It poisons others (Pr. 22:24-25). (4) It stirs up strife and sin (Pr. 15:18; 29:22). (5) It results in punishment (Pr. 19:19). (6) It can be tempered with soft words (Pr. 15:1). (6) God warns about becoming friends with an angry man (Pr. 22:24-25). (7) Control of anger requires that one have rule over his own spirit (Pr. 16:32; 25:28). (8) A man's wisdom causes him to control his anger (Pr. 19:11). (9) It is to be put away from the Christian's life (Col. 3:8).

Examples of Righteous Anger: (1) Indignation against sin (Ps. 119:53, 104, 113, 128, 136, 139, 158, 163; Pr. 28:4; Je. 15:17; Ro. 12:9; Ep. 5:11). (2) Indignation against false teachers and false doctrine (Je. 23:9-11; Mt. 23; Tit. 1:9-11; Galatians; Jude 14-15). (3) Indignation against hypocrisy and evil among Christian leaders (Ga. 2:11-14). Jesus Christ was angry at man's

hardheartedness (Mk. 3:5) and at false teaching (Mt. 23). Some men of God who were angry at unrighteousness: Enoch (Jude 14-15), Moses (Ex. 32:19-20), the Psalmist (Ps. 119:53), Jeremiah (Je. 23:9-11), Jesus (Mt. 23), Paul (Ga. 2:11-14; Ac. 13:9-11).

Proverbs 25:23: "There is a place for anger as well as for love. As in nature a gloomy tempest serves some beneficial purposes for which calm sunshine has no faculty; so in morals a frown on an honest man's brow is, in its own place, as needful and useful as the sweetest smile that kindness ever kindles on a human countenance. A gentle, loving character is much admired, and, where it is genuine, deserves all the admiration it has ever gotten yet. These features, however, constitute only one side of a man, and we must see the other side ere we can pronounce an intelligent judgment on his worth. ... If he has not the faculty of frowning, I would not give much for his smile. ... We don't want a fretful, passionate man; and if we did, we would find one without searching long or going far. We want neither a man of wrath, nor a man of indiscriminating, unvarying softness. We want something with two sides; that is, a solid, real character. Let us have a man who loves good and hates evil, and who, in place and time convenient, can make either emotion manifest in his countenance. ... The gentleness which will have peace on any terms, is neither pleasing to the Lord nor beneficial to men; if there is no pungency there will be no purifying" William Arnot, *Proverbs*. [See Bitterness, Brawler, Clamour, Fool, Day of the Lord, Dissension, Great Tribulation, Judgment, Malice, Sin, Strife, Striker, Variance.]

ANGLE. A fishing rod with line and hook (Is. 19:8; Ha. 1:15). [See Fishing.]

ANGLICAN CHURCH. The Church of England was formed in 1534 when *King Henry VIII* rebelled against the Roman Catholic pope and proclaimed himself the head of a national church in England. The break was not over religion; it was over lust. Henry wanted to divorce his first wife, Catherine, and marry a lovely young lady in the court named Anne Boleyn. Catherine had born Henry a female child named Mary but she could not bear the much-desired male child. The pope refused to grant the divorce, so Henry, never one to be told no, formed his own state church.

In spite of the break with the pope, Henry remained a Catholic in doctrine all his life. In fact, he hated Protestantism. Historian S.M. Houghton tells us that he "remained a bitter enemy of the reformed faith ... whatever else he did, he had no love for Protestant doctrine and Protestant worship" (*Sketches from Church History*, p. 112). Only 13 years before he broke with the pope, Henry had written a treatise titled "Defense of the

Seven Sacraments against Martin Luther” and dedicated it to Pope Paul III. The pope showed his appreciation by awarding Henry the title “Defender of the Faith.” In this treatise, Henry had defended the doctrine of the papacy!

Edward VI (1547-1553). The Church of England took a more Protestant turn when Henry died and his young son, Edward, took the throne. Edward was Henry’s only legitimate son. His mother, Henry’s third wife, Jane Seymoure, was a Protestant and had apparently trained Edward in the doctrines of the Word of God from a Protestant perspective. When the boy king ascended to the throne at age nine (as Edward VI), it is said that he ordered a Bible to be carried before him in the royal procession, and his short reign brought a large measure of peace and liberty to the British kingdom. (This does not mean there was complete religious liberty; two Baptists were burned during Edward’s reign.)

Under Edward, there was liberty for the distribution and reading of the Word of God. In the days before that, under Henry VIII, Bibles were largely forbidden and countless copies were burned, as were many of their owners. In contrast, under Edward’s reign there were 48 printings of the New Testament and the complete Bible.

Progress was also made to conform the Church of England to a Protestant pattern in doctrine and practice. Some (though by no means all) of the Catholic dogmas were rejected. Mass was abolished. Church services were conducted in English rather than Latin. A Protestant confession of faith was written by Archbishop Thomas Cranmer that eventually became the Thirty-Nine Articles of the Church of England. Many immigrants who had fled to Europe because of the persecutions under Henry returned.

It must be noted that Cranmer’s statement of faith contained many doctrinal heresies. He taught that baptism was necessary for eternal salvation, that baptism is for infants, and that when infants are baptized, their sins are remitted. Cranmer condemned Anabaptist doctrine as “detestable heresies.”

The Reformation in the Church of England under Edward was short lived. Edward had reigned only six and a half years, from 1547 to 1553, when he died at the tender age of 16.

Queen Mary (1553-1558). Upon the death of Edward, Henry’s elder daughter Mary ascended to the throne. During the reign of Mary, Bible-believers were tormented bitterly throughout the land. Mary was a staunch Romanist, and Rome wasted no time in using her ascension to the throne to reclaim its power over England. In November 1554, the pope’s handpicked man, Cardinal Reginald Pole, arrived from Italy “with a commission to reconcile England to the papacy and to

absolve it from the sin of schism” (Elton, *Reform & Reformation*, pp. 378,379). The British Parliament then in session submitted to the pope’s legate and “revived the old heresy laws” (Elton, *Ibid.*, p. 384). There followed four years of torment for Bible believers. Elton tells us that “even by contemporary standards, the Marian heresy-hunt was exceptionally bloody” (*Ibid.*, p. 387). Some modern historians have suggested that John Foxe’s account of those persecutions is highly exaggerated. Elton debunks this. “Foxe’s *Acts and Monuments* (his *Book of Martyrs*), first published in 1563, did not (as apologists would have it) create a legend; it commemorated a truth” (*Ibid.*, p. 386).

Under Mary, some 250 Protestants and Baptists were burnt at the stake. Nearly 100 more perished under torture and in prisons. Hundreds of Bible believers were forced to flee to the Continent. “Reading the English Bible and offering Protestant prayers were forbidden under penalty of death. To accomplish her purpose the queen resorted freely to the rack and the fagot, and as a result came to be known as Bloody Mary” (Simms, *Bible from the Beginning*, p. 182).

The rage of English Catholic authorities against the Bible during Mary’s reign was such that even the Scripture texts painted on church walls were required to be removed. “Bishop Bonner went so far in his christian zeal, as he called his angry and irregular passion, as by his mandate, dated October 25, 1554, to require all parsons, &c. to warn their church-wardens to abolish and extinguish the texts of Scripture painted on the church-walls, which, he said, were wrongly applied, and opened a window to all vices, and utterly closed up the way to virtue. ... At this visitation likewise, it seems as if the English Bibles and Common-Prayer Books were all ordered to be taken out of churches, and the texts of Scripture on the walls defaced. Since at the visitation of the diocese of Canterbury, 1565, I find the following presentment made by the churchwardens of Wemingswold, in Kent, viz. That they have had no Bible since their church was defaced ten years before” (John Lewis, *History of the English Translations of the Bible*, pp. 198,201).

Bible translator John Rogers was the first to fall victim to Mary’s fury in 1555. Rogers was the man who published the first complete Tyndale Bible, which was left uncompleted by Tyndale’s martyrdom. Rogers’ translation was known as the Matthew’s Bible, because his pen name Thomas Matthew appeared on its title page.

The bones of two other Bible translators were burned by Queen Mary. These were Paul Fagius and Martin Bucer. In 1548, these two renowned European scholars had been invited by Archbishop Cranmer to come to England and assume professorships at Cambridge. He

desired that they undertake the revision of the English Bible. Fagius began work on the Old Testament, and Bucer started with the Gospel of John, but sickness and death intervened to stop this project (Daiches, *The King James Version of the English Bible*, pp. 46, 47, 149). Their sacred work was so hated by Rome that their bones were dug up and burned.

The suffering of Bible-believers during Rome's resurgence in England was not limited to the torments of death. "But martyrdom was often a relief from more barbarous atrocities. In the sad winter months which were approaching, the poor men and women, who, untried and uncondemned, were crowded into the bishops' prisons, experienced such miseries as the very dogs could scarcely suffer and survive. They were beaten, they were starved, they were flung into dark fetid dens, where rotting straw was their bed, their feet were fettered in the stocks, and their clothes were their only covering, while the wretches who died in their misery were flung out into the fields where none might bury them" (Froude, *History of England*, V, p. 559).

Since most histories ignore this fact, I feel constrained to mention it, though it is sad and unpleasant. *Many of the Protestants who were burned and otherwise persecuted under Queen Mary, had themselves persecuted, or else supported the persecution of, Baptists.*

Thomas Cranmer, who was burned by Mary on March 21, 1556, convicted and burned Anabaptists both during the reign of Henry VIII and during that of Edward VI. Under Henry, Cranmer (who had supported the persecution against translator William Tyndale) had been appointed to hunt out Anabaptists, to burn their books, and to turn the Anabaptists over to the secular arm of government to be executed if they refused to repent. During the reign of Edward VI, Cranmer again had opportunity to have two Anabaptists burned. One of those burned by Cranmer was Joan Boucher (Joan of Kent), of whom we will say more in a moment. Another of those burned by Cranmer under Edward was an Anabaptist preacher named Humphrey Middleton. When Cranmer threatened him with death, the intrepid Baptist replied, "Reverend sir, pass what sentence you think fit upon us. But that you may not say that you were not forewarned, I testify that your turn may be next" It was only a few years later that the Protestant Cranmer, who had supported the burning of the Baptists Boucher and Middleton and others, was himself burned by the Catholic Mary (Evans, *Early English Baptists*, volume 1).

Hugh Latimer is another example. He was burned by Mary on October 17, 1555. Latimer was the chaplain to Henry VIII and the bishop of London under Edward VI, and though he had the reputation of being a kind man,

that kindness didn't extend to the Anabaptists. In one of his sermons preached before King Edward, Latimer called the Anabaptists "poisoned heretics" and referred to their burnings, callously saying, "Well, let them go" (Cranmer's *Sermons*, Parker Society, vol. v). This was only a few years before he was burned, in his own turn, by Mary. In regard to their own martyrs, the Protestants certainly have not evidenced the attitude of Cranmer, "Well, let them go" — in other words, good riddance. By no means have they had this attitude. The Protestant historians, such as Foxe and Wylie and a thousand others, have raised great memorials to the memory of their own martyrs, but these same historians have often raised nothing but reproach upon the memory of the Baptist martyrs.

Another example is *Nicholas Ridley*, who was burned by Mary on October 17, 1555 (at the same time as Latimer). Like Cranmer, Ridley was involved in the death sentence of Joan Boucher (Joan of Kent) during the reign of Edward VI. Ridley attempted to get Boucher to renounce her doctrine. She was an Anabaptist from Kent, a member of a small congregation in the town of Eythorne. She was an intimate friend of the godly Ann Askew who was burned during the reign of Henry VIII. Joan was charged with "holding that Christ was not incarnate of the Virgin Mary," but the charge was not true. She held an eccentric and erroneous belief that Mary had two seeds, one natural and one spiritual, and that Christ was the spiritual seed. In reading the accounts of the trial, it is difficult to know exactly what she meant by this, but this much is clear: she plainly testified that Mary was a virgin when Jesus was born and that she accepted Christ as both man and God and as the virgin-born Son of God. Thus, if she believed some strange thing about Mary's seed, certainly it was not a very great heresy. The heresies of infant baptism and baptismal regeneration, both of which were held by those who condemned Joan, are greater errors.

John Philpot, who was burned by Mary on December 18, 1555, was also in favor of Joan of Kent's burning. Philpot testified, "As for Joan of Kent, she was a vain woman (I knew her well), and a heretic indeed, well worthy to be burnt..." (Philpot's *Work's*, Parker Society, p. 55).

Another example is *John Rogers*. He supported the burning of an Anabaptist named Joan Boucher during the reign of Edward VI. The historian John Foxe, who, to his credit, was opposed to the burning and who tried to save the woman, begged his friend Rogers to help him. Rogers refused, saying that she ought to be burned and spoke of death by burning as a light thing. Foxe seized the hand of Rogers and replied, "Well, it may so happen that you yourself will have your hands full of this mild burning" (Thomas Armitage, *A History of the*

Baptists, 1890). We wonder if Rogers thought about that statement, when, a few years later, he was led out to a pile of faggots and burned before his wife and 15 children under the Catholic Queen Mary.

Mary's earthly end came quickly, and it was frightful to behold. She was abandoned by her Spanish husband, Philip, who shamed her with his public affection for other women. She was tormented with mental depressions and fears. She thought that she was pregnant, but this bright hope turned out to be the figment of her own imagination. "... the impression grew daily that the Queen had not been pregnant at all. ... From confidence she fell into anxiety, from anxiety into fear, from fear into wildness and despondency. ... Her women now understood her condition; she was sick of a mortal disease; but they durst not tell her ... Throughout May [1555] she remained in her apartments waiting—waiting—in passionate restlessness. With stomach swollen, and features shrunk and haggard, she would sit upon the floor, with her knees drawn up to her face, in an agony of doubt; and in mockery of her wretchedness..." (Froude, v, pp. 520, 21). Thinking that God was displeased with her because she had not destroyed all of the Protestants, she wrote a letter to hasten the persecutions. "Under the fresh impulse of this letter, fifty persons were put to death at the stake in the three ensuing months..." (Froude, v, p. 523).

Mary died on November 15, 1558, at age 43, childless, in the sixth year of her evil reign.

Elizabeth I (1558-1603), the daughter of Henry's second wife, Anne Boleyn, ascended to the throne after Mary and relative peace settled over England. The Protestant character of the Church of England was resumed under Elizabeth. The Thirty-Nine Articles were drawn up from the confession that had been written by Cranmer during Edward's reign.

Elizabeth loved pomp and circumstance and a very ritualistic Catholic-like church liturgy; and during this time, the Puritans within the Anglican Church called for a further reformation. They preached a personal conversion experience, a high standard of morality for professing Christians, and church discipline against unrepentant sin. They opposed the Catholic-like ritualism that remained within the Church of England under Elizabeth. The term Puritan, like many others in church history, was a general term that encompassed a wide variety of thought and practice. Some Puritans called for a presbyterian type of church government; some were congregational; while others were content with the Anglican Church's episcopacy or rule of bishops. Most of them accepted the Protestant error of infant baptism, though. Many eventually left and formed separate churches, called by various names such

as Congregationalists, Independents, Brownists, and Separatists. The Pilgrims that first settled America were of this persuasion.

When Elizabeth died, James I (1603-25) ascended the throne of England. It was this king who authorized the translation of that masterpiece of English Scripture, the King James Bible, which appeared in 1611.

The Anglican Church continued to persecute those who tried to worship independently until almost the end of the 17th century. The last man burned alive in England for his religion was Edward Wightman, a Baptist, on April 11, 1612 (under James I). Imprisonments and other forms of punishment continued until 1689. Many Baptist preachers had long prison terms in 17th-century England. Francis Bampfield died in prison after spending the last nine years of his life in bonds. John Miller was confined ten years. Henry Forty spent twelve years in prison. John Bunyan wrote his famous *Pilgrim's Progress* while languishing in prison for 12 long years, unable to care for his wife and beloved blind daughter. Joseph Wright lay in Maidstone jail for twenty years. George Fownes died in Gloucester jail. Thomas Delaune and many others died in the wretched Newgate Prison. Samuel Howe died in prison in 1640 and was buried beside a roadway because the Church of England refused to allow him to be buried in a cemetery.

Bible believers were viciously persecuted during the reigns of Charles II (1660-1685) and James II (1685-1688).

The "Act of Uniformity" in 1662 subjected many to beatings and imprisonment.

The first Conventicle Act in 1664 forbade all worship assemblies that did not conform to the Church of England. Penalties were severe fines and imprisonment and for a third offence, banishment to America for seven years.

The Five-Mile Act in 1665 forbade non-conformist preachers to go within five miles of any city or town that had a Church of England congregation. It also forbade them to teach in any public or private school. The penalty for each offense was a severe fine that was beyond the means of most to pay.

The second Conventicle Act in 1670 was worse yet. In addition to imprisonment and other torments, it called for harsh fines not only on all non-conformist worshippers and preachers, but upon the owners of any buildings used for non-conformist meetings. The fines were paid by the sale of the believers' possessions, which were often sold for a pittance of their real value. Since a third of the price of the fine went to the informer, many were motivated to report on the separatists. Many were impoverished. Fathers

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languishing in prison could do nothing to assist their destitute families.

The long arm of the Anglican Church also brought persecution to Bible believers in America before her independence. The Virginia colony was Anglican, and in 1643, the governor unleashed persecution against dissenters. Many were whipped, branded, incarcerated, fined, and driven out of the colony.

Between 1660 and 1689, some 70,000 men and women suffered under religious persecution; 8,000 perished; and tens of millions of dollars were paid in fines. (The previous information about the persecution of the Church of England in the 17th century are adapted from Cushing Hassell, *History of the Church of God*, 1886).

The Anglican Church Today

According to the London-based Anglican Consultative Council, there are more than 70 million Anglicans in 164 countries. The Episcopal Church in America is part of the worldwide Anglican communion. Though the Church of England claims a membership of 27 million, this counts every person who has been baptized as an infant; only nine million have been confirmed, and fewer than 1.7 million attend services even at Christmas or Easter when attendance is at its peak.

Though not under papal authority, many Catholic practices remain intact in the Church of England.

Episcopal church government: Anglican church government is the unbiblical episcopal system—the local church is governed by outside control through a hierarchy of priests and bishops. The highest Anglican bishop is called the Archbishop of Canterbury. [See Church.]

Infant baptism: The Anglican Church practices infant baptism, teaching that infants receive the Holy Spirit and are regenerated through baptism. [See Baptism - Infant.]

Ritualistic worship: The Anglican Church has a highly ritualistic form of worship foreign to that of the churches of the N.T. They use prayer books and follow a formal liturgy. Contrary to the apostolic pattern, they have a special priesthood and seven sacraments (Baptism, Eucharist, Confirmation, Penance, Ordination, Matrimony, and Healing). The sacraments are defined as “outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace” (The Book of Common Prayer). Thus, like the Catholic Church, the Anglican Church falsely believes the sacraments to be channels of Christ’s grace. The Lord’s Supper is called the “Holy Eucharist” and is considered, not simply a memorial meal, but an event in which Christ becomes present in

the bread and wine. Episcopal priests believe they are somehow offering the sacrifice of Christ in their Eucharist. “Q. Why is the Eucharist called a sacrifice? A. Because the Eucharist, the Church’s sacrifice of praise and thanksgiving, is the way by which the sacrifice of Christ is made present, and in which he unites us to his one offering of himself” (Book of Common Prayer). *The Handbook of Denominations in the United States* observes that “the Episcopal Church [the American branch of the Church of England] believes in the real presence of Christ in the elements of the Eucharist.” [See Church.]

We can see, then, that though the Church of England is separate from the Catholic Church organizationally, it has clung to many of the false beliefs and practices of Romanism.

Modernism: In this century liberalism has largely taken over the Anglican denomination. A large percentage of its bishops and pastors are modernists who deny the miracles of the Bible. Former Archbishop of Canterbury Robert Runcie illustrates this sad trend. In an interview with a newspaper the editor picked up in London on Easter 1982, Runcie was asked about the meaning of the cross. He replied, “As to that, I am an agnostic.” Runcie was not certain of the meaning of the cross! In the same interview he said he felt Buddhism is a proper way to God and that Christians should not say that Jesus Christ is the only way of salvation. Anglican bishop David Jenkins openly questions every major teaching of the Bible. Of Christ’s resurrection, this Church of England bishop says, “The Christian is not bound up with freak biology or corpses getting up and walking around.” Of Christ’s virgin birth, Jenkins says, “As for the virgin birth, they’re the sort of stories that get told after you already believe somebody is very important. You don’t have to believe in the virgin birth...” [See Modernism.]

Ecumenism: For the past two decades or more many Anglican leaders, including the archbishops, have been attempting to reconcile the Church of England with the RCC. The Catholic pope visited England for the first time in 1982 and held a joint meeting and service with Archbishop of Canterbury Robert Runcie. Runcie has said, “We should like to see the churches of England, Scotland, the United States and any other countries, bound together in one body. If the pope would like to come in as chairman, we should all welcome him” (*Why Were Our Reformers Burned?* p. 13). After three years of theological debate, the members of the Second Anglican-Roman Catholic International Commission issued a statement which concluded that the doctrine of salvation taught by Rome and by Anglicanism is so close that there need be no more division between them. They are correct, of course, because both preach a false

sacramental gospel which adds the works of the church to the free salvation in Jesus Christ.

Women priests: As of 1993, 17 of the 30 independent Anglican communions around the world had approved ordination of women priests. The Episcopal Church in the United States, which approved women's ordination in 1976, has 1,070. The Episcopalians ordained the first Anglican female bishop in 1989. The "mother church" in England gave final approval for the ordination of women priests in 1993.

Syncretism and Universalism: Speaking in Bahrain on November 3, 2001, George Carey, the Archbishop of Canterbury, the head of the worldwide communion of Anglican churches, called Mohammed "a great religious leader whose influence on millions has been for the good." To the contrary, Mohammed has influenced multitudes to follow a false gospel to eternal hell. Carey said that "interfaith dialogue is not an option but a necessity." Carey spoke commendably of the writings of modernist John Hick and did not condemn Hick's claims that Christians should stop claiming that Jesus Christ is the only Lord and Saviour and that there is only one God and one faith. Carey belittled and condemned fundamentalists or "dogmatists," as he called them, who carry "banners pronouncing that Jesus is the answer" and who refuse to dialogue with other religions. He said Christians, Jews, and Muslims worship the same God and that Muslims and Christians are brothers. The title of Carey's message was "How Far Can We Travel Together?" The Bible answered that almost 2,000 years ago. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Co. 6:14-17). The Lord's Apostles, who started the first churches, did not dialogue with idolaters; they preached the blessed Gospel to them. Ecumenists dialogue because they have no truth to preach. [See Pastor, Deacon, Ecumenical, Episcopal, Women Preachers, World Council of Churches.]

ANIAM (sighing of the people). 1 Ch. 7:19.

ANIM (fountains). A town of Judah (Jos. 15:50).

ANIMAL. [See Beast.]

ANIMISM. The belief that natural phenomena and objects, as rocks, trees, the wind, etc., are alive and have souls (Webster's Deluxe Unabridged Dictionary). The Bible says God created the world; but God is not the world. The inanimate creation is not living soul. There

are spirit forces, devils and angels, who operate in the world, but these are created beings separate from the elements of this world. [See Devils, God, Idolatry, Satan, Soul.]

ANISE. The aromatic seed of a plant of the parsley family, the oil of which is used in medicine, cooking and liqueurs for its licorice-like flavor (Random House) (Mt. 23:23).

ANNA (grace). The aged widow who rejoiced in the baby Jesus when He was first brought to the temple (Lk. 2:36-38).

ANNAMMELECH (2 Ki. 17:31). See Idolatry.

ANNAS (grace of Jehovah). Lk. 3:2; Jn. 18:13; Ac. 4:6; Lu. 3:2.

ANNIHILATION. The false idea that Satan and the unsaved will be utterly consumed in the lake of fire. In reality, the Bible teaches that Satan and the unsaved will suffer eternal conscious torment (Mt. 25:46; Re. 14:9-11; 20:10, 15). Groups which hold the view of annihilation include the Seventh-day Adventists and the Jehovah's Witnesses. [See Death, Hell, Jehovah's Witnesses, Seventh-day Adventism.]

ANOINT. To pour or rub with an ointment. In the Bible there are many different kinds of anointings: (1) Anointing the head of a guest as a token of hospitality (Lk. 7:46; Ps. 23:5). (2) Anointing the head of the high priest (Ex. 29:7; 40:13). This symbolizes the anointing of the Holy Spirit upon the Lord Jesus Christ, our Great High Priest (Ac. 4:27; 10:38; Mt. 3:16). (3) Anointing the sons of Aaron (Ex. 30:30; 40:15). This symbolizes the Holy Spirit's anointing of Christians (2 Co. 1:21; 1 Jn. 2:27). (4) Anointing on the offerings (Ex. 29:2; Le. 2:4). This symbolizes Jesus anointed by the Holy Spirit. See verses listed under #2 above. (5) Anointing the head of a king (1 Sa. 9:16; 15:1; 16:3,12; 1 Ki. 1:34). This symbolizes God's choice of the man and the Holy Spirit's anointing for service. (6) Anointing to heal the sick (Ja. 5:14). This is symbolic of the Holy Spirit's healing ministry. The same Greek translated "anoint" is translated "unction" in 1 Jn. 2:20. [See Healing, High Priest, Holy Spirit, Jesus Christ, Uncction.]

ANON. Immediately; directly (Mt. 13:20).

ANTHOTHIAH (answers of Jehovah). 1 Ch. 8:24.

ANTHROPOLOGY. The doctrine relating to man. [See Creation, Heart, Sin, Soul, Spirit, Justification.]

ANTICHRIST. A N.T. word used in two senses: 1 Jn. 2:18 speaks both of present antichrists and a future Antichrist. (1) The term antichrist refers in general to Satan's working in the world whereby he resists the preaching of the gospel of Jesus Christ and particularly attacks the deity of Christ (1 Jn. 2:18-33; 4:1-3; 2 Jn. 7). This evil work is as old as the world, but began in a special way in the days of the Apostles and is carried on

by false teachers energized by demonic powers (1 Ti. 4:1; 2 Ti. 3:7-8, 13). (2) Antichrist also refers to the man who will arise in the world to make one final attempt to destroy Christ's work and people before Jesus returns from heaven (Re. 13).

The N.T. teaches that the evil workings in this world will grow increasingly perverse, culminating in the brief worldwide rule of the antichrist just prior to Christ's return. Compare 2 Ti. 3:13; Mt. 24:24; 2 Th. 2:1-12; Re. 13.

The prophet Daniel foretold of a "little horn" which would come into the world and do terrible things. Jesus said this "little horn" is yet future and will come during the tribulation period just prior to His coming (Mt. 24:15-29; Da. 8:11; 9:27; 11:31; 12:1). The "little horn" in Daniel, the "man of sin" in 2 Th. 2, and the "beast" in Re. 13 refer to the same person.

Bible Names for the Antichrist: (1) Little horn (Da. 7:8; 8:9). (2) King of fierce countenance (Da. 8:23). (3) Prince that shall come (Da. 9:26-27). (4) Man of sin (2 Th. 2:3). (5) Son of perdition (2 Th. 2:3). (6) That wicked (2 Th. 2:8). (7) Antichrist (1 Jn. 2:18).

The Nationality of the Antichrist: Antichrist will arise out of and rule over the revived Roman empire. He is the prince of the people who destroyed Jerusalem after Christ's death (Da. 9:26-27). This, of course, was Rome.

Old Testament Types of the Antichrist. The following is from H.L. Wilmington's *Guide to the Bible*: (1) Cain—by his murder of the chosen seed (Ge. 4:5-14; Jude 11; 1 Jn. 3:12). (2) Nimrod—by his creation of Babylon and the tower of Babel (Ge. 10-11). (3) Pharaoh—by his oppression of God's people (Ex. 1:8-22). (4) Korah—by his rebellion (Nu. 16:1-3; Jude 11). (5) Balaam—by his attempt to curse Israel (Nu. 23-24; 2 Pe. 2:15; Jude 11; Re. 2:14). (6) Saul—by his intrusion into the office of the priesthood (1 Sa. 13:9-13). (7) Goliath—by his proud boasting (1 Sa. 17). (8) Absalom—by his attempt to steal the throne of David (2 Sa. 15:1-6). (9) Jeroboam—by his substitute religion (1 Ki. 12:25-31). (10) Sennacherib—by his efforts to destroy Jerusalem (2 Ki. 18:17). (11) Nebuchadnezzar—by his golden statue (Da. 3:1-7). (12) Haman—by his plot to exterminate the Jews (Es. 3). (13) Antiochus Epiphanes—by his defilement of the temple (Da. 11:21-35).

The Reign of the Antichrist: (1) The time period of his rule: the great tribulation just preceding Christ's return (Mt. 24:15-31). (2) The length of his rule: seven years altogether (Da. 9:27), but he will be given 3.5 years (42 months) of complete power (Re. 13:5). [See *Seventy Weeks* for more information.] (3) The extent of his rule: all the world (Re. 13:7; Da. 7:23). He will rule all people, nations, religions (Re. 13:14, 15), and the entire world economy (Re. 13:17). (4) The source of his power

—Satan (2 Th. 2:9; Re. 13:4). (5) His rise to power: a. It involves a great miracle (Re. 13:3-4). b. It involves a peace pact with Israel (Da. 9:27). c. It involves the overthrow of other kings (Da. 7:8,24). (6) The characteristics of his rule: a. He rules by miracles and deception (Re. 13:11-15; 2 Th. 2:9-12). b. He rules by terror, persecution (Re. 13:15). c. He rules by force (Re. 13:16, 17).

The Mysterious Origin of the Antichrist: The beast ascends out of the bottomless pit. He might be a demon (Re. 11:7; 17:8). Antichrist will be Satan incarnate in some mysterious way, and yet he will also remain an independent personality who will be cast into the lake of fire with the false prophet 1,000 years before Satan meets the same doom (Re. 19:20; 20:7-10).

The Character of the Antichrist: (1) He will be a blasphemer, a hater of God (Re. 13:5-6). (2) He will be a murderer and a destroyer (Re. 13:7,15; Da. 7:23; 8:24). (3) He will be a liar and deceiver (2 Th. 2:9-10). (4) He will have great intelligence (Da. 8:23). (5) He will be exceedingly proud (Da. 8:25). (6) He will have an impressive appearance (Da. 7:20; 8:23). (7) He will exalt himself (Da. 11:36,37). (8) He will worship military might (Da. 11:38).

The End of the Antichrist: Antichrist will be overthrown at the coming of the Lord Jesus Christ and cast into the lake of fire to suffer eternal torment (2 Th. 2:8; Re. 19:19-21). [See *Abomination of Desolation*, *Bottomless Pit*, *Daniel*, *Great Tribulation*, *Prophecy*.]

ANTINOMIANISM. The teaching that the gospel or the Christian faith does away with the old moral law, so that the Christian is not bound by it (*Handbook*). Antinomians are those who claim to be Christians but refuse to follow any moral code, claiming that Christian freedom liberates them to live entirely as they please. The Bible warns Christians to avoid this false doctrine (1 Co. 6:12; 10:23; Ga. 5:13; Ep. 5:5-11; 1 Ti. 6:3-5; 1 Pe. 2:16). [See *Separation*, *Sin*, *World*.]

ANTIOCH (who fights a chariot). Together with Jerusalem, the greatest center of the early Christian church. Located on the northeast corner of the Mediterranean Sea, about 20 miles inland, it was the third largest city in the Roman empire. Here the followers of Christ were first called Christian (Ac. 11:20-26), and here Paul began his ministry to the Gentile world (Ac. 13:1-4) (*Famous Bible Places*).

ANTIPAS (against all). Re. 2:13.

ANTIPATRIS (over against). Ac. 23:31.

ANTITYPE. The fulfillment, or reality, of a type. [See *Type*.]

ANTOTHIJAH (answers, or songs, of the Lord). 1 Ch. 8:24.

ANUB (joined, or bound, together). 1 Ch. 4:8.

ANXIOUS. Worrying; fretting; carefulness. [See Careful.]

ANYWAYS. Any wise; in any manner (Le. 20:4; Nu. 30:15; 2 Ch. 32:13).

ANY WHILE. For any length of time (Mk. 15:44).

ANY WISE. [See Wise, Any.]

APACE. At a great pace; swiftly (2 Sa. 18:25; Ps. 68:12; Je. 46:5).

APELLES (black). Ro. 16:10.

APARSACHITES (dividing). Ezr. 6:6.

APARSATHCHITES (dividing, tearing asunder). Ezr. 4:9.

APHEK (fortress). Jos. 12:18.

APHEKAH (vigor, rapid stream). Jos. 15:53.

APHIK (soundness, strength). Jud. 1:31.

APHRAH (dust, female fawn). Mi. 1:10.

APHSES (dispersion). 1 Ch. 24:15.

APOCALYPSE. A term referring to the book of Revelation, and less frequently, to O.T. prophecies of the future. It is also used of prophetic visions in general. [See Prophecy, Revelation.]

APOCRYPHA. The word apocrypha is derived from the Greek *abscondita*, which historically identified writings which had an obscure origin or which were heretical. In the Talmud the Jewish rabbis used this word to describe works which were not canonical Scripture. The term has come to be applied particularly to the 15 books added to the Roman Catholic Bible but ordinarily rejected by non-Catholics. These were written during the two hundred years preceding and one hundred years following Christ's birth. The Roman Catholic Church considers most of these writings to be part of the inspired Scripture. In 1546 the Council of Trent decreed that the canon of the O.T. should include them (except the Prayer of Manasseh and I and II Esdras) ... the decree pronounces an anathema upon anyone who "does not accept as sacred and canonical the aforesaid books in their entirety and with all their parts" (*The Oxford Annotated Apocrypha*, pp. x,xv).

The Council of Trent was an attempt by the Catholic Church to counteract the Protestant Reformation with its battle cry of "faith alone" and "Scripture alone." By adding the Apocrypha to the canon of Scripture, the Catholic Church, in effect, rendered the rest of the Bible impotent. "The books named in the decree [of Trent] include the apocryphal Old Testament books, and placed unwritten traditions of the church upon an equal footing with Holy Scriptures as approved of Christ or of the Holy Spirit. Any appeal to Holy Scripture as expressing the supreme will of God was thereafter useless in the Latin Church" (Edwin W. Rice, *Our Sixty-six Sacred Books*, p. 112).

The Apocryphal Books

I and II Esdras

Prayer of Manasseh

I and II Macabees

Tobit

Judit

The additions to the Book of Esther

The Wisdom of Solomon

Ecclesiasticus, or the Wisdom of Jesus the Son of Sirach

Baruch

The Letter of Jeremiah

The Prayer of Azariah & the Song of the Three Young Men

Susanna

Bel and the Dragon

The Apocrypha have a variety of content. Some are histories of events concerning the Jews. Some are short sayings similar to the Proverbs. Some are sermons; others are like novels. One purports to be symbolical prophecy.

WHY REJECT THE APOCRYPHA: It is important that God's people understand why the Apocryphal books (also called the Deuterocanonical Books) are rejected from the canon of inspired Scripture. Because of ecumenical activities involving the Roman Catholic Church, there is an increasing tendency for publishers to include the Apocryphal writings with the Bible. This is being done by the United Bible Societies in many languages. By 1981, for example, the American Bible Society had published over 500,000 copies of the Today's English Version with the Apocryphal books included. In the mid-1980s I visited the Bible Society book depot in Calcutta, India, and was shown massive stacks of Revised Standard Version Bibles containing the Apocrypha. These had been published by the American Bible Society and shipped to India for distribution. The 1992-93 American Bible Society catalog of Scripture Resources lists at least nine different Bibles containing the Apocrypha.

Following are the reasons the Apocrypha are rejected by Bible believers:

1. They are not included in the original Hebrew O.T. preserved by the Jews. Ro. 3:1-2 states that God used the Jews to preserve His Word; therefore, we know that He guided them in the rejection of the Apocryphal books from the canon of Scripture.

2. They were not received as inspired Scripture by the churches during the first four centuries after Christ.

3. They were not written in the Hebrew language, which was alone used by the inspired historians and prophets of the O.T.

4. They do not claim to be the inspired Word of God. Unlike the inspired Scriptures, the Apocryphal books

contain no statements such as “thus saith the Lord” or “these are the words of God.”

5. They contain teachings contrary to the biblical books. II Maccabees teaches praying to the dead and making offerings to atone for the sins of the dead. Consider this quote from II Maccabees 12:43-45: “He also took up a collection ... and sent it to Jerusalem to provide for a sin offering. ... For if he were not expecting that those who had fallen asleep would arise again, it would have been superfluous and foolish to pray for the dead ... Therefore he made atonement for the dead, that they might be delivered from their sin.” The Bible, though, says there is only one mediator between God and men, the man Christ Jesus (1 Ti. 2:5-6). Also He. 10:10-14 says believers have been perfected forever through Christ’s one sacrifice. Thus, the dead in Christ need no human, earthly prayers or offerings. At death the lost go immediately to a place of torment; thus there is no purpose in praying for them (Lk. 16:22-23).

II Maccabees also contains the heresy that deceased saints are interceding in heaven for those on earth (15:11-14). The Bible teaches that it is the Lord Jesus Christ, our great High Priest, who is interceding for us in heaven—not deceased saints (He. 4:14-16; 8:1-2; 1 Jn. 2:1-2).

6. In quality and style, the Apocryphal books are not on the level of Bible writings. Even a hurried reading of the Apocryphal books reveals the fact that here we are touching the uninspired writings of men apart from divine inspiration. These writings are not “God breathed,” as 2 Ti. 3:16 says all Scripture is. There is not in the Apocryphal books the supernatural depth and breadth of thought, the rich complexity yet simplicity of language, which goes beyond mere writings of men.

7. The Apocryphal writings are not quoted by the Lord Jesus or the Apostles, while every part of the O.T. Scriptures are quoted. This is a very important point. Though some claim to find allusions to the Apocrypha in certain N.T. passages (Mt. 7:12; 27:43-54; Ro. 9:21; Ep. 6:13-17; He. 1:3; Ja. 1:6,19; 5:6), this is not a proven fact. While it is possible that the N.T. writers were familiar with the Apocrypha, it is plain that they did not directly quote from these books. The supposed allusions to the Apocrypha in the N.T. could just as easily be allusions to other O.T. histories or to facts given directly by revelation. We must remember that the N.T. Scriptures are not the product of man, but of God.

8. Some Apocryphal books, though written as history, are actually fiction. This is a form of deception not found in divinely inspired books of the Bible. “Ostensibly historical but actually quite imaginative are the books of Tobit, Judith, Susanna, and Bel and the Dragon, which may be called moralistic novels” (Oxford Annotated Apocrypha, p. xi). Noteworthy examples of

ancient fiction they might be, but such books have absolutely no place among the seven-times purified Word of God (Ps. 12:6-7).

9. The Apocryphal books were rejected from the canon of Scripture by the early church leaders. “It is a significant fact that the best of the early Fathers adopted the Hebrew canon as giving the authoritative Scriptures of the O.T.” (Analytical, p. 1083).

10. The book of Tobit contains many false things.

First, there is the account of a supposed high and good angel of God who lies and teaches the use of magic! In Tobit 5:4 we are told that the angel’s name is “Raphael,” but later he lies to Tobit, claiming to be “Azarias the son of the great Ananias, one of your relatives” (Tobit 5:12). This angel professes to be “one of the seven holy angels who present the prayers of the saints and enter into the presence of the glory of the Holy One” (Tobit 12:15). Yet he not only lies about his name, but teaches magic. “Then the angel said to him, ‘Cut open the fish and take the heart and liver and gall and put them away safely.’ ... Then the young man said to the angel, ‘Brother Azarias, of what use is the liver and heart and gall of the fish?’ He replied, ‘As for the heart and the liver, if a demon or evil spirit gives trouble to any one, you make a smoke from these before the man or woman, and that person will never be troubled again. And as for the gall, anoint with it a man who has white films in his eyes, and he will be cured’” (Tobit 6:4, 6-8). The Bible clearly condemns magical practices such as this (consider De. 18:10-12; Le. 19:26, 31; Je. 27:9; Mal. 3:5).

Second, the false doctrine of salvation through works is taught in the book of Tobit. “For almsgiving delivers from death, and it will purge away every sin” (Tobit 12:9). “So now, my children, consider what almsgiving accomplishes and how righteousness delivers” (Tobit 14:11). These false teachings must be contrasted with Le. 17:11, which says “it is the blood that maketh an atonement for the soul,” and with Tit. 3:5 which says, “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit.”

Third, Tobit taught that help is only to be given to the deserving. “Place your bread on the grave of the righteous, but give none to sinners” (Tobit 4:17). Contrariwise, in Ex. 23:4-5 God taught even in O.T. times that His people were to do good to their enemies and not only toward the righteous.

11. The book of Judith contains the account of how a supposedly godly widow destroyed one of Nebuchadnezzar’s generals through deceit and sexual offers. It is also important to note that Judith’s counsel regarding resisting Nebuchadnezzar was contrary to

that given by God's prophet Jeremiah (Je. 38:1-4). God warned the Israelites to submit to Nebuchadnezzar rather than to resist, because the Babylonian captivity and destruction of Israel was a judgment from God upon the Jew's rebellion and idolatry.

THE KING JAMES BIBLE AND THE APOCRYPHA. It is true that early editions of the KJV (as well as many other Reformation Bibles, including the German Luther Bible) contained the Apocrypha, but these books were included for historical reference only, not as additions to the canon of Scripture. Alexander McClure, a biographer of the KJV translators, says: "...the Apocryphal books in those times were more read and accounted of than now, though by no means placed on a level with the canonical books of Scripture" (McClure, *Translators Revived*, p. 185). He then lists seven reasons assigned by the KJV translators for rejecting the Apocrypha as inspired. The Thirty-nine Articles of the Church of England clearly states that the Apocrypha have no scriptural authority. "...[the Church of England] doth not apply to them to establish any doctrine." The Westminster Confession says, "The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings." Luther included a note on the Apocrypha which stated, "These are books not to be held in equal esteem with those of Holy Scripture..."

It is important to note that in the early King James Bibles the Apocryphal books were placed between the Old and New Testaments rather than intermingled within the O.T. itself as is done in Catholic Bibles. In the Jerusalem Bible (a Catholic Bible), for example, Tobit, Judith, and the Maccabees follow Nehemiah; the Book of Wisdom and Ecclesiasticus follow Ecclesiastes; Baruch follows Lamentations; etc.

Conclusion: Though some of the Apocryphal books do have historical value, giving information regarding the inter-testament "quiet years" prior to the coming of Christ, there is no justification for giving these a place in the Holy Scripture. Their proper place is on the same level as (if not lower than) the writings of the historian Josephus or of some other uninspired writer of that period. [The Epistle of Barnabas and the Shepherd of Hermas are dealt with under Pseudepigrapha.] [See also Bible, Inspiration.]

APOLLONIA (destroyer, destruction). Ac. 17:1.

APOLLOS (destroyer, laying waste). A leader in the early church (Ac. 18:24-28; 1 Co. 1:12; 3:4-6; 4:6; 16:12; Tit. 3:13).

APOLLYON (destroyer). The angel of the bottomless pit (Re. 9:11).

APOLOGETICS. To speak in defense of God and Bible truth. [See Adam, Apostasy, Apostate, Bible, Bible Versions, Canon, Daniel, Evolution, Fable, False Prophet, False Teaching, Flood, Foolish Questions, Fundamentalism, Heresy, Heretic, Inspiration, Isaiah, Jesus Christ, Jonah, Modernism, New Evangelicalism, Preservation, Prophecy, Red Sea, Separation, Star, Timothy, Tyre, Zidon.]

APOSTASY. Desertion of the faith (1 Ti. 4:1; 2 Ti. 4:3-4). The English word "apostasy" is derived from the Greek word *apostasia*, which means a falling away, abandonment. This Greek word is translated "falling away" (2 Th. 2:3), "forsake" (Acts 21:21), and "divorcement" (Mt. 19:7).

"The English word 'apostasy' is derived from the Greek noun 'apostasia,' which is a composite of a preposition and a noun. The preposition 'apo' means 'the separation of a part from the whole, the separation of one thing from another by which the union or fellowship of the two is destroyed.' The noun 'stasis' means 'a standing, station or state; to stand, exist, have stability.' When combined, these words form the noun 'apostasia,' which, according to *Thayer's Greek-English Lexicon*, means 'leaving one position and moving to another.' Webster defines it as it relates to religion as 'abandonment of what one has voluntarily professed; total desertion of principles of faith'" (James Henry, *For Such a Time As This*, pp. 200-201). This term is commonly used by Christians to describe a turning away from true Bible doctrine. The Bible teaches that apostasy among professing Christians will increase as the age progresses and the coming of Christ draws nigh. This apostasy will culminate in a worldwide apostate religious entity (2 Ti. 3:1-13; 4:1-5; 1 Ti. 4:1-5; Jude; Re. 17-18).

End-time Apostasy Is an Important Bible Doctrine: New Testament prophecy describes two separate streams of "Christianity" operating side by side throughout the church age. First, there will be true apostolic churches, against which the gates of hell shall not prevail. They will be persecuted, hated, despised, yet they will continue century by century until Christ's return. The Lord Jesus promised His faithful ones: "Lo, I am with you alway, EVEN TO THE END OF THE WORLD" (Matthew 28:20). Second, there will be apostate churches, which will increase in number and grow worse and worse as the centuries pass. Consider the following Scriptures—Mt. 24:4,11, 24; Ac. 20:29-30; 2 Th. 2:3-8; 1 Ti. 4:1-3; 2 Ti. 3:13; 4:3-4; 2 Pe. 2:1-3; Jude 3-4; Re. 17.

The parables of Christ in Matthew 13 depict the course of this present "church age," and they describe a progression of apostasy. The parable of the leaven, for example, depicts a woman putting leaven into three

measures of meal, "till the whole was leavened." Leaven in Scripture stands for sin and error (1 Co. 5:6; Ga. 5:9). Thus the parable tells us that the error which was introduced by false teachers even during the days of the Apostles will gradually increase through the centuries until the entire religious system is leavened. The ultimate fulfillment of this is in Revelation 17.

The apostasy began during the lives of the apostles and has steadily increased through the centuries. John wrote, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time" (1 Jn. 2:18). John taught that there will be a future antichrist, singular; but he is preceded by many antichrists, plural. We believe the antichrist, singular, refers to the man of sin who will rule the end-time kingdom described in Da. 9-11; Mt. 24:15; 2 Th. 2:3-12; and Re. 13. The antichrists, plural, refer to all who reject apostolic truth in favor of satanic deception and man-made tradition. Thus the "antichrist" is both a man and a system; it is both one man, and many men. It is in this latter sense that the popes throughout history are identified with antichrist.

Another passage which teaches the same truth is 2 Th. 2:7-8. "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." In the days of the Apostles the "mystery of iniquity" was already working, and it will culminate in the promotion of the man of sin, the Wicked One, the Antichrist, who will assume the throne of this world for a brief span. We are told that the culmination of this will not occur until just prior to the return of Christ, because the Wicked One will be destroyed "with the brightness of his coming." The "mystery of iniquity" is that program of evil whereby the devil is attempting to corrupt the churches of Jesus Christ by sowing tares and apostasy. It is associated with "Mystery Babylon the Great" in Revelation 17.

We see the direct fulfillment of these prophecies in "Christianity" today. It is evident in heretical bodies such as the Roman Catholic Church and the liberal World Council of Churches denominations, none of which are founded directly and exclusively upon the apostolic Faith or the apostolic church pattern. It is also evident in the ecumenical movement, which is calling for unity in diversity at the expense of Biblical truth and which is breaking down the walls of separation between truth and error. [See Apostate for Greek word study.] [See also Anglican, Apostate, Church, Doctrine, Ecumenical Movement, Episcopal, False Teaching, Fable, Foolish Questions, Heresy, Inspiration, Lutheran, Methodist,

Mother of Harlots, Presbyterian, Prophecy, Revelation, Roman Catholic Church, Separation, Timothy, World Council of Churches.]

APOSTATE. One who turns away from the true Christian faith to follow false teachings. Though the word apostasy is not used in the English Bible, the Greek word *apostasia* appears in two passages. In Ac. 21:21 *apostasia* is translated "to forsake," and refers to forsaking the law of Moses. In 2 Th. 2:3 *apostasia* is translated "falling away," and refers to the great apostasy from the N.T. faith which will occur throughout Christendom before Christ's return. Other passages use different terms to describe this same phenomenon. See 2 Ti. 3:1-13; 1 Ti. 4:1-3; 2 Pe. 2:1—3:16; 2 Jn. 7; Jude 4-19. [See Adam, Anglican Church, Apostasy, Bible, Church, Doctrine, Ecumenical Movement, Episcopal, Fable, False Prophet, False Teaching, Foolish Questions, Fundamentalism, Heresy, Inspiration, Lutheran, Methodist, Modernism Mother of Harlots, New Evangelicalism, Presbyterian, Prophecy, Revelation, Roman Catholic Church, Separation, Timothy, Unity, World Council of Churches.]

APOSTLE (sent forth). The term "apostle" means one who is sent, or a messenger. There are three usages of the term "apostle" in the N.T. (1) *The Lord Jesus Christ* (He. 3:1). Jesus was sent from God the Father into the world to provide redemption for mankind. (2) *The twelve men who were chosen by Christ to lay the foundation of the church* (Lk. 6:13-16; Ep. 2:20). After Judas betrayed the Lord and hung himself, the eleven remaining Apostles selected a man to replace him (Ac. 1:15-26). Later we find that Paul was selected directly by Christ to be an apostle (1 Co. 15:7-9; 2 Co. 12:11-12; Ga. 1:1). (3) *Christian workers in general* (2 Co. 8:23; Ac. 14:14; Ph. 2:25). The Greek word translated "apostle" (*apostolos*) is also translated "messenger" and "minister," and is used to refer to Christian workers other than the Twelve. Christian workers were sent by the Lord from the churches to particular ministries..

Marks of the Twelve Apostles: (1) *They were chosen personally by Christ* (Acts 22:14; Lk. 6:13-16; Ga. 1:1). (2) *They had seen the resurrected Christ* (Ac. 22:14; 1:22; 1 Co. 9:1; 15:7-9). (3) *They received their message by direct revelation from God rather than being taught by men* (Acts 22:14; Ga. 1:11-12). (4) *They could impart spiritual power and gifts to others* (Ac. 8:17-19; 2 Ti. 1:6). (5) *They had special signs to authenticate their message* (2 Co. 12:12; Ac. 2:43; 4:33; 5:12). (6) *They had the same authority as O.T. prophets* (2 Pe. 3:2). (7) *They wrote Scripture* (2 Pe. 3:15, 16).

Are There Apostles in This Special Sense Today? For the following reasons we know there are not apostles today in the same sense as the twelve chosen by Christ in the early churches: (1) *No one today qualifies to be such an*

apostle. We have seen the qualifications from the Scriptures, and no Christian today can meet those qualifications. (2) *There were only twelve of them, and their office, apart from the exception of Judas, was never passed on to others at their death* (Lk. 6:13-16; Ac. 1:15-26; Re. 21:14). When Judas committed suicide after betraying Jesus, the eleven remaining Apostles chose a replacement, bringing the number again to twelve. This reveals their understanding of the significance of that exact number. Later Paul was called by the Lord Jesus to be an Apostle (1 Co. 15:7-9), and it is possible that it was then that the matter of the replacement of Judas was settled from God's viewpoint for all eternity. (3) *The first apostles were called to lay the foundation of the church* (Ep. 2:20). The foundation has been firmly laid, and those men, with their special authority, calling, and sign gifts, have passed off the scene. (4) *No N.T. passage instructs churches to select or ordain apostles—only pastors and deacons* (1 Ti. 3; Tit. 1). When Judas died the remaining 11 chose a replacement (Ac. 1:15-26). But observe, first, that this was done in fulfillment of prophecy (Ac. 1:20; Ps. 109:8). Second, the standard used to select a replacement for Judas proves that the office of apostle could not continue beyond the first century. The standard required that the apostle had been with Jesus during His earthly ministry (Ac. 1:21-22).

APOSTLES' CREED. An anonymous Christian doctrinal statement believed to have originated in the fourth or fifth century. It is called the Apostles' Creed because it was once purported to have been written by the Apostles, though there is no evidence that this creed was actually written or used by any of the Apostles. Some believe the Apostles' Creed contains a statement of essential doctrine, but the Bible says all doctrine is essential. The Lord Jesus instructed His people to teach "all things" (Mt. 28:20). Paul preached the whole counsel of God (Ac. 20:26-27). Jude says we are to contend for "the faith which was once delivered unto the saints" (Jude 3). There is no indication here that some portions of the faith are non-essential. [See Doctrine, Separation.]

APOSTOLIC FATHERS. A term applied to early Christian writers who lived near the times of the Apostles. Some of these writings have been preserved and are used to determine beliefs, conditions, and practices of the early churches following the passing of the Apostles. Examples of apostolic fathers are Clement of Rome, Ignatius, and Polycarp. Many of those who are listed as "fathers of the church" were heretics who helped lay the foundation for Roman Catholicism. Examples are Jerome, Origen, and Augustine. (See "Beware of the Church Fathers" at the Way of Life web site.)

APOSTOLIC SEE. A name for the Roman Catholic Church or for the pope. It is so called because of the erroneous Roman Catholic belief that the pope and priests are successors to the early apostles. See means seat, or place of authority. [See Roman Catholic Church.]

APOSTOLIC SUCCESSION. The belief that the authority and position of the Apostles has been transferred from generation to generation to church leaders. This belief is held by Roman Catholic, Greek Orthodox, Anglican Church, and other highly ritualistic denominations. The N.T. does not teach, though, that the office or authority of the Apostles was ever passed from the original man to others. The false idea of apostolic succession is a man-made, rather than a biblical, doctrine. The authority to build and govern local churches comes not from any type of apostolic succession, but directly from the N.T. Scriptures and from the Holy Spirit. [See Apostle.]

APOTHECARY. Pertaining to making perfume (Ex. 30:25, 35; Ec. 10:1).

APPAIM (nostrils). 1 Ch. 2:30-31.

APPARELLED. Clothed (2 Sa. 13:18).

APPHIA (market place of Appius). Ac. 28:15.

APPI FORUM (market of Appius). An important station on the Appian Way, the great road that led from Rome toward the Bay of Naples. It was at this point that the Apostle Paul, on his journey to Rome, was greeted by his brethren in the church (Ac. 28:15) (Famous Bible Places).

APPLE OF THE EYE. The pupil or ball of the eye (De. 32:10; Ps. 17:8; Pr. 17:2).

APPOINTED. (1) Allotted; affixed (Ge. 4:25). (2) Equipped; girded (Jud. 18:11).

APPREHEND. To capture; grasp; seize; possess (2 Co. 11:32; Ph. 3:12).

APPROVE. (1) To be pleased with (Ps. 49:13). (2) To allow; prove; demonstrate (1 Co. 16:3). (2) To test; try (Ph. 1:10).

APT. Able; capable (2 Ki. 24:16; 1 Ti. 3:2; 2 Ti. 2:24).

AQUILA (eagle). Aquila and Priscilla were Paul's friends and co-workers. They first met in Corinth (Acts 18:1-3). It appears that Aquila and Priscilla were already believers in Christ before they met Paul. The gospel was probably brought to Rome soon after Pentecost by the Jews who had traveled to Jerusalem to attend the feast and who heard the gospel there. Compare Acts 2:5-10. Like Paul, Aquila and Priscilla were tentmakers (Acts 18: 3). Paul often worked to support himself (Acts 20:34). Jewish boys, including those in training to be rabbis, were taught a trade.

AR - ARK

Aquila and Priscilla are mentioned several other times in Scripture. They started churches in their home in Rome (Ro. 16:3-5) and Ephesus (1 Co. 16:19). They served the Lord together, and two times in Paul's epistles Priscilla is mentioned first (Ro. 16:3; 2 Ti. 4:19). She was possibly the more zealous of the two or perhaps Aquila spent more of his time with the tent business while she labored more in the Lord's work. No matter what the reason, the example of Aquila and Priscilla teaches us that women have a very important part in God's work.

AR (a city, awakening). Nu. 21:15.

ARA (congregation, flock). 1 Ch. 7:38.

ARAB (a cave, ambush). Jos. 15:52.

ARABAH (desert). Jos. 18:18.

ARABIA. The peninsula between Asia and Africa where Paul went after his conversion (Ga. 1:17).

ARAD (wild ass). 1 Ch. 8:15.

ARAH (wayfarer). 1 Ch. 7:39.

ARAM (exalted). The country lying to the northeast of Palestine. It embraced both Syria and northern Mesopotamia. That portion of Aram in which Abraham had lived before coming to Canaan and in which Nahor remained is biblically known as Mesopotamia and Padan-aram (Ge. 24:10; 28:2, 5). It lay east of the Euphrates river (Analytical).

ARAMAIC. A language similar to Hebrew. It was the language of Assyria and other nations nearby to Israel, and portions of the books of Daniel and Jeremiah were written in this language.

ARAN (wild goat). Ge. 36:28; 1 Ch. 1:42.

ARARAT (high ground). A twin-peaked, majestic mountain located in Armenian Asia. It was here that the ark of Noah came to rest after the great flood recorded in Ge. 6-8. The mountain stands 17,000 feet high and is one of the sources of the Euphrates river (Ge. 8:4) (Famous Bible Places). [See Flood.]

ARCHANGEL. An angel of the highest rank (Da. 10:13; 12:1; 1 Th. 4:16). The two archangels mentioned by name are Gabriel (Da. 8:16; 9:21; Lk. 1:19, 26) and Michael (Da. 10:13, 21; 12:1; Jude 1:9; Re. 12:7). [See Angel, Gabriel, Michael.]

ARCHELAUS (a chief). Mt. 2:22.

ARCHIPPUS (a master of the horse). Col. 4:17; Phile. 2.

ARCTURUS. A star constellation called the Great Bear (Job 9:9; 38:32).

AREOPAGUS (hill of Ares). A rocky height in Athens opposite the western end of the Acropolis. It was called Mars' Hill from the mythical idea that Mars, or Ares, was here tried for murder by Neptune. Here met the Council of the Areopagus ... Sixteen steps still lead up to

the top of the hill where extends the bench on which the judges sat. Here Paul delivered a notable address (Ac. 17:18-34) (Analytical).

ARIEL (lion of God). Ezr. 8:16-17; Is. 29:1-2, 7. In commenting on "Ariel" in Isaiah 29, H.A. Ironside says, "It is the same as that which is rendered 'lionlike' in 2 Sa. 23:20. ... but in Eze. 43:16 the first part of the word is translated 'altar,' so that Ariel might either be rendered 'lion of God' or 'altar of God.' The reference, undoubtedly, is to Jerusalem, David's city. ... Jerusalem which had been as the lion of God should become as a great altar-hearth where its own population would be sacrificed through the ruthless enmity of their bitter foes."

ARIMATHAEA (heights). Mt. 27:57.

ARIOCH (lion-like). Da. 2:14-15.

ARISTARCHUS (excellent ruler). Ac. 19:29; 20:4-6; 27:2; Col. 4:10; Phile. 24.

ARK. A vessel. It is used three ways in the King James Bible:

Moses' ark (Ex. 2:3-6). This was the waterproof basket in which Moses was hidden from Pharaoh.

Noah's ark (Ge. 6:14-21). This was the large boat Noah built to protect himself and his family and the animals from the flood. It was very large—300 cubits long, 50 cubits wide, and 30 cubits high. "Although we do not know the exact length of the cubit at this time, later it was about 18 inches, making the ark 450 feet long, 75 feet broad, and 45 feet high, with a displacement of about 20,000 tons and gross tonnage of about 14,000 tons. Its carrying capacity equaled that of 522 standard railroad stock cars (each of which can hold 240 sheep). Only 188 cars would be required to hold 45,000 sheep-sized animals, leaving three trains of 104 cars each for food, Noah's family, and 'range' for the animals. Today it is estimated that there are 17,600 species of animals, making 45,000 a likely approximation of the number Noah might have taken into the ark" (*The Ryrie Study Bible*). [See Flood for the typical meaning.]

The golden ark in the holy of holies in the Tabernacle (Ex. 25:10-22; He. 9:4). This vessel contained the ten commandments written on stone (Ex. 25:21; De. 10:3-5). It had a lid called the mercy seat. The ark pictures God's throne, which is now a throne of mercy and grace for those who come through Jesus' sacrifice (He. 4:16). The blood sprinkled on the ark each year on the day of atonement (Le. 16:15-16) typifies Christ's atonement, whereby the payment for our sins was made. Jesus' blood perfectly satisfied God's broken law, just as the mercy seat perfectly covered the ark and the ten commandments contained therein. [See Atonement - Day of, Law, Mercy Seat, Offerings, Tabernacle.]

ARMAGEDDON (mountain of Megiddo). The hill and plain of Megiddo southwest of the Sea of Galilee where the Antichrist forces will be destroyed by Christ (Re. 16:16; 19:19). It is also called the valley of Jezreel. Megiddo occupies a strategic location on a pass through the Carmel mountain range, straddling the major north-south route between Mesopotamia (Syria, Babylon) and Egypt. The valley has been the scene of battles from ancient times. "During the past 4000 years, at least 34 bloody conflicts have already been fought at the ancient site of Megiddo and adjacent areas of the Jezreel Valley. Egyptians, Canaanites, Israelites, Midianites, Amalekites, Philistines, Hasmonaeans, Greeks, Romans, Muslims, Crusaders, Mamlukes, Mongols, French, Ottomans, British, Australians, Germans, Arabs and Israelis have all fought and died here. The names of the warring generals and leaders reverberate throughout history: Thutmose III, Deborah and Barak, Sisera, Gideon, Saul and Jonathan, Shishak, Jehu, Joram, Jezebel, Josiah, Antiochus, Ptolemy, Vespasian, Saladin, Napoleon, and Allenby, to name but a few of the most famous" (Eric Cline, "The Battles of Armageddon," n.d., BibleInterp.com). Israel has fought several famous battles at Megiddo. It was the scene of Barak's victory over the Canaanites (Jud. 5:19) and of Gideon's victory over the Midianites (Jud. 7). Three of Israel's kings died here: Saul at the hands of the Philistines in the 10th century B.C. (1 Sa. 31:8, Mt. Gilboa is in that same area), Ahaziah at the hands of Jehu in the 9th century B.C. (2 Ki. 9:27), and Josiah at the hands of the Egyptian army in the 7th century B.C. (2 Ki. 23:29). [See Prophecy.]

ARMINIAN. The followers of James Arminius (1560-1609), a Dutch theologian. Arminius opposed John Calvin's doctrines of unconditional predestination, limited atonement, and irresistible grace, and stood for universal salvation for all that come to God through Jesus Christ. We do not follow Arminius nor do we agree with all of his positions. He was a fallible man and he was influenced by some of the errors of his day; and his followers took his theology even farther away from the Bible. We do believe, though, that Arminius was much closer to biblical truth than John Calvin.

The following overview of Arminius's life and teaching is taken partly from two cyclopedia sets in my library: M'Clintock and Strong's *Cyclopedia of Biblical, Theological and Ecclesiastical Literature* of 1895 and the *New Schaff-Herzog Encyclopedia of Religious Knowledge* of 1909.

Arminius was born in Oudewater, Holland. In 1582, at age 22, he began studies in Geneva, which was the center for John Calvin's reformed theology. Upon Calvin's death in 1564, Theodore Beza had assumed leadership and promoted Calvinistic theology. Arminius

had the reputation of "a spotless Christian consistency" and "as a preacher he was exceedingly popular; in sweetness of voice, ardor of manner, and finish of style, he was distinguished above all his contemporaries." His zeal was to base his views strictly upon the Bible, and he could not countenance error. He was often involved in debates with philosophers and teachers such as the followers of Aristotle, Augustine, and Calvin. Though he was willing to pursue doctrinal controversy, the mean-spiritedness and petty jealousy that often characterized his opponents did not mar his life.

His zeal for the truth won him many enemies. In 1586, he traveled to Rome, and while there, vicious rumors were spread in Geneva that he had kissed the pope's slipper and had become a Roman Catholic. These slanders were answered after his return from Italy. Arminius said he "he saw at Rome a mystery of iniquity much more foul than he had ever imagined." He was ordained to the Protestant ministry at Amsterdam in 1588. In 1603, he was falsely charged with being a Pelagian, which is the denial that men are condemned sinners because of Adam's fall. That same year he received the degree of Doctor of Divinity from the University of Leyden and assumed the professorship of divinity at that school. "One of the first observations of Arminius, after entering on the duties of his chair, was that the students were much more given to scholastic subtleties and disputations than to the thorough study of Scripture. He determined to cure this evil." His chief goal in teaching divinity, therefore, was the commendable task of leading his students away from unprofitable squabbles about man-made philosophy and theology ("crabbed questions and the cumbrous mass of scholastic assertions") and to encourage them to study and depend upon the Bible alone. Arminius's ever-present enemies, though, attempted constantly to disrupt his ministry. One of his warmest adversaries was his uncle, who was a rector of the theological faculty. "Preachers attacked him from the pulpit as a Pelagian, and worse than a Pelagian." A national synod was demanded to settle the disputes, but before it could be held, Arminius died of a disease he had contracted eight months before. "His death was most painful; and to bodily pain was added mental anguish at the misrepresentations of his religious opinions and of his personal character made by his embittered foes."

Today the term "Arminian" is loosely and commonly applied to those who emphasize the sinner's ability to receive or reject Christ and who believe Christians can lose their salvation, but Arminius himself did not teach the latter. SOME CONTEND THAT IF A CHRISTIAN IS NOT A CALVINIST, HE MUST BE AN ARMINIAN. THIS IS NOT TRUE. IT IS POSSIBLE TO BE NEITHER ARMINIAN NOR CALVINIST, BUT SIMPLY TO BE

BIBLICAL! Calvin and Arminius were fallible men who attempted to describe biblical truth in a systematic theology. We do not have to choose between them. The only infallible source for faith and practice is the infallible Bible itself, not some fallible man's systematic interpretation of it. I AM NEITHER A CALVINIST NOR AN ARMINIAN; AND I REFUSE TO ALLOW PEOPLE TO FORCE ME INTO EITHER MOLD. I believe in secure eternal life for the born again believer because it is what many clear passages of Scripture teach, not because it is what Calvin believed. I reject all five points of Calvinism as they are commonly interpreted today. As for Arminius, he was not sure if a believer could lose his salvation. He did not take a clear position either way. He did not believe a sinner could receive Christ apart from the grace and miracle-working power of God.

The following views of Arminius on the doctrine of predestination and grace are drawn up almost entirely in words that may be found in his writings —

ARTICLE I — That God, by an eternal, unchangeable purpose in Jesus Christ, his Son, before the foundation of the world, hath determined, out of the fallen, sinful race of men, to save in Christ, for Christ's sake, and through Christ, those who, through the grace of the Holy Ghost, shall believe on this his Son Jesus, and shall persevere in this faith and obedience of faith, through this grace, even to the end; and, on the other hand, to leave the incorrigible and unbelieving in sin and under wrath, and to condemn them as alienate from Christ, according to the word of the Gospel in John 3:36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him," and according to other passages of Scripture also.

ARTICLE II — That, agreeably thereto, Jesus Christ, the Saviour of the world, died for all men and for every man, so that he has obtained for them all, by his death on the cross, redemption, and the forgiveness of sins; yet that no one actually enjoys this forgiveness of sins, except the believer, according to the word of the Gospel of John 3:16: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; and in the First Epistle of John 2:2: "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

ARTICLE III — That man has not saving grace of himself, nor of the energy of his free-will, inasmuch as he, in the state of apostasy and sin, can of and by himself neither think, will, nor do anything that is truly good (such as having faith eminently is); but that it is needful that he be born again of God in Christ, through his Holy Spirit, and renewed in understanding, inclination, or will, and all his powers, in order that he

may rightly understand, think, will, and effect what is truly good, according to the word of Christ, John 15:5: "Without me ye can do nothing."

ARTICLE IV — That this grace of God is the beginning, continuance, and accomplishment of all good, even to this extent, that the regenerate man himself, without that prevenient or assisting, awakening, following, and co-operative grace, can neither think, will, nor do good, nor withstand any temptations to evil; so that all good deeds or movements that can be conceived must be ascribed to the grace of God in Christ. But, as respects the mode of the operation of this grace, it is not irresistible, inasmuch as it is written concerning many that they have resisted the Holy Ghost, — Acts 7 and elsewhere in many places.

ARTICLE V — That those who are incorporated into Christ by a true faith, and have thereby become partakers of his life-giving spirit, have thereby full power to strive against Satan, sin, the world, and their own flesh, and to win the victory, it being well understood that it is ever through the assisting grace of the Holy Ghost; and that Jesus Christ assists them through his Spirit in all temptations, extends to them his hand; and if only they are ready for the conflict, and desire his help, and are not inactive, keeps them from falling, so that they, by no craft or power of Satan, can be misled, nor plucked out of Christ's hands, according to the word of Christ, John 10:28: "Neither shall any man pluck them out of my hand." But whether these very persons cannot, by their own negligence, desert the commencement of their being in Christ, and embrace again the present world, fall back from the holy doctrine once committed to them, make shipwreck of their conscience, and fall from grace; this must be more fully examined and weighed by the Holy Scripture before men can teach it with full tranquility of mind and confidence. (M'Clintock and Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*, 1895, Vol. I).

Thus we see that Arminius was not certain about whether a child of God could turn away from Christ and be lost again. He left that matter for further study, but he died at age 49 before he formed a conviction one way or the other about eternal security. Some of his followers modified Arminius's position and plainly taught that salvation can be lost. [See *Eternal Security, Gospel*.]

ARMONI (belonging to the palace). 2 Sa. 21:8-11.

ARMOUR. Battle gear, both offensive and defensive (1 Sa. 14:1; 17:38, 39; Eze. 38:4; Ro. 13:12; 2 Co. 6:7; Ep. 6:11, 13). [See *Military*.]

ARMOURY. Arsenal; a place where military equipment is stored (Ne. 3:19; Je. 50:25). [See Military.]

ARMS. [See Military.]

ARMY. (1) A collection or body of men armed for war (1 Sa. 17:1, 8; Lk. 21:20; He. 11:34; Re. 19:14). (2) A great number; a vast multitude (Joel 2:25). [See Military.]

ARNAN (agile). 1 Ch. 3:21.

AROER (naked). 1 Sa. 30:28; De. 2:36; Nu. 32:34.

ARPHAXAD (great diffusion, one that heals). Ge. Ge. 10:22,24; 11:10, 11, 12, 13; 1 Ch. 1:17, 18, 24; Lk. 3:36).

ARRAY. (1) Arrange; put in order (Jud. 20:20). (2) To clothe (Es. 6:9; 1 Ti. 2:9).

ARROW. A missile weapon of offense, straight, slender, pointed and barbed, to be shot with a bow (Webster) (1 Sa. 20:36). "The arrow is frequently used as the symbol of calamity or disease sent by God (Job 6:4; 34:6; Ps. 38:2; De. 32:23). 'The arrow that flieth by day' (Ps. 91:5) denotes some sudden danger. The arrow is also figurative of anything injurious, as a deceitful tongue (Je. 9:8), a bitter word (Ps. 64:3), a false witness (Pr. 25:18). A good use of 'arrow' is in Ps. 127:4-5, where children are compared to 'arrows in the hand of a mighty man;' i.e. instruments of power and action. The word is also used to denote the efficiency of God's Word (Ps. 45:5)" (People's Bible Dictionary). [See Bow, Military.]

ARTAXERXES (the great one). Ezr. 4:7.

ARTIFICER. A worker in metal, wood, stone, etc. (1 Ch. 29:5; 2 Ch. 34:11).

AS CONCERNING. This phrase means "with regard to" (Le. 4:26; 5:6; Ro. 9:5).

AS IT WERE. This phrase carries three different meanings: (1) It most frequently means "like" or "signifying" (Ex. 24:10; Is. 26:20; Eze. 1:16; Ja. 5:3). It is used in this sense throughout the book of Revelation (Re. 4:1; 6:1; 8:8, 10; 9:7, 9, etc.). (2) "As it were" can also mean "in the sense of" or "having the appearance of" or "compared to" (Ro. 9:32; Phile. 1:14). (3) Similarly, "as it were" is used to describe approximation (Nu. 11:31; 1 Sa. 14:14). Matthew Henry gives an interesting commentary on the phrase in Luke 22:44 — "his sweat was as it were great drops of blood falling down to the ground" — could therefore mean that Christ sweat actual drops of blood or it could mean that it appeared that he sweat drops of blood. "There is some dispute among the critics whether this sweat is only compared to drops of blood, being much thicker than drops of sweat commonly are, the pores of the body being more than ordinarily opened, or whether real blood out of the capillary veins mingled with it, so that

it was in colour like blood, and might truly be called a bloody sweat; the matter is not great. Some reckon this one of the times when Christ shed his blood for us, for without shedding of blood there is no remission. Every pore was as it were a bleeding wound, and his blood stained all his raiment."

AS MUCH AS LIETH IN YOU. This phrase in Ro. 12:18 means as we are to do everything possible on our part to maintain peace with our neighbors.

ASA (physician). A good king of Judah (1 Ki. 15:8-24; 2 Ch. 14-16).

ASAHIEL (God has made). 1 Ch. 2:16; 2 Ch. 31:13; 17:8; Ezr. 10:15.

ASAI AH (the Lord has made). 1 Ch. 6:30; 4:36; 9:5; 2 Ki. 22:12.

ASAPH (gatherer). Asaph was a prophet (2 Ch. 29:30) and one of King David's chief musicians who wrote many of the Psalms (1 Ch. 6:32, 39; 16:4-7; Ps. 50,73-83). The family of Asaph continued to be chief musicians in Israel even after the restoration from the Babylonian captivity (Ezr. 2:41; Ne. 7:44).

ASAREEL (God has bound). 1 Ch. 4:16.

ASCENSION. Ascending upward. Chiefly a reference to Jesus' bodily ascension to heaven after His resurrection (Ac. 1:9; Jn. 6:62; Ac. 2:33-34). Other Bible ascensions include Enoch (Ge. 5:18-24; He. 11:5) and Elijah (2 Ki. 2:9-13).

ASCETIC. A hermit who lives in relative solitude and practices fasting, meditation, etc. [See Asceticism.]

ASCETICISM. The practice of seeking salvation and sanctification through solitude, fasting, celibacy, meditation, self-flagellation, etc. It is contrary to the teaching of the N.T. While the Christian is to sacrifice his own self will for God's will, true Christianity is not withdrawal from the world, but abstention from evil practices (1 Co. 5:9-11; Ep. 5). Doctrines which forbid marriage and meat are demonic and false (1 Ti. 4:1-5). [See Beast, Celibacy, Fasting, Meat, Sanctification, Vegetarian.]

ASHAN (smoke). Jos. 15:42; 19:7; 1 Ch. 4:32.

ASHDOD (fortress). A Philistine city (Jos. 13:3; 15:46-47; 1 Sa. 5:1-8).

ASHER (happy). One of Jacob's twelve sons, the father of the tribe of Israel called by his name (Ge. 30:13; Jos. 19:24-31; Re. 7:6).

ASHERAH. [See Idolatry.]

ASHIMA (2 Ki. 17:30). See Idolatry.

ASHKELON. A Philistine city (Jos. 13:3; Ju. 1:18; 14:19; 1 Sa. 6:17).

ASHNAH (strong). Jos. 15:33.

ASHTORETH. [See Idolatry.]

ASHTOROTH. [See Idolatry.]

ASHUR (blackness). 1 Ch. 2:24; 4:5-7.

ASIA. In the Bible, Asia refers to one of the chief provinces of the Roman Empire. Today this region is called Asia Minor. In New Testament times, the capital of Asia was Ephesus, and it included the regions of Bithynia, Galatia, Pisidia, Lycia, and Macedonia (Ac. 19:10-26; 20:4-18; 1 Co. 16:19; 2 Ti. 1:15; Re. 1-3).

ASIEL (God has made). 1 Ch. 4:35.

ASP. A poisonous snake (De. 32:33; Job 20:14, 16; Ps. 58:4; 91:13; Is. 11:8). [See Dragon, Serpent.]

ASRIEL (vow of God). Nu. 26:31; Jos. 17:2.

ASS. An animal of burden belonging to the horse family, only smaller than a normal horse (Ze. 9:9; Mt. 21:2).

ASSAY. To try; prove; examine; test (1 Sa. 17:39; Job 4:2; Ac. 16:7).

ASSEMBLIES OF GOD. A Pentecostal denomination which was formed in 1914, eight years after the Azusa Street meetings in Los Angeles, California, from which Pentecostalism traces its roots in this century. As of 1990 the Assemblies of God (AG) had 2,160,000 members, 11,000 churches, 1,530 foreign missionaries, 18 colleges and Bible schools in the United States, and 299 Bible schools abroad (Handbook).

The AG are evangelical and dispensational and are sound concerning Jesus Christ, the Scriptures, death, resurrection, judgment, heaven, and hell. Their major denominational distinctives denote their errors, which are these: (1) The baptism of the Holy Spirit is an experience to be sought subsequent to the new birth. (2) The baptism and filling of the Holy Spirit are evidenced by tongues' speaking. (3) A Christian can lose his salvation. (4) Physical healing is promised to the Christian because of Christ's atonement. All of these teachings are contrary to the Word of God. [See Eternal Security, Healing, Holy Spirit, Salvation, Tongues.]

Ecumenism: The AG has become increasingly ecumenical during the past fifty years. In 1943, the AG joined the National Association of Evangelicals (NAE). Thomas Zimmerman, formerly the general superintendent of the AG, served two terms as president of the NAE. In 1948 the Assemblies helped form the Pentecostal Fellowship of North America. They have held low-key dialogue with the National Council of Churches and the World Council of Churches.

Sadly, the AG have also opened their arms to Romanism. The change in attitude toward Roman Catholicism is witnessed in the Assemblies' relationship with the late David du Plessis. In its first 60 years the AG had taught that the pope is of the antichrist, that Roman Catholicism is heresy, that Catholics need to hear the Gospel, and those who are converted need to

separate themselves from Romanism. Thus when AG minister David du Plessis began to develop close communications with the Catholic hierarchy, he was forced to submit his resignation in 1962. Du Plessis did not change. He grew so friendly with Rome that he attended the Vatican II Council meetings in the mid-1960s. He was received in audience by three Roman Catholic popes—John XXIII, Paul VI, and John Paul II. He helped develop the Roman Catholic-Pentecostal dialogues. Rome awarded Du Plessis with the Pax Christi award in 1976 and the Benemerenti award in 1983. Du Plessis did not change, but the AG did. By 1980 the attitude within the AG had changed so radically that du Plessis was welcomed back as a credentialed minister. Today it is common for Catholic priests to speak in AG churches and for AG leaders to participate with Catholics in ecumenical meetings. [See Charismatic, Doctrine, Healing, Holy Spirit, Tongues, Women.]

ASSHUR (successful). A son of Shem (Ge. 10:22; 1 Ch. 1:17). His descendants inhabited the land of Assyria around Nineveh.

ASSIR (captive). Ex. 6:24.

ASSUR. [See Asshur.]

ASSURANCE. [For assurance of salvation see Eternal Security, Gospel, Grace, Justification, Hope, Propitiation.]

ASSURED, ASSUREDLY. (1) Appointed; established; guaranteed (Le. 27:19; Je. 14:13). (2) Worthy of trust; dependable; certain; doubtless (2 Ti. 3:14).

ASSWAGE. To subside; to keep back; withhold (Ge. 8:1; Job 16:5).

ASSYRIA. A nation in the O.T. times located to the north and northeast of Israel by the Tigris river (2 Ki. 15-19; Is. 7:17-20; 10:5; Is. 36-38). The capital of Assyria was Nineveh, which was founded by Asshur, an associate of Nimrod who was later deified and worshiped as a god (Ge. 10:11-12). Assyria destroyed the northern kingdom of Israel and its capital of Samaria (2 Ki. 18:9-12). Prophecies against Assyria are found in Nahum, Ze. 2, and Eze. 31. [See Nineveh.]

ASTAROTH. [See Ashtoreth.]

ASTONIED. Astonished (Ezr. 9:3).

ASTOROTH. [See Idolatry.]

ASTROLOGER. The Hebrew word speaks of one who views the heavens. An astrologer is one who believes the heavenly bodies influence men's lives and events on earth (Da. 1:20; 2:2). Astrology is condemned in the Bible (Is. 47:13). Called an "observer of times" in noting, 'the astrologers, so called because they divided the heavens into houses with a view to their prognostications' (Treasury). [See Witchcraft.]

AT HAND. Near; close (Ge. 27:41; De. 15:9).

AT ONE. (1) At the same (Da. 11:27). (2) Reconcile (Ac. 7:26).

AT THE HAND OF. From; from the hand of (Ge. 9:5; Is. 51:17).

AT THE LAST. (1) At last; at the end (Ge. 49:19; Pr. 5:11; 23:32; Da. 4:8). (2) The final (Jn. 6:39; 1 Co. 15:52).

AT THE LENGTH. At length; at last; in the end (Pr. 29:21).

AT YOUR HAND. From your hand; from you; of you (Is. 1:12; Mal. 1:10).

ATARAH (a crown). 1 Ch. 2:26.

ATAROTH (crowns). Nu. 32:3.

ATER (shut). Ezr. 2:16.

ATHACH (lodging). 1 Sa. 30:30.

ATHALIAH (whom Jehovah afflicts). (1) Daughter of Ahab and Jezebel (2 Ki. 8:18, 26; 2 Ch. 21:6). (2) A Benjamite (1 Ch. 8:26). (3) Father of Jeshaiiah (Ezr. 8:7).

ATHEISM. The philosophy which denies the existence of God. According to the Bible, the fool says in his heart there is no God (Ps. 53:1). The Bible does not seek to prove the existence of God. It simply begins with an affirmation of God. Though man is called upon to believe God by faith, it is not a blind faith. There are many witnesses to God, including creation, conscience, the Scriptures, and fulfilled prophecy. [For evidences of God see Bible.] [See also Canon, Evolution, Fool, God, Infidel, Inspiration, Prophecy.]

ATHENS. Capital of Greece, founded by Cecrops, B.C. 1556. Visited by Paul (Ac. 17:15-34; 1 Th. 3:1). The people were lovers of music, painting, sculpture, architecture, and oratory, and took part in politics. The fine arts, history, and philosophy were a part of the education of all freemen. Pausanias says the Athenians surpassed all others in attention to the gods; and their city was crowded with temples, altars, statues, and other idolatrous works (Smith).

ATHIRST. Thirsty (Jud. 15:18; Re. 21:6, 17).

ATONEMENT (to cover). Atonement means to cover over. The Hebrew word for atonement, *kaphar*, is first used in the Bible in Ge. 6:14. Noah was instructed to cover the ark with pitch within and without. This is the same Hebrew word translated "atone" in other O.T. passages. It is most frequently used in Exodus and Leviticus, referring to the O.T. animal sacrifices (Ex. 29:33; 30:10; Le. 4:20; 16:10). These did not actually take away sins, but symbolically pointed to Jesus Christ, who removed sin by His shed blood (He. 10:4-19; 1 Pe. 1:18-19; Ro. 5:9-11). *Kaphar* is also translated "mercy seat" (Ex. 25:17-22; 26:34; 30:6; 31:7; 35:12; 39:35;

40:20) and "purged" (Is. 6:7).

The word "atonement" is used only once in the N.T. (Ro. 5:11). A corresponding N.T. word is "propitiation" (1 Jn. 2:2; 4:10; Ro. 3:25), which means satisfaction, as when a debt is satisfied and paid in full. The Greek word translated "propitiation" (*hilasmos*) is also translated "mercy seat" in He. 9:5.

Atonement speaks of the price which was demanded by God's just law for man's sin. The blood and death of Christ were the ALL-SUFFICIENT payment which satisfied that demand, so that now the believing sinner is set at liberty (Mt. 20:28; 2 Co. 5:21; 1 Co. 6:20; Is. 53:4-6; He. 9:12,28). It is crucial to understand that both BLOOD and DEATH were required by the Law. Some modern teachers claim that the blood is merely symbolic of Christ's death, and some modern Bible translations exchange the word "blood" for "death." This is a great error. The BLOOD was required as surely as was His death. Thus in Ro. 5:9-10 both aspects of the Atonement are in view. Verse 9 says we are justified "by his blood"; verse 10 says we are reconciled "by his death." Leviticus chapters 1-9 describe the Old Testament sacrifices, which depicted Christ's atoning Sacrifice. In Leviticus 1-9 the word "death" is mentioned 22 times, whereas the word "blood" is mentioned 44 times. Again, we see that BOTH blood and death were requirement for the atonement.

An example of the denial of the blood atonement is found in the writings of Eugene Nida, one of the most influential men in the world of Bible translation. Originally with Wycliffe Bible Translators, Nida worked for many years with the United Bible Societies. "Associated with the American Bible Society since 1943, Dr. Nida served as Executive Secretary of the Translations Department from 1946 to December 1980. In addition to administrative responsibilities, his work involved field surveys, research, training programs, checking manuscripts of new translations, and the writing of numerous books and articles on linguistics, anthropology and the science of meaning. This work has taken him to more than 85 countries, where he has conferred with scores of translators on linguistic problems involving more than 200 different languages. Dr. Nida was also Translation Research Coordinator for the United Bible Societies from 1970 to 1980." Though retired, Nida retains his relationship with the ABS and UBS as a Special Consultant for Translations, and is active in research, writing and lecturing. Consider what Nida says about the atonement:

"Most scholars, both Protestant and Roman Catholic, interpret the references to the redemption of the believer by Jesus Christ, not as evidence of any commercial transaction by any quid pro quo between

ATONEMENT - AUTONOMOUS

Christ and God or between the 'two natures of God' (his love and his justice), but as a figure of the 'cost,' in terms of suffering" (E.A. Nida and Charles Taber, *Theory and Practice*, 1969, p. 53, n. 19).

Nida was co-author (with Barclay M. Newman) of the United Bible Societies' publication *A Translator's Handbook on Paul's Letter to the Romans*. Commenting on Ro. 3:25, which says, "Whom God hath set forth to be a propitiation through faith in his blood," this commentary states:

"... 'blood' is used in this passage in the same way that it is used in a number of other places in the New Testament, that is, to indicate a violent death. ... Although this noun [propitiation] (and its related forms) is sometimes used by pagan writers in the sense of propitiation (that is, an act to appease or placate a god), it is never used this way in the Old Testament."

In *Good News for Everyone*, Nida's defense of the *Good News for Modern Man* paraphrase, he says, "To translate *haima* as 'blood' in Acts 20:28 (as in traditional translations ...) could give the impression that Christ's blood became an object of barter, as though focus were on the substance of the blood rather than on the death of the person, for which the substance is a figurative substitute" (p. 77).

We do not doubt that Nida's view of the atonement is held by a majority of theologians, but the fact remains that it is heretical. The sacrifice of Christ was not just a figure; it WAS a placation of God—of His holiness and of the righteous demands in His law. Christ's sacrifice WAS a commercial transaction between Christ and God, and was NOT merely a figure of the cost in terms of suffering.

The sacrifice of Calvary was a true sacrifice, and that sacrifice required the offering of blood—not just a violent death as Nida says. Blood is blood and death is death, and we believe God is wise enough to know which of these words should be used. Had Christ died, for example, by beating, it would not have atoned for sin because blood is required. Those who tamper with the blood atonement often, like Nida, claim to believe in justification by grace, but they are rendering the Cross ineffective by reinterpreting its meaning. *There is no grace without a true propitiation*. Propitiation means "satisfaction," and refers to the fact that the sin debt was satisfied by the blood atonement of Christ. The great difference between the heathen concept of propitiating God and that of the Bible is this—the God of the Bible paid the propitiation Himself through His own Sacrifice, whereas the heathen thinks that he can propitiate God through his human labors and sacrifices. The fact remains that God did have to be propitiated.

Notice that Nida does not openly assault the blood atonement. He claims to be orthodox and evangelical.

He uses the same words as the Bible believer, but he reinterprets key Bible passages. This is called neo-orthodoxy. Beware.

Bible translator J.B. Phillips expressed a doctrine of the atonement similar to Nida's. "I think He [Jesus Christ] saw it as the only way out of the impossible situation into which men were jammed. He, God, as a Human Being, as the Representative Human Being, must take the rap! It happened to have been a crucifixion, but it might just as well have happened in a gas-chamber or an electric chair. (J.B. Phillips, *Plain Christianity*, London, Wyvern Books, 1957, p. 82). I'm sorry, my friends, but Mr. Phillips was wrong. If Christ had died a bloodless death, His death would not have atoned for man's sin.

The Atonement was depicted by the O.T. mercy seat which perfectly covered the tables of the law in the Ark of the Covenant, and which was sprinkled with blood every year at the Day of Atonement (Le. 16:15-16).

The Atonement Christ has provided is UNIVERSITY and UNLIMITED in its offer. Paul Reiter notes that Christ died for all (1 Ti. 2:6; Is. 53:6). He died for every man (He. 2:9). He died for the world (Jn. 3:16). He died for the sins of the whole world (1 Jn. 2:2). He died for the ungodly (Ro. 5:6). He died for false teachers (2 Pe. 2:1). He died for many (Mt. 20:28). He died for Israel (Jn. 11:50-51). He died for the Church (Ep. 5:25). He died for "me" (Ga. 2:20). [See Atonement - Day of, Blood, Eternal Security, Justification, Mercy Seat.]

ATONEMENT - DAY OF. The annual Jewish holy day during which the high priest offered sacrifices for his own sins and for the sins of the nation (Le. 16:1-34; 23:27-32; Nu. 29:7-11). This was symbolic of Jesus Christ as the Great High Priest who has made a sacrifice for sins by His own blood and death (He. 9-10). As one of Israel's appointed feasts, the Day of Atonement points to that happy day when Israel will be converted and the New Covenant fulfilled. In that day a fountain will be opened "to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Ze. 13:1). [See Atonement, Blood, Covenant, Gospel, High Priest, Mercy Seat, Scapegoat.]

ATONEMENT - HEALING. [See Healing.]

ATTENDANCE. Attend to; wait on; give application to (Ac. 16:14; 1 Ti. 4:13; He. 7:13).

ATTENT. Attentive (2 Ch. 6:40; 7:15).

AUDIENCE. Hearing (Ge. 23:10, 13, 16; 1 Sa. 25:24; Ne. 13:1; Lk. 20:45; Ac. 13:16).

AUTHORITY. [See Power.]

AUTONOMOUS. Self-governing; independent. Local churches are to be autonomous (Ac. 14:23; Tit. 1:5; Re. 2-3). [See Church.]

AVAILETH. To be of use; to turn to advantage; to assist or profit; to have strength, force or efficacy sufficient to accomplish the object (Webster) (Es. 5:13; Ga. 5:6; 6:15; Ja. 5:16). The Greek work (*ischuo*) is translated “be able” six times (Lk. 13:24).

AVEN (nothingness, vanity). An abbreviation for Bethaven which Hosea applied to Bethel (Ho. 10:8; 4:15; 5:8). Because of idolatry, Bethel had ceased to be “the house of God” and had become “nothingness” or “vanity.”

AVENGE. [See Vengeance.]

AVENGER OF BLOOD. The relative of a murdered person intent upon avenging the death of a loved one. It was customary in Israel, as elsewhere in the East, for a relative to seek the life of a person who murdered his next of kin. The cities of refuge were set up to protect those who killed someone accidentally or in self-defense (Nu. 35:19-27; De. 19:6,12; Jos. 20:3,6,9; 2 Sa. 14:5-11). “That office rested on the principle of Ge. 9:6, ‘whose sheddeth man’s blood, by man shall his blood be shed.’ The unwritten code of the East conceded to the nearest kinsman of a murdered man the right of avenging the blood that had been shed. Such rude justice necessarily involved grave evils. It gave no opportunity to the person charged with crime of establishing his innocence; it recognised no distinction between murder, manslaughter, and accidental homicide; it perpetuated family blood-feuds, the avenger of blood being liable to be treated in his turn as a murderer by the kinsman of the man whom he had slain. These grievances could not be removed as long as there was no central government, but they might be mitigated; and to do this was the object of the institution [of the cities of refuge]” (Barnes). [See Capital Punishment, Cities of Refuge, Kill, Vengeance.]

AVOUCH. Appoint; certify; acknowledge (De. 26:17-18).

AWAKENING. Often used to refer to a period of revival in which Christians are spiritually stirred and

renewed and unbelievers are brought to conviction, repentance, and faith in Christ. The American revival in the early to mid-1700s under the leadership of such men as George Whitefield and Jonathan Edwards was called the Great Awakening. Churches had become filled with unconverted members and were lukewarm and powerless. “Moral respectability, rather than spiritual rebirth, had become the criterion.” During the Great Awakening a great many of the churches were revived, church members were saved, worldliness was rooted out, the churches became burdened for the lost, a harvest of souls was reaped, and the moral climate of the nation uplifted. An awakening can be experienced by an individual Christian, by a congregation, or by a region of the world. [See Renew, Revive, Revival.]

AWAY WITH. Endure (Is. 1:13).

AZALIAH (God spared). 2 Ki. 22:3.

AZANIAH (God hears). Ne. 10:9.

AZAREL, AZAREEL (God helps). 1 Ch. 12:6.

AZARIAH (God has helped). (1) The Hebrew name for one of Daniel’s friends who was put in the fiery furnace (Da. 1:7; 3:12-30). His Babylonian name was Abednego, meaning “servant of expedition” or “servant of light.” (2) Another name for Uzziah, king of Israel (2 Ki. 14:21-22; 2 Ch. 26:1-21). [See Uzziah.]

AZAZ (strong). 1 Ch. 5:8.

AZAZIAH (God is strong). 1 Ch. 15:21.

AZEKAH (tilled). Jos. 10:10-11.

AZIZA (strong). Ezr 10:27.

AZMAVETH (death is strong). 1 Ch. 12:3.

AZMON (robust). Nu. 34:4-5.

AZRIEL (God is help). 1 Ch. 5:24.

AZRIKAM (help has arisen). 1 Ch. 9:14.

AZUBAH (forsaken). 1 Ch. 2:18-19.

AZZAN (strong). Nu. 34:26.

AZZUR (helper). Je. 28:1.

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BAAL. [See Idolatry, Witchcraft.]

BAALAH (mistress). Jos. 15:9-10.

BAALATH-BEER (mistress of the well). 1 Ch. 4:33.

BAAL-BERITH. [See Idolatry.]

BAAL-GAD (lord of fortune). Jos. 11:17.

BAAL-HAMON (lord of a multitude). Song 8:11.

BAAL-HANON (the lord is gracious). Ge. 36:38.

BAAL-HAZOR (lord of a village). 2 Sa. 13:23.

BAAL-HERMON (lord of Hermon). Ju. 3:3.

BAALI (my master). Ho. 2:16.

BAALIM. The plural of Baal. [See Idolatry.]

BAAL-PEOR (lord of Peor). A form of Baal worship practiced by the Moabites. (Nu. 25:1-9). [See Idolatry.]

BAAL-PERAZIM (lord of breaches). 2 Sa. 5:18-20.

BAAL-TAMAR (lord of the palm). Ju. 20:33.

BAAL-ZEBUB (lord of the fly). [See Idolatry.]

BAAL-ZEPHON (lord of the watchtower). Ex. 14:2,9.

BAASEIAH (work of Jehovah). 1 Ch. 6:40.

BAASHA (boldness). A king of Israel (1 Ki. 15:27—16:6).

BABEL - TOWER OF (confusion, gate of God). The tower built by men after the flood of Noah's day. Babel occurred about 1750 years after creation and about 105 years after the Flood. Nimrod was the founder of the Babel kingdom (Ge. 10:8-10). Men were in rebellion against God, and God stopped the work by creating the different languages (Ge. 10:10; 11:1-9). The purposes of the Tower of Babel: (1) Pride. The Tower was built as an attempt to glorify man (Ge. 11:4). (2) Rebellion. God had commanded the sons of Noah to "replenish the earth" (Ge. 9:1, 7). This means to fill, which would involve scattering throughout the earth. Instead, the Babel builders defied God's command and established a centralized headquarters. (3) Man-made unity. The Tower of Babel was an attempt to unify mankind and to establish a one-world government ("let us," Ge. 11:3-4). (4) Idolatry. This was the beginning of idolatrous religions. The desire to build a tower to heaven had a religious meaning associated with the worship of the sun, moon, and stars. What happened at Babel is described in Romans 1:21-23. Revelation 17:5 says that Babylon is the mother of false religion. Ancient Babel typifies the end-time Babylon or one-world religion (Re. 17). [See Babylon, Church, Prophecy, Roman Catholic Church, Separation, Timothy, Unity.]

BABYLON (confusion). The city Babylon was the capital of the kingdom of Babylon and was located on

the Euphrates River. Babylon was first built by Nimrod after the great flood of Noah's day (Ge. 10:10). The Tower of Babel was built there (compare Ge. 11:2,9). Thus, the city of Babylon has always been associated with evil and rebellion against God. God used the nation of Babylon to judge Israel in the days of the kings. Nebuchadnezzar, king of Babylon, carried the Jews away captive and destroyed the walls and temple of Jerusalem (2 Ki. 24-25; 2 Ch. 36; Je. 52). After the seventy-year captivity, God destroyed Babylon (Je. 50-52; Is. 13:17-22; Da. 5).

"Babylon is repeatedly used by the prophets in a symbolic sense. Two Babylons are to be distinguished in the Revelation: ecclesiastical Babylon, which is apostate Christendom, headed up under the Papacy; and political Babylon, which is the Beast's confederated empire, the last form of Gentile world-dominion. Ecclesiastical Babylon is "the great whore" (Re. 17:1), and is destroyed by political Babylon (Re. 17:15-18), that the beast may alone be the object of worship (2 Th. 2:3-4; Re. 13:15). The power of political Babylon is destroyed by the return of the Lord in glory" (Scofield).

BABYLON IN 1 PETER 5:13 — The Roman Catholic Church claims that Babylon in 1 Peter 5:13 is symbolic for Rome. The following summary for rejecting this view is from *Barnes Notes on the New Testament*:

"Others have supposed that Rome is intended by the name Babylon. This was the opinion of many of the Fathers, and also of Bede, Valesius, Grotius, Cave, Whitby, and Lardner. The principal reasons for this are, that such is the testimony of Papias, Eusebius, and Jerome; and that at that time Babylon on the Euphrates was destroyed. But the objections to this opinion seem to me to be insuperable. (a) There is no evidence that at that early period the name Babylon was given to Rome, nor were there any existing reasons why it should be. The name is generally supposed to have been applied to it by John, in the book of Revelation, (chap. xvi. 19; xvii. 5; xviii. 10,21;) but this was probably long after this epistle was written, and for reasons which did not exist in the time of Peter. There is no evidence that it was given familiarly to it in the time of Peter, or even at all until after his death. Certain it is, that it was not given so familiarly to it that when the name Babylon was mentioned it would be generally understood that Rome was intended. But the only reason which Peter could have had for mentioning the name Babylon at all, was to convey some definite and certain information to those to whom he wrote. (b) As has been already observed, the apostles, when they sent an epistle to the churches, and mentioned a place as the one where the

epistle was written, were accustomed to mention the real place. (c) It would be hardly consistent with the dignity of an apostle, or any grave writer, to make use of what would be regarded as a nickname, when suggesting the name of a place where he then was. (d) if Rome had been meant, it would have been hardly respectful to the church there which sent the salutation, to have given it this name. Peter mentioned the church with respect and kindness; and yet it would have been scarcely regarded as kind to mention it as a 'Church in Babylon,' if he used the term Babylon, as he must have done on such a supposition to denote a place of eminent depravity. (e) The testimony of the Fathers on this subject does not demonstrate that Rome was the place intended. So far as appears from the extracts relied on by Lardner, they do not give this as historical testimony, but as their own interpretation; and, from anything that appears, we are as well qualified to interpret the word as they were. (f) In regard to the objection that Babylon was at that time destroyed, it may be remarked that this is true so far as the original splendour of the city was concerned, but still there may have been a sufficient population there to have constituted a church. The destruction of Babylon was gradual. It had not become an utter desert in the time of the apostles. In the first century of the Christian era a part of it was inhabited, though the greater portion of its former site was a waste. All that time, there is no improbability in supposing that a Christian supposition that the word Babylon refers to Rome, rests nearly all the evidence which the Roman Catholics can adduce that the apostle Peter was ever at Rome at all. There is nothing else in the New Testament that furnishes the slightest proof that he ever was there. The only passage on which Bellarmine relies to show that Peter was at Rome, is the very passage now under consideration. He does not pretend to cite any other evidence from Scripture than this; nor does any other writer."

That Peter was not the pastor or "bishop" at Rome is evident from a study of Paul's epistles (the following is by Henry Hudson from *Papal Power: Its Origins and Development*):

"In A.D. 58 Paul wrote to the Romans, but does not mention Peter. In Romans 1:11, he wants to impart special gifts, and in Romans 1:15 he is ready to preach there. He sends greetings to twenty-seven persons, but none to Peter. In 61 Paul is conveyed a prisoner to Rome, and certain brethren go to meet him, but not Peter. At Rome Paul writes to the Galatians, and mentions Peter, but not as being there or as having been pontiff there for twenty years [as the Roman Catholic Church claims]. The Epistles to the Ephesians, Philippians, Colossians and Philemon were all written from Rome; but while others are mentioned as sending messages, or as being associated with Paul, Peter is never once mentioned. From Rome also Paul's last letter is written (the Second Epistle to Timothy). He says, 'At my first answer no man stood with me, but all

men forsook me' (2 Timothy 4:16). So that if Peter were Bishop of Rome he enjoyed an immunity which was not accorded to Paul, and is guilty of having forsaken the great apostle. And, finally, in this very Epistle, written from Rome immediately before his martyrdom, Paul says, 'Only Luke is with me' (2 Timothy 4:11). This is conclusive. So Paul had written to Rome, he had been in Rome, and at the end he writes from Rome, and not only never once mentions Peter, but declares, 'Only Luke is with me.'"

While it is possible that Peter visited Rome briefly at some point, the biblical record testifies conclusively that he was not the bishop of the church at Rome.

BABYLON IN THE BOOK OF REVELATION. God foretells the rise of another Babylon in the last days before Christ returns. This last-days Babylon will be the embodiment of all the evil and rebellion of men throughout history (Re. 14:8; 17:5; 18:2, 10, 21). Thus, the O.T. Babylon was both a historical city and kingdom, and was also a prophetic symbol for the future Babylon. The final Babylon will be destroyed by Christ. "Babylon is repeatedly used by the prophets in a symbolic sense. Two Babylons are to be distinguished in the Revelation: Ecclesiastical Babylon, which is apostate Christendom, headed up under the Papacy; and Political Babylon, which is the Beast's confederated empire, the last form of Gentile world-dominion. Ecclesiastical Babylon is "the great whore" (Re. 17:1), and is destroyed by political Babylon (Re. 17:15-18), that the beast may alone be the object of worship (2 Th. 2:3-4; Re. 13:15). The power of political Babylon is destroyed by the return of the Lord in glory" (Scofield). [For a study on Rome as the Harlot of Revelation 17 see Mother of Harlots.] [See Apostasy, Babel, Church, Egypt, Great Tribulation, Prophecy, Roman Catholic Church, Separation, Timothy, Unity.]

BACA, VALLEY OF (weeping). A valley near Jerusalem, and the valley of Rephaim, whose exact locality is uncertain (Young) (Ps. 84:6).

BACKBITE. To speak against someone in order to hurt them; to speak deceitfully; to slander (Ps. 15:3; Pr. 25:23; Ro. 1:30; 2 Co. 12:20). [See Busybody, Evil Speaking, Gossip, Slander, Talebearer, Tattler, Whisperer.]

BACKSLIDE. The term backsliding is used frequently in the O.T. to describe Israel's spiritual condition (Je. 3:6, 8, 11, 12, 14, 22; 8:5; 31:22; 49:4; Ho. 4:16; 11:7; 14:4). It is also used in a general sense in Pr. 14:14. Though not used in the N.T., it is a term commonly applied to the Christian who moves away from a close fellowship with Christ. The following study is from James Smith, 100 Bible Lessons:

What is backsliding? (1) It is turning away from God in one's heart and loving forbidden things (Pr. 14:14; 1 Ki. 11:9). (2) It is leaving one's first love for Christ (Re.

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2:4). (3) It is failing to walk in the light in fellowship with God (1 Jn. 1:5-9).

The seven downward steps of backsliding. No one backslides suddenly. It is true that we may be shocked by the sudden outward manifestation of terrible sin, but the truth is that many little things have entered in and undermined the life. The story of Lot's backsliding illustrates the seven downward steps. (1) Covetousness (Ge. 13:10). Many a man has made the mistake of fixing his eyes on the wrong objects. (2) Choosing too low (Ge. 13:11; 19:17). Lot chose the plain instead of the mountain. Christians are to aim high—at heavenly things (Col. 3:1-3), at the most excellent things (Ph. 1:9-10). Christians injure their spiritual lives when they choose less than God's perfect will in areas of friendship, entertainment, literature, occupation, etc. (3) Compromise (Ge. 13:12-13). Lot pitched his tent toward wicked Sodom. Christians are to flee youthful lusts (2 Ti. 2:22), avoid all appearance of evil (1 Th. 5:22), have no fellowship with evil works (Ep. 5:11). (4) Captured by the enemy (Ge. 14:11-12). Those who do not have on the whole armor of God will be captured by the enemy, who is walking about seeking whom he may devour (Ep. 6:10-19; 1 Pe. 5:8). (5) Carnal (Ge. 19:1, 16). Lot loved Sodom and its excitement. He was a saved man, and his heart was grieved at the gross wickedness (2 Pe. 2:7); but still he loved Sodom. Lot had no powerful testimony because he lived primarily for the things of the world (Ge. 19:14). Many Christians love the evil things of this world that God hates and is going to judge (1 Jn. 2:15-17; Ja. 4:4). (6) Spiritual weakness (Ge. 19:8). Lot was willing to give his daughters into sin. Because of his backsliding, he had no spiritual power. (7) Carousing (Ge. 19:33-38). Here we find Lot drinking wine and committing immorality. His first wrong choices led him deeper and deeper into sin and farther and farther from God's fellowship.

The remedy for backsliding. Re. 2:4-5—Return, repent, confess, renounce, and perform the first works. [See Holy, Repentance, Sanctification, Separation.]

BADGER. The skin of this animal was used as the outer covering for the Tabernacle (Ex. 26:14; 36:19). The unattractive, dark-skinned badger was a common animal of Palestine, typifying the fact that Jesus Christ was physically ordinary in His earthly life (Is. 53:2). As the badgers' skins hid the lovely and expensive interior of the Tabernacle, so Jesus' earthly state hid his divine glory. [See Jesus Christ, Tabernacle.]

BAJITH (house). A slighting reference to the temple of Moabitish gods (Is. 15:2) (Analytical).

BAKEN. Baked (Le. 2:4; 1 Ki. 19:6).

BAKEMEATS. Baked goods (Ge. 40:17). The term "meat" is used generically, referring not only to flesh but also to bread and fruit and other edibles.

BALAAM (foreigner, not of the people). The prophet hired by the king of Moab to curse the Israelites (Nu. 22-24). He was later slain by the Israelites (Nu. 31:8). The N.T. speaks of Balaam as an evil man (2 Pe. 2:15-16; Jude 11; Re. 2:14). Balaam's sins were (1) covetousness, and (2) teaching God's people to compromise and disregard God's command of separation. Balaam taught God's people to mingle with the world (contrast 1 Co. 10:7-8; Ja. 4:4; 1 Jn. 2:15-17). Balaam's life portrays an amazing and fearful condition. Though he professed to love the truth, he actually served money and prestige; to man he appeared righteous; to God, perverse (Nu. 22:7, 17-35). His love for material gain and the honor of man darkened his heart so that it is possible that he actually thought he was right with God even while disobeying God. His unholy desires caused him to reinterpret and to question God's plain commands (Nu. 22:5-21). It is obvious that Balaam honored man (Nu. 22:14). Balaam typifies the worldly modern preacher: (1) He desired to have the reputation of holiness, but he was inwardly perverse. (2) He loved material gain and the honor of man. (3) He revered man's position. (4) He taught God's people to intermingle with the world. [See Apostasy, Church, Roman Catholic Church, Separation, Timothy, World.]

BALAC. The same as Balak. [See Balak.]

BALADAN (a son has been given). 2 Ki. 20:12.

BALAK (waster). The Moabite king who hired Balaam to curse Israel (Nu. 22:2). [See Balaam.]

BALANCES. Scales similar to those now used; they consisted of a crossbeam which turned upon a pin at the top of an upright piece of wood. Supported from each end of the crossbeam was a hook or pan which held the objects as they were being weighed. The Scriptures employ the balance figuratively to convey the idea of equity, fairness (Job 31:6; Ps. 62:9; Pr. 11:1). The handwriting on the wall in the palace of Babylon declared that Belshazzar was weighed in balances and found wanting (Da. 5:27) (Analytical).

BALM (balsam). An ointment for wounds (Je. 8:22; 46:11; 51:8).

BAMAH (high place). Eze. 20:29.

BAMOTH (high places). Nu. 21:19.

BAMOTH-BAAL (high places of Baal). Jos. 13:17.

BAND. (1) A body of soldiers (1 Sa. 10:26; 2 Ki. 13:21). The Roman band was composed of the tenth part of a legion, and containing from four hundred to six hundred men (Mt. 27:27; Jn. 18:3; Ac. 21:31). The band was divided into *centuria* or companies of a

hundred each, with an officer over each hundred called a centurion. The “Italian band” (Ac 10:1) was a body of strictly Roman soldiers from Italy. “Augustus’ band” (Ac. 17:1) was one of the five cohorts stationed at Caesarea (Clow). (2) Bound with a cord (Job 39:10; Da. 4:15). (3) To band together (Ac. 23:12). [See Military.]

BANDS. The name applied to one of the two staves which symbolized the Lord’s covenant with Israel (Ze. 11:7, 10, 14). “One staff was called Beauty; the other, Bands, or Concord. They spoke of the pastoral care Israel is yet to know, when, with the beauty of the Lord her God upon her, she shall dwell in unity and concord as one nation in the land covenanted to Abraham” (Ironsides).

BANI (built). 2 Sa. 23:36.

BANQUETING, BANQUETINGS. To partake of a banquet, in the worldly, immoral sense; drinking alcoholic beverages; carousing; reveling (1 Pe. 4:3). The term “banqueting” in itself can be positive or negative, depending on the context. It is used in a positive sense in Song of Solomon 2:4.

BAPTISM - FIRE. The baptism by fire is one of the distinctive teachings of the Pentecostal/Charismatic movement. Some Pentecostal groups have named themselves such things as “Fire Baptized Holy Ghost” people. The idea of being baptized by the Holy Spirit and fire is also seen in the titles of books about the Pentecostal movement, such as that of Roman Catholic Ralph Martin entitled *Fire on the Earth* published in 1976. The concept of being baptized by the Holy Spirit and fire comes from John’s prophecy in Matthew 3:11-12. Pentecostals believe the baptism of fire was a baptism of power, but they ignore the context. John the Baptist was speaking to the Jews. Those who believed in Christ were baptized with the Holy Spirit on the day of Pentecost, but those who reject Christ will be baptized with the fire of judgment. See also Is. 66:15, 16; Mal. 3:2 - 4:1; 1 Th. 1:9-11; Re. 19-20. Praise God that because of the blood of Christ no true Christian will ever be baptized by fire. [See Charismatic Movement, Hell, Holy Spirit, Prophecy.]

BAPTISM - IMMERSION.

What Is the Requirement for Baptism? The requirement for baptism is repentance and faith in the Lord Jesus Christ (Acts 8:36-37; 2:38-41).

What Is the Proper Mode of Baptism? In the N.T., baptism always means immersion in water except when the passage refers to Spirit baptism. (1) *The early Christians baptized by going down into the water and coming up out of the water* (Ac. 8:38-39). John the Baptist needed much water for baptism (Jn. 3:23). Jesus Christ came up out of the water (Mt. 3:16). (2) *The word baptism means to immerse or dip and is called “burial” in*

Ro. 6:4 and Col. 2:12. There is no N.T. support for the practice of sprinkling or pouring. Both of these practices corrupt the proper symbolism of the ordinance.

What Is the Meaning of Baptism? Water baptism is a picture and public testimony of spiritual realities. It is called a “figure” in 1 Pe. 3:21. (1) Baptism is a public testimony of repentance and faith in Christ (Ac. 8:34-38; 16:30-34; 2:37-38). (2) Baptism identifies one with Christ and depicts salvation—dying with Christ and being raised to eternal life with Him (Ro. 6:3-6). Baptism shows the Gospel—the death, burial, and resurrection of Jesus Christ.

What Is the Purpose of Baptism? It is not for salvation, but is a public testimony of faith in Christ and a picture of the gospel. To interpret the Bible properly, the Bible teacher must “compare spiritual things with spiritual” (1 Co. 2:13). The false teacher, though, takes verses out of context and uses isolated verses to overthrow the clear teaching of the Bible as a whole. He puts one definition on a Bible word and then forces that definition into all passages, regardless of the context. That is what those do who teach that baptism is a part of salvation. False teachers use John 3:5 to teach the heresy of baptismal regeneration, claiming that to be “born of water” refers to salvation. For the following reasons, we know this is not true: (1) The passage says absolutely nothing about baptism. (2) Jesus is contrasting the natural birth with the spiritual birth. Thus “born of water” refers to the tiny unborn baby enclosed in a sack of water in his mother’s womb; and when the water breaks he is born of water. (3) In this same passage, Christ taught that salvation is by faith alone and not by ritual or works (Jn. 3:14-18, 36). False teachers use Acts 2:38 to overthrow all of the rest of the New Testament’s teaching about baptism and salvation. How do we know that Acts 2:38 is not saying that baptism removes sins? First of all, we must understand that “baptism for the remission of sins” can mean one of two things: it can mean baptism “in order for” sins to be remitted, or it can mean baptism “because of” sins already remitted (Lk. 5:13-14). In other words, Acts 2:38 could mean that baptism takes away sin or it could just as easily mean that baptism merely follows the forgiveness of sins. How do we know that it is the latter? (1) We know Peter was saying baptism follows the remission of sins *because the rest of the book of Acts shows baptism following faith and forgiveness* (8:35-38; 10:43-44, 47; 16:30-33). (2) We know this *because Peter himself said baptism is not salvation but is a figure of salvation* (1 Pe. 3:20-21). (3) We know this *because Paul said baptism is not the gospel* (1 Co. 1:17; 15:1-4). It is the gospel that is the power of God unto salvation (Ro. 1:16). (4) We know this *because Mark 16:16 says that God’s judgment comes because of unbelief rather than because of lack of*

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baptism. False teachers also use [Acts 22:16](#). In light of all of the rest of the New Testament's teaching on this subject, we know that this verse means that Paul's sins were washed away when he called upon the name of the Lord and not when he was baptized (Ro. 10:13). False teachers also use [1 Peter 3:21](#), yet this verse plainly shows the error of baptismal regeneration. Baptism is a figure, a symbol, a picture. Baptism is not a part of salvation; it is symbolic of salvation. We are saved, not by water going over our bodies, but by faith in the resurrection of Jesus Christ.

What Follows Scriptural Baptism? In Acts 2:41-42 baptism is seen as a door into the local church. Baptist churches, in following the pattern of the Jerusalem church, receive members upon their public profession of faith and scriptural baptism.

Who Has the Authority to Baptize? Baptism is a church ordinance and proper New Testament churches that are sound in the New Testament faith have the authority to baptize. We see in Acts 2:38-41, in the first mention of Christian baptism, that baptism is done in the context of the church.

A Summary. To summarize, scriptural baptism has the following characteristics: *A proper subject:* A sinner who has repented and believed in Jesus Christ. *A proper mode:* Immersion in water in the name of the Father, Son, and Holy Spirit. *A proper purpose:* A public testimony of faith in Christ and a picture of the gospel. *A proper authority:* A New Testament church that is sound in doctrine and practice. [See Baptism - Infant, Church, Footwashing.]

BAPTISM - INFANT. Infant baptism is the sprinkling or immersion of infants for the purpose of imparting to them spiritual blessing of some sort. Though the exact purpose of it differs from group to group, almost always it implies that the child thereby receives salvation in some sense.

WHO PRACTICES INFANT BAPTISM? Infant baptism is practiced by the Roman Catholic Church, the various groups representing Eastern Orthodoxy, as well as by most of the denominations that withdrew from Rome during the Protestant Reformation, including Lutheran, Anglican Church, Presbyterian, and Methodist.

Roman Catholic Church: "By Baptism all sins are forgiven, original sin and all personal sins, as well as all punishment for sin. ... The Church does not know of any means other than Baptism that assures entry into eternal beatitude; this is why she takes care not to neglect the mission she has received from the Lord to see that all who can be baptized are 'reborn of water and the Spirit.' God has bound salvation to the sacrament of Baptism ... Baptism not only purifies from all sins, but also makes the neophyte 'a new creature,'

an adopted son of God, who has become a 'partaker of the divine nature,' member of Christ and co-heir with him, and a temple of the Holy Spirit. ... From the baptismal fonts is born the one People of God of the New Covenant" (The New Catholic Catechism, 1994, # 1263, 1257, 1265, 1267).

Eastern Orthodox: "We confess one baptism for the remission of sins" (Constantinopolitan [or Nicene] Creed, 381). "Our sacraments, however, not only contain grace, but also confer it on those who receive them worthily ... Through baptism we are spiritually reborn" (Council of Florence, 1438-45). "When one asserts his faith in the Son of God, the Son of the Ever Virgin Mary, the Mother of God, he accepts first of all the words of faith into his heart, confesses them orally, sincerely repents for his former sins and washes them away in the sacrament of Baptism. Then God the Word enters the baptized one, as though into the womb of the Blessed Virgin and remains in him like a seed" (*The Journal of the Moscow Patriarchate, Russian Orthodox Church*, Issue No. 4, 1980). "Sacraments ... are not simply symbols of divine grace, but sure agents and means of its transmission. ... [through baptism one] becomes a member of the church of Christ, being liberated from the controlling power of sin, and being reborn in the new creation in Christ" (International Eastern Orthodox-Old Catholic Theological Dialogue Commission, 1985).

Lutheran: "Baptism effects forgiveness of sins, delivers from death and the devil, and grants eternal salvation to all who believe, as the Word and promise of God declare. ... It is not the water that produces these effects, but the Word of God connected with the water, and our faith which relies on the Word of God connected with the water" (Luther's Small Catechism, 1529, IV). "It is taught among us that Baptism is necessary and that grace is offered through it. Children, too, should be baptized, for in Baptism they are committed to God and become acceptable to him. On this account the Anabaptists who teach that infant Baptism is not right are rejected" (The Augsburg Confession, 1530, IX). "Being by nature sinners, infants as well as adults, need to be baptized. Every child that is baptized is begotten anew of water and of the Spirit, is placed in covenant relation with God, and is made a child of God and an heir of his heavenly kingdom" (Baptism formula used by Lutheran pastors in baptizing infants, *The New Analytical Bible and Dictionary of the Bible*, Chicago: John A. Dickson Publishing Co., 1973).

The August 2001 issue of *The Berean Call* contains the following warning from a reader of that publication: "Enclosed is my 'Memento and Certificate of Baptism' and my daughter's 'Certificate of Holy Baptism,' both as

babies into the Lutheran Church. As you can see, my certificate was printed by the Missouri Synod's Concordia Publishing House and reads, 'In Baptism full salvation has been given unto you; God has become your Father, and you have become His child.' My daughter's reads, 'You are a child of God because God has made you His child through this act. All of God's promises belong to you as you live under Him in His Kingdom.' You must know that Luther's Catechism, used in every Lutheran Synod, declares concerning the 'Sacrament of Baptism,' that 'it works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare.' It also states regarding the 'Sacrament of the Altar' [the Lord's Supper], 'namely, that in the Sacrament forgiveness of sins, life, and salvation are given us through these words.'"

Anglican: "Baptism is a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed.... The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ" (The Thirty-Nine Articles of Religion, XXV, XXVII).

Methodist: "Sacraments are ... signs of grace ... by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him. ... Baptism ... is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church" (The Articles of Religion, 1784, XVI, XVII).

Reformed: "We condemn the Anabaptists, who deny that young infants, born of faithful parents, are to be baptized. ... We therefore are not Anabaptists, neither do we agree with them in any point that is theirs" (The Second Helvetic Confession, 1566, chapter XX).

Presbyterian: "Baptism ... is a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins ... Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person. Not only those that do actually profess faith in and obedience to Christ, but also the infants of one or both believing parents are to be baptized. ... by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time" (The Westminster Confession of Faith, 1646, XXVIII).

World Council of Churches: "Through baptism, Christians are brought into union with Christ, with each

other, and with the Church of every time and place. Our common baptism, which unites us to Christ in faith, is thus a basic bond of unity" (*Baptism, Eucharist and Ministry*, 1982).

THE ERROR OF INFANT BAPTISM

1. *Infant baptism is not taught in the New Testament.* There is not one example in the New Testament Scriptures of an infant being baptized. To find evidence for this practice, one must attempt to read something into the Scriptures.

"For some, infant baptism is a doctrine by implication. It is implied that in five households in the N.T. that were visited by salvation, there must surely have been young children. These were the households of Cornelius in Acts 10, Lydia in Acts 16, the Philippian jailer in Acts 16, Crispus in Acts 18, and Stephanas in 1 Co. 1:16" (*The Church of God: A Symposium*).

The Case of Cornelius. "It is stated in v. 24 of Acts 10, that those gathered with him in the house were his kinsmen and near friends. He sends word that they are 'all here present before God, to hear all things that are commanded thee [Peter] of God.' In v. 44 the Holy Spirit fell upon all them which heard the Word. We know from other Scriptures that, in the N.T., the Holy Spirit acts thus only upon those who have believed. Those gathered were capable of hearing the commands of God with a view to believing and obeying" (Ibid.). It is specifically stated in Acts 11:17 that those who were saved and baptized with Cornelius were those "who believed on the Lord Jesus Christ." Obviously these were not tiny infants.

Lydia and Her Household (Acts 16:14-15). Nothing is said about infants in this passage, and it is highly unlikely that this busy merchant woman would have had tiny babies. There is no evidence here whatsoever for the practice of infant baptism.

The Philippian jailer and his household (Acts 16:30-34). This passage clearly says that Paul spoke the Word of God to the entire household (v. 32) and that the entire household believed (vv. 32-33). This could not be said of infants.

The household of Crispus (Acts 18:8). Those who were saved and baptized in this family were all believers, for we are told, "Crispus ... believed on the Lord with all his house..." We are not told how old the members of Crispus' family were, but we are told that each one of them believed on the Lord. Obviously they were not infants.

The household of Stephanas (1 Co. 1:16). Again nothing is actually said about infants being present or baptized. In 1 Co. 16:15 we are told that this household addicted themselves to the ministry. This could not be said of infants.

BAPTISM-INFANT

“No one has the right to interject what is omitted from Scripture just to bolster subjectively a supposed doctrine and ignore the clear teaching of many other portions of the Word of God” (Ibid.).

2. *Infant baptism is contrary to the New Testament teaching about baptism.* Infant baptism uses the wrong mode—sprinkling rather than immersion. Infant baptism uses the wrong subject—infants unable to believe and be born again. Infant baptism has the wrong purpose—to impart salvation or spiritual blessings.

3. *Infant baptism either states or implies that salvation or spiritual blessing can be imparted through ritual, or through the faith of another.* Contrast Ps. 49:7-8. The Bible says all blessings of salvation are received through personal faith in Jesus Christ (Acts 15:8-11; 16:30-31; Ep. 2:8-10; 2 Ti. 3:15). We receive eternal life by personal faith (Jn. 3:16). We become children of God by personal faith (Jn. 1:12). We receive justification and peace with God through personal faith (Ro. 5:1). We receive the Holy Spirit by personal faith (Ep. 1:12-14).

4. *Infant baptism implies that the church can impart salvation and blessing to whomsoever it pleases, regardless of the individual's will or faith.* Contrast Acts 8:36-37.

5. *Infant baptism results in false security.* Multitudes of people baptized as infants grow up thinking they are ready for heaven even though they have never been born again through personal faith in Christ. They are trusting in their infant baptism and in their church membership. Such are deceived by the teaching of their own churches. “This false sacramental gospel kept my parents from ever telling me that I was a sinner and needed a Saviour. They thought that I had received eternal life in baptism. I am positive that there are millions of Lutherans believing the same thing my parents did and which I was taught and believed for many years. I was saved at age 45 when I finally heard the true gospel and believed it. We believe that millions of souls are at stake because of this false teaching” (*The Berean Call*, August 2001).

6. *Infant baptism results in churches being peopled by unregenerate members.* In some churches the infant becomes a member immediately at the time of the baptismal ceremony. In others, the infant is not yet considered a full member, but is admitted as a member in later years without having to show evidence of regeneration. Either way, infant baptism results in those churches being filled with members who are not truly saved. This, of course, destroys the church, and is a chief cause for the spiritual deadness of most Protestant denominations.

7. *Infant baptism causes the officiating minister to declare falsehoods.* He declares a falsehood when he says, “I baptize you,” because he is not baptizing but

sprinkling. He declares a falsehood when he says, “This child is regenerated and grafted into the body of Christ's church” (*Anglican Book of Common Prayer*). Infants are neither born again nor true church members. He declares a falsehood by saying, “It has pleased God to regenerate this infant with His Holy Spirit; to receive him for His own child by adoption, and to incorporate him into His holy church.” None of these things can be true for an infant and none of these things are imparted by baptism (Hiscox, *Practices for Baptist Churches*).

8. *There is no partial salvation taught in Scripture.* Infant baptism either truly saves, or it does not save at all. Yet most denominations practicing infant baptism believe it results in partial salvation for the infant and that it must later add works such as the catechism, mass, and confession to be fully saved. The following Bible passages show that when a person is saved, he is fully, eternally saved. The same passages reveal that this salvation is not through an infant baptism, but a personal, repentant faith in Jesus Christ (2 Co. 5:17; Tit. 3:5-7; Ep. 1:3-7; Ro. 5:1-2; Col. 1:12-14; 1 Jn. 5:12-13).

WHAT ARE WE TO DO FOR OUR CHILDREN?

1. *Christians can rejoice that their children are sanctified by the parents' relationship with Christ* (1 Co. 7:14). Though we might not know everything this involves, we do know that (a) the passage is not speaking of sanctification by a baptismal ritual. Nothing is said here or in any other N.T. passage regarding the necessity of baptizing infants before they can partake of this family sanctification. (b) Children are eternally safe if they die in early childhood. The case of the death of David's son illustrates this. After the child's death, David said he would one day go to be with him (2 Sa. 12:22-23). This shows David's assurance that the baby was safe with God. If this were true for the children of O.T. saints, surely it is true for the N.T. believer. (c) At a certain point in the child's life he becomes personally responsible before God for his relationship with Jesus Christ. The Bible does not say at what age or point this occurs, but Jesus encouraged children to come to Him (Lk. 18:16), and Timothy was taught the Scriptures as a child with the goal that he come to salvation (2 Ti. 3:15).

2. *The parents must dedicate themselves to train the child in the way of Christ.* It is not really the dedication of infants that is essential; it is the dedication of parents. Parents are wasting their time if they go through a public ceremony of dedicating their child to God, but fail thereafter to discipline and instruct him in the right way. Let us do both! Let us offer our newborn children to God and plead His best blessing upon their lives, and let us carefully train them for His holy service. [See Anglican Church, Baptism - Immersion, Church, Gospel, Grace, Lord's Supper, Roman Catholic Church.]

BAPTISM, SPIRIT. [See Holy Spirit.]

BAPTIST. A name for various groups of Christians who profess that the Bible is the only standard of faith and practice, who hold to Baptist distinctives, and who trace their heritage, not to the Protestant Reformation, but to Jesus Christ and the apostolic churches.

A Baptist Church has been defined as follows:

"A Baptist Church is an organization composed of baptized believers. That organization is complete in itself. It recognizes Christ as its head. 'He is the head of the body, the church.' He only has legislative authority over it. The laws of Christ, as recorded in the New Testament and administered by a majority of its members, constitute the only ecclesiastic authority known to the church. In the administration of those, the weakest, poorest member has a right to be heard, and the richest member has no right to ask for more. Hence the church in its relation to Christ is a perfect monarchy. His will is law. In the relation of the members to each other, it is a perfect democracy—'One is your master, even Christ, and all ye are brethren.' It is, then, an organization, and separate, distinct from all others. Its right to be in the world and prosecute its mission is original and divine. It asks no aid of the civil arm or purse. All it asks of the State and all other organizations, as such, is to be let alone, and let it live, if it can, and die if it must.

"BUT ITS MISSION. This, in common with all other evangelical Christians, is to evangelize the world. [See Missions.] We also believe the Baptist church has a special mission, which is to preserve the purity of the church, which task involves:

"A REGENERATE MEMBERSHIP. Would our limits permit, it might be interesting to take a voyage up the stream of ecclesiastical history, to its source, and see of what the primitive church was composed, and examine the simplicity of its organization, and then trace the gradual departure from that simplicity, to mark the process which brought unregenerate members into the church, and then trace the consequences. But we hardly have time to say that as it has been in the past, so it must be in the future, part of the mission of the Baptist Church is to keep her doors closed against all such as do not give evidence of piety. ... while we are to receive those of weakest faith, if it be genuine, yet we are to stand by the old doctrines, that no hereditary religion, no amount of wealth, no social position, no standard of morality can form a passport into the Baptist church without evidence that the applicant knows something practically of what repentance towards God and faith in our Lord Jesus Christ means.

"But we think it is a part of our mission to preserve A PURE MINISTRY, as well. In a Baptist church the pastor holds the highest office in the church. And he must be called of God. But when unregenerate men had found their way into the church they sought to enter the ministry as men enter other professions, supposing that they could learn to preach as men learn to practice law

or medicine. And when in the ministry, they began to claim for themselves authority. The best positions were sought, and a minister was to have authority according to the size and wealth of the church he served, and thus gradually there grew up grades in the ministry; then the pastor became the priest, and a hierarchy was fostered. Then legislative authority was claimed. Christ was legislated out and the civil power in; the Church and State were joined in unholy wedlock; and we have all the corruptions of the middle ages.

"While sanctified intellect and learning are commodities of which we shall never have too much, still we think it is a part of our mission to teach that the Baptist Church has no use for men for her ministry, however massive their brain, however sparkling their genius, however profound their learning, however burning their eloquence, whose wills have not bowed to the will of Christ, whose spiritual gravitation is not towards His cross; who have not felt in their heart of hearts, 'Woe is me if I preach not the gospel;' and who, rather than be denied the privilege, would be willing to fare as their Master did when on earth.

"Another part of the mission of the Baptist church is to preserve the ORDINANCES IN THEIR ORIGINAL PURITY. Not that we have confidence in water or bread or wine, whether much or little, only as they are divinely chosen and God-appointed symbols for the proclamation of gospel truth. But believing that they are thus appointed and are a part of God's plan for perpetuating and proclaiming the essential facts of the gospel, to withhold them would be to give up one of God's methods of preaching the gospel. To change them would be so far to preach another gospel. To do either would be false to our mission. [See Baptism, Lord's Supper.]

"We have only time to speak of one point more: LIBERTY OF CONSCIENCE IN MATTERS OF RELIGION. Baptists have always been champions of religious liberty. No page of their history has been stained by the blood of an opponent. With them, Church and State are forever divorced. The Bible is to be put into the hands of every individual, and he is responsible to God only, how he interprets it. And no man or body of men has a right to interfere by any coercive measure. It is the privilege of every man to come to Christ for himself, without priest or candles, and be God's free man. And although the Baptist church never came out of the Roman Catholic church because she was never in it, yet she is to be catholic in spirit and treatment towards all where mere matters of opinion are involved; but Protestant, forever Protestant, in religion to all invasions upon the New Testament as the only standard of faith and practice" (Pastor Isaac Butterfield, "The Baptist Church and Its Mission," preached in the late 1860s, Fountain Street Baptist Church, Grand Rapids, Michigan).

BAPTIST DISTINCTIVES INCLUDE THE FOLLOWING:

- (1) believer's baptism (that baptism is for believers only by immersion only); (2) salvation by grace alone

through faith alone; (3) the eternal security of the believer; (4) the autonomy of the local church (Baptists reject all hierarchical structures of church polity); (5) the priesthood of the believer (Baptists reject any separate priesthood in the church); (6) a regenerate church membership (only those who profess Christ and give evidence of salvation can join the church); (7) the Bible is the sole authority for the church; (8) separation of church and state (the churches should not be united with or supported by the secular government). While there are a great many different groups of Baptists with widely differing doctrines and practices, most hold to these distinctives.

THE HISTORY OF THE BAPTISTS is given in the following summary by Curtis Whaley:

Baptists do not trace their heritage to the Protestant Reformation, but back to Jesus Christ and the apostolic churches, as we see in the following overview by Curtis Whaley:

Though many Baptist groups sprang up during the Protestant Reformation, according to *Collier's Encyclopedia*, the Baptists have 'descended from some of the evangelical "sects" of the preceding age during which the Roman and Orthodox Churches dominated all of Europe and suppressed all dissent.' A Catholic, Cardinal Hosius, President of the Council of Trent (1545-1563), wrote during the early years of the Reformation period, 'Were it not that the Baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater numbers than all the reformers.' This should convince anyone that the Baptists are not a by-product of the Reformation, and are not even Protestants in the popular sense of the term.

If the Baptists did not begin with the Reformation, when did they begin? We will let a great American and world historian answer. John Clark Ridpath (1840-1900), a Methodist by denominational conviction, wrote, 'I should not readily admit that there was a Baptist church as far back as 100 A.D., although without doubt there were Baptist churches then, as all Christians were then Baptists.' Yes, all Christians were then Baptists, because the doctrines that Baptists believe and teach today are the same as those taught by the Lord Jesus Himself, by Peter, John, Paul, and all the Apostles.

We have not always been called 'Baptists.' The name is not a self-chosen one. Following what we believe to be apostolic precept and example, the Baptists rejected infant baptism, insisted on a 'regenerate membership,' and baptism sought intelligently by the candidate as a condition for church membership. For these reasons they were stigmatized as 'Anabaptists,' 'Cata-baptists,' and sometimes as simply 'Baptists.' This was to say they were [called by their enemies] 'rebaptizers, perverts of baptism,' or, as unduly emphasizing baptism and making it a reason for schism, simply 'baptizers.' We are proud of the name, because it

distinguishes our doctrinal position which is set forth in the N.T. and identifies us with a host of saints who have believed the same precious truths and were identified with the same denominator.

The premise that first century Christians were Baptists runs counter to the Roman Catholic claim that the first church was Roman Catholic. To this we need only point out that the first church was organized by Christ and His Apostles, and those Apostles became the nucleus of the church at Jerusalem, not Rome, and James was its leader, not Peter. We also contend that the bishop of Rome did not win primacy over other bishops until the fourth century, and that it wasn't until Gregory ascended the episcopal throne in 590 A.D. that the Roman bishop began to claim his supremacy over other bishops. Thus we see that Roman Catholicism dates back to the fourth century at the earliest. [See Church, Roman Catholic Church.]

While we do not contend that only Baptists are going to heaven, we do contend that the first church was organized according to principles historically maintained by Baptists, and that Baptists have existed since that day. First called Christians, then by other names down through the centuries until they received the name that has distinguished them from Protestant and Catholic groups alike (Curtis Whaley, *Who Are the Baptists?*).

[See Baptism - Immersion, Baptism - Infant, Church, Church Discipline, Lord's Supper, Pastor, Prophecy, Roman Catholic Church.]

BARABBAS (son of a father). The criminal who was released in Jesus' place (Mt. 27:15-26). Barabbas was a rebel against the government and a thief and murderer (Mk. 15:7; Jn. 18:40; Ac. 3:14). His release vividly illustrates how Jesus died in the place of sinners (2 Co. 5:19-21; Is. 53).

BARACHEL (God has blessed). Job 32:2, 6.

BARACHIAH (Jehovah has blessed). Mt. 23:35.

BARAK (lightning). Ju. 4:1—5:12; He. 11:32.

BARBARIAN. A foreigner (Ac. 28:4; 1 Co. 14:11). The Greek word means one whose speech is strange. [See Heathen.]

BARBAROUS. A foreigner (Ac. 28:2). This is the same Greek word translated "barbarian." [See Barbarian.]

BARIAH (fugitive). 1 Ch. 3:22.

BARJONA (son of Jona). Jn. 1:42.

BARKOS (partly-colored). Ezr. 2:53.

BARLEY. A grain used for animal feed and for bread (Le. 27:16; Ruth 2:17).

BARNABAS (son of consolation). A leader in the early churches and sometimes co-worker with Apostle Paul (Ac. 4:36-37; 9:27; 11:19-30; 13:1-14; 15:1-2, 12).

BARTHOLOMEW (son of Talmai). One of the 12 Apostles (Mt. 10:3; Mk. 3:18; Lk. 6:14; Ac. 1:13). [See Apostle.]

BARTIMAEUS (son of Timaeus). Mk. 10:46.

BARUCH (blessed). Je. 36:1-8.

BARZILLAI (made of iron). 2 Sa. 17:27-29.

BASE. (1) A stand (1 Ki. 7:31; Ezr. 3:3) (2) Lowly; humble (2 Sa. 6:22; 2 Co. 10:1). (3) Inferior; dishonorable (Job 30:8; Ac. 17:5). (4) The opposite of nobility; lowly in social standing (1 Co. 1:28). This Greek word (*agenes*) is defined by Strong as "without kin, i.e. (of unknown descent, and by implication) ignoble." [See Humble.]

BASEMATH (fragrance). Ge. 26:34.

BASHAN (fertile, smooth land). A fertile pasture land located to the east of the Jordan river in the northern part of Israel (Jos. 12:5). It was famous for its large cattle and trees (Ps. 22:12; Eze. 27:6; 39:18; Mi. 7:14; Ze. 11:2).

BASIN. A container (Ex. 24:6; 2 Sa. 17:28).

BASTARD. A person born out of wedlock (De. 23:2; He. 12:8).

BAT. A small flying creature which comes out of hiding at night (Le. 11:13,19).

BATH. [See Weights and Measures.]

BATHRABBIM (daughter of many). Song 7:4.

BATHSHEBA (daughter of an oath). The woman with whom King David committed adultery. She was the wife of Uriah, one of David's best warriors (2 Sa. 11:3-4; 12:24; 1 Ki. 1:11). After having Uriah killed, David later married Bathsheba, and she bore Solomon. [See Adultery, David, Uriah.]

BATHSHUA (daughter of riches). 1 Ch. 2:3.

BATTERING RAM. A large instrument used by armies in ancient times to demolish the walls of cities and fortresses (Eze. 4:2; 21:22). "The ram was a simple machine, consisting of a metal head affixed to a beam, which might be long enough to need one or two hundred men to lift and impel it. When it was still heavier it was hung in a movable tower and became a wonderful engine of war. Its object was to make a breach in the wall of a beleaguered town" (People's Bible Encyclopedia). "In its essence it was a stout pole, probably with a metal ferule or head, worked with a motion which was half a fall half a thrust against the wall. Protection for the workers was supplied by placing it under a roofed shed or in a tower. The whole machine was often brought forward on wheels" (Hastings). [See Engine, Military.]

BATTLE AXE. A war ax (Je. 51:20). "The Egyptian battle-ax was about two or two and one-half feet long, with a single blade secured by bronze pins, and the

handle bound in that part to prevent splitting. The blade was shaped like the segment of a circle and made of bronze or steel. The poleax was about three feet in length, with a large metal ball, to which the blade was fixed" (People's Bible Encyclopedia). [See Military.]

BATTLE BOW. A bow used in battle (Ze. 9:10; 10:4). [See Bow, Military.]

BATTLEMENT. A ledge surrounding the flat roofs of houses to prevent accidents. Sometimes it is used to describe the defensive ledges around city walls (De. 22:8; Je. 5:10) (Analytical).

BAY. From "strong, sharp," and hence a bright color, perhaps "reddish brown" (Ze. 6:3, 7) (Concise).

BAZILITH (asking). Ezr. 2:52.

BDELLIUM. A precious substance listed with gold and onyx as products of the land of Havilah (Ge. 2:12). Manna resembled it in appearance (Nu. 11:7) (Analytical). It has been interpreted as a white transparent oily gum, and a white pearl. It is possible for either substance to fit the Bible description.

BEALOTH (mistresses). Jos. 15:24.

BEAM. A large board or timber, used in the construction of houses and buildings. Beams supported walls, ceilings, and gates in city walls (1 Ki. 6:9, 36; 2 Ch. 3:7; Ne. 2:8; 3:3, 6; Song 1:17). The "weaver's beam" was the heavy bar around which the warp cords were wrapped in a loom (1 Sa. 17:7; 1 Ch. 11:23) (Revelle). The beam Jesus spoke of in Mt. 7:3-5 would be something like a rafter in a house!

BEAR RECORD. To testify; give evidence (Jn. 8:14; 2 Co. 8:3; 1 Jn. 5:7).

BEAR WITNESS. To testify; give evidence (1 Ki. 21:10; Jn. 1:7; Ac. 23:11).

BEARD. Facial hair (Le. 13:29-30; 14:9; 19:27; 21:5; 1 Sa. 17:35; 21:13; 2 Sa. 10:4-5; 19:24; 20:9; Ezr. 9:3; Ps. 133:2; Is. 7:20; 15:2; Je. 41:5; 48:37; Eze. 5:1). The Israelites always cultivated the beard, and highly valued it. The law forbade them to "mar the corners of their beards" (Le. 19:27) and a priest was forbidden to shave off the corner of his beard as a sign of mourning (Le. 21:5). These were practices connected with paganism and idolatry. King Hanun inflicted a sore indignity when he marred the beards of David's ambassadors (2 Sa. 10:4). Ezra, in great grief at the sin of the people, plucked off the hair of his head and of his beard (Ezr. 9:3; cf. Je. 41:5). God's judgment on Israel is compared to the beard being consumed by a razor (Is. 7:20), and they were to be scattered as hair that is cut off (Eze. 5:1-2, 12). Of Moab it is said, every beard should be cut off (Is. 15:2; Je. 48:37) (Concise). Isaiah prophesied that Christ's beard would be plucked out (Is. 50:6).

BEAST. In the O.T. there are primarily two Hebrew words translated "beast" in the KJV: (1) *chay* (Ge. 1:24,

BEAST

25, 30; 2:19-20; 3:1; 8:19; 9:2; 37:20), and (2) *behemah* (Ge. 6:7; 7:2; 34:23; Ex. 8:17). *Chay* emphasizes the living, moving, breathing aspect of an animal. It is also translated “alive,” “running,” and “springing.” *Behemah* emphasizes the brute aspect to an animal, the fact that they do not have an eternal, living soul like man does. It is from a Hebrew root meaning “mute.” In the N.T. there are three Greek words translated “beast” in the KJV. (1) *Ktenos* refers to a domesticated animal (Lk. 10:34). (2) *Therion* refers to a wild, dangerous animal (Ac. 28:4-5). The Antichrist is described with this term (Re. 11:7; 13:1-18; 14:9, 11; 15:2; 16:2, 10, 13; 17:3-17; 19:19-20; 20:4, 10). (3) *Zoon* refers to a living creature in general, not necessarily an animal, and describes some of the angelic beings of Revelation (2 Pe. 2:12; Re. 4:7; 6:3, 5, 7).

Bible Lessons about Animals

Animals and People Are Different Creations: The first thing to note from Scripture is that animals and mankind are two different creations. Man is not a higher animal. Evolution is a lie. Man was created distinctly in the image of God (Ge. 1:24-28). Animals were not made in the image of God. Animals do not have a living soul. They are not eternal beings; man is (Ge. 2:7). They are described as “made to be taken and destroyed” in 2 Peter 2:12. Man is infinitely higher than and different from the animal kingdom. When proud king Nebuchadnezzar was humbled by God, his heart was changed from man’s to a beast’s (Dan. 4:16). The Lord Jesus Christ referred to the difference between animals and men in Lk. 12:5-7. “But I forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.” There are two important truths in this passage about animals and man. First, we see that God does care for animals; he does not forget even the tiny sparrow. Second, though, we see that man is infinitely greater in value than the animals because man has an eternal soul. Man will be held accountable for his actions. Without a Saviour, sinful man will spend eternity in hell. We also see Christ making a clear distinction between men and animals in Mark 5:2-16. Christ had compassion upon the demon possessed man and cast the unclean spirits out of him. The demons begged Christ that they be allowed to enter into a herd of swine which were feeding nearby, and Christ gave them permission to do so. [For more about the difference between man and animals see “Evolution.”]

Animals Were Made for Man’s Pleasure: We see further that the Bible says animals were made for man’s

pleasure and use. Man was not made for the world; the world was made for man. Even the stars of the universe were made for man (Ps. 8:4-8). The Psalmist sees the animal kingdom under man’s feet. Throughout the Bible we see examples of men using animals for servitude, riding them for transportation and warfare (Ne. 2:12; Ps. 32:9; Pr. 21:31; Mt. 21:1-7), plowing with them (De. 25:4), etc. Nowhere in Scripture is this condemned. In fact, the Lord Jesus Christ and His armies will be riding white horses when He returns from heaven (Re. 19:11-14). This does not mean that man has a right to be cruel toward animals; it means man has a divine right to rule over the creation and to use it for his purposes and needs. The Bible enjoins kindness even toward the dumb creatures of this world (Pr. 12:10).

Animals Are for Man’s Food: From the time of Noah until today God has ordained that man eat animal flesh (Ge. 9:3). The nation Israel ate meat. The Lord Jesus Christ ate meat. The Passover meal was lamb (Ex. 12:5-10), and Christ ate the Passover (Mt. 26:17-19). He also ate fish (Lk. 24:42, 43). What about Christians? The Apostle Peter was certainly a Christian, and in a vision from God he was commanded to eat meat (Ac. 10:10-13). The vision was to impress Peter that Gentile believers were not unclean, but the fact remains that God commanded Peter to eat of the various meats. God would not have done that if He abhorred meat eating. The vision in Ac. 10 also shows that God has removed the O.T. dietary restrictions. Some would have us believe that restrictions against pork and other meats were for medical purposes. That’s not the case. Those restrictions were for the purpose of separating Israel from the nations and for teaching her the difference between holy and unholy. In the N.T. churches God has removed all such dietary restrictions. In fact, the Bible warns against those who would promote vegetarianism. In 1 Ti. 4:1-5 we read of those who “command to abstain from meats,” and we are told that this is a doctrine of devils! The Bible clearly says that God created animals to be eaten. It is not cruel to kill an animal in hunting or fishing, and to eat it. It is not cruel to slaughter animals for food. That is one of the reasons God made animals. Christians are free to eat meats or not to eat meats. This is the teaching of Ro. 14:2-3,6. Away with those dietary laws which purport to be Christian. If a Christian wants to eat a certain kind of food—only vegetables, for example—that is fine. If he wants to avoid something such as sugar or pork, fine. Let him eat what he feels God would have him eat, and what he feels will best benefit him. But let that one be careful that he not make his own conscience a law for others. The N.T. forbids dietary laws for religious purposes. Peter describes beasts which are “made to be taken and destroyed” (2

Pe. 2:12). This refers to animals such as pigs and chickens which are made for man's eating pleasure.

Animals Illustrate Man's Salvation: Animals were used by God to illustrate salvation to the human race. In the Garden of Eden, when the man and woman had sinned, God made "coats of skins, and clothed them" (Ge. 3:21). Where did God get those coats of skins? From innocent animals that died that man might have a covering for his sinful condition. And note that it was God who provided the covering. God must provide salvation. Man cannot earn it himself. Salvation is a gift of grace, "not of works, lest any man should boast" (Ep. 2:9). From Eden to Calvary, the blood of animals was shed to illustrate salvation. Man is a fallen sinner who must have salvation from sin's penalty, and that salvation was purchased by Jesus Christ on the Cross. There He shed His blood and died for payment for man's sin. Those who trust Him receive eternal life. This is the Gospel which was preached so eloquently by the animal sacrifices. "Behold the Lamb of God which taketh away the sin of the world" (Jn. 1:29). That is what John the Baptist said of Christ. The Bible enjoins us to Look and Live. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Ac. 16:31). Man is the crown of creation, but he is fallen and cannot be what God intended him to be until he is born again through the blood of Christ. [For the "Beast" of Re. 13:1 see Antichrist.]

BEATETH THE AIR. Shadow boxing; striking at the air without actually hitting anything (1 Co. 9:27). [See Castaway.]

BEATITUDE (blessing). Though not contained in the Bible, "beatitude" is a term commonly used to refer to the blessings Jesus described in Mt. 5:3-11.

BEAUTY. An assemblage of graces, or an assemblage of properties in the form of the person or any other object, which pleases the eye; pleasing; lovely; elegant in form; pleasing to the eye (Webster) (Ge. 29:17; 1 Sa. 16:12; 25:3; 2 Sa. 11:2; 2 Sa. 15:25; 2 Ch. 3:6; Es. 2:7; Ps. 27:4). (1) God is to be worshipped in "the beauty of holiness," reminding us that that which pleases God is holiness and righteousness, not physical beauty (1 'Ch. 16:29; 2 Ch. 20:21; Ps. 29:2; 96:9). (2) Satan's fall was connected with his beauty (Eze. 28:17). Warnings about the beauty of a woman: Beauty in a woman is a blessing that God has given to men, but because of the Fall it is also a dangerous thing. The Bible gives the following warnings: (a) Do not lust after (Pr. 6:25). (b) It is vain (Pr. 31:30). (c) It is worthless unless accompanied by wisdom (Pr. 11:22). (d) It is easily used for evil (Eze. 16:15). [See Glory, Holy, Satan, Strange Woman.]

BECHER (young camel). 1 Ch. 7:6.

BECORATH (firstborn). 1 Sa. 9:1.

BEDAD (separation). Ge. 36:35.

BEDEIAH (servant of Jehovah). Ezr. 10:35.

BEELIADA (whom the Lord knows). 1 Ch. 14:7.

BEELZEBUB. [See Idolatry.]

BEER (a well). Nu. 21:16-18; Ju. 9:21.

BEERELIM (well of heroes). Is. 15:8.

BEERI (man of a well). Ge. 26:34.

BEERLAHAIRI (the well of him that liveth and seeth me). Ge. 16:7.

BEEROTH (wells). Jos. 9:17

BEERSHEBA (well of the oath). Wells were dug here by Abraham (Ge. 21:22-32; 26:1-33; 46:1-5; Jos. 15:28; 19:1-2; 1 Sa. 8:2).

BESHTERAH (temple of Astarte). Jos. 21:27.

BEEVES. Cattle (Lev. 22:19).

BEFORETIME. Before; in time past (De. 2:12; 1 Sa. 9:9; Ac. 8:9).

BEGET. To procreate, to bring forth. The term "beget" is used to trace the lineage of Christ (Ge. 4:18; 5:3-32; 10:8-26; 11:10-27; 1 Ch. 1:34—9:43; Mt. 1:2-16). It is also used to describe the new birth (Phile. 10; 1 Pe. 1:3; Ja. 1:18; 1 Jn. 5:1,18). The terms "only begotten" and "first begotten" refer to Jesus Christ. [See Born again, Genealogy, Generation, Only begotten, Gospel.]

BEGOTTEN AGAIN. Born again (1 Pe. 1:3). [See Born Again.]

BEGOTTEN, ONLY. [See Only begotten.]

BEGUILE. To delude; to deceive; to impose on by artifice or craft (Webster) (Ge. 3:13; 29:25; Nu. 25:18; Jos. 9:22; 2 Co. 11:3; Col. 2:4, 18). Every N.T. usage of this word is a warning as to the deceiving character of false teachers (2 Co. 11:3; Col. 2:4, 18; 2 Pe. 2:14). [See False Teaching.] [See also Cunning, Deceit, Dissemble, Dissimulation, Doubletongued, Entice, Feign, Flattery, Guile, Hypocrisy, Sincere, Sleight, Subtil, Unfeigned, Wilily, Winketh.]

BEHALF. (1) For; in the place of; in the stead of (Ex. 27:21; 2 Sa. 3:12; Ph. 1:9). (2) For this cause (1 Pe. 4:16).

BEHAVE. To conduct oneself (De. 32:27; Ps. 101:2; 1 Co. 13:5).

BEHEMOTH. A large land creature described in Job 40:15-24. No one is certain exactly which animal this is. Some have tried to identify it with the elephant, hippopotamus, or rhinoceros, but no existing animal fits the description given by Job. Henry Morris, in *The Remarkable Record of Job*, says, "The reason commentators are unable to identify this mighty animal is that it is now extinct. ... Job and his contemporaries could easily have seen many kinds of animals that later

BEHIND - BELSHAZZAR

became extinct due to the earth's more rigorous climate and vastly depleted resources after the flood." [See Dragon, Leviathan.]

BEHIND. (1) In the rear (2 Sa. 10:9; Mt. 16:23). (2) Inferior (2 Co. 11:5; 12:11). (3) Lacking (1 Co. 1:7; Col. 1:24).

BEHOVE. Necessity; obligation (Lk. 24:46; He. 2:17).

BEKAH. [See Money.]

BEL. [See Idolatry.]

BELA (destruction). Ge. 36:32.

BELIAL (worthless, wickedness). In the O.T. "Belial" is used as a proper name to refer to the devil (De. 13:13; Ju. 19:22; 1 Sa. 1:16; 2:12; 10:27; 30:22; 2 Sa. 16:7; 20:1; 23:6). It is also used as a personification of evil to refer to a wicked person. The same Hebrew word translated "Belial" is also translated "wicked" (De. 15:9; Nah. 1:11), "ungodly" (2 Sa. 22:5; Pr. 16:27; 19:28), and "naughty" (Pr. 6:12). In 2 Co. 6:15 the word is used of the devil. [See Devils, Satan.]

BELIE. To lie; falsehood (Je. 5:12).

BELIEVE. Man's part in salvation is to believe in Jesus Christ (Jn. 3:16; 6:28-29). What does this mean? In the English Bible, the Greek word commonly translated "believe" (*pisteuo*) is also translated "commit to one's trust" (Lk. 16:11; Jn. 2:24; Ro. 3:2; 1 Co. 9:17; Ga. 2:7; 1 Th. 2:4; 1 Ti. 1:11; Tit. 1:3). This is the basic meaning of believing in Christ. It means to commit myself to Him, to fully trust Him for salvation. It means to believe in such a way that I actually turn away from sin and idols and false religion to receive Jesus Christ as my only Lord and Saviour. Another Greek word translated believe or trust is *peitho*. It means to be confident, to be fully persuaded (Ro. 2:19; 8:38; 2 Co. 2:3; 2 Th. 3:4; 2 Ti. 1:12). This is the type of faith which is required for salvation. To be saved, a person must be fully persuaded that Jesus Christ is everything the Bible says He is. He must be confident that Jesus can and will save him from sin (He. 3:14). This biblical meaning of "believe" clarifies the problem of faith and works in salvation. It is faith alone, not works, which saves (Ro. 3:4; Ga. 2:3; Ep. 2:8-9; Tit. 3:3-7); but real Bible faith always results in a changed life and in good works (Ep. 2:10; Tit. 3:8; 2 Co. 5:17; 1 Jn. 3:1-3). Those who profess to believe in Christ, but whose lives remain unaffected by their profession, do not have the type of faith required for salvation. True faith is based upon God's Word, the Bible (Ro. 10:17; He. 11). True faith is not a blind wish or uncertain hope. The lost man, for example, often believes everything will be all right with him after death no matter what religion he follows, because he "feels" that he is O.K. with God. This is blind faith. The Christian's faith, on the other hand,

rests upon the sure Word of God (Jn. 20:30-31; Ac. 1:3). To have saving faith a person must hear and believe the words of the Bible concerning God's promises in Christ. To have daily, serving faith, a Christian must read the Bible often and believe its words. "So then faith cometh by hearing and hearing by the word of God" (Ro. 10:17).

What Saving Faith Is Not: 1. Mere knowledge; mental assent of the facts pertaining to Christ (Ja. 2:19-20). 2. A spiritual heritage; second generation Christianity (Jn. 8:39; 1:13). 3. A Christian lifestyle and profession (Mt. 7:21-23).

What Saving Faith Is: 1. Receiving Jesus Christ (Jn. 1:12). Biblical salvation is a personal relationship with the living Christ. 2. Coming to Christ (Jn. 6:35). 3. To be sure of Christ (Jn. 6:66-69). 4. To know Christ (Jn. 17:3). 5. Confidence in Christ (He. 3:6, 14). 6. Ceasing from one's own works (He. 4:10). 7. Fleeing for refuge in Christ (He. 6:18). [See Bible, Confidence, Consolation, Gospel, Hope, Inspiration, Joy, Rejoice Repentance, Salvation.]

BELL. The O.T. priest had bells on his robes (Ex. 28:33-34), which allowed the people to hear him ministering for them in the holy place (Ex. 28:35). This pictures the Holy Spirit's witness of Jesus Christ during these days when He is in heaven. Though we cannot see Him with our eyes, we know our Great High Priest is there ministering for us because of the Holy Spirit's witness (Jn. 16:13-15; Ac. 5:31-32). [See High Priest.]

BELLOWS. A leather bag used for blowing the fire of a smelting furnace (Je. 6:29).

BELLY. (1) That part of the human body which extends from the breast to the thighs, containing the bowels; the stomach (Nu. 5:21; Ju. 3:21; Je. 51:34; Mk. 7:19; Lk. 15:16; 1 Co. 6:13). (2) The womb (Ps. 22:10; Je. 1:5). (3) The innermost being; the heart (Pr. 20:27, 30; 26:22; Jn. 7:38). (4) Used symbolically to describe man's natural appetites (Ro. 16:18; Ph. 3:19). "Slow bellies" refers to gluttony and slothfulness (Tit. 1:12). [See Heart.]

BELSHAZZAR (Belus the splendor of brightness, Bel has formed a king). A king of Babylon at the time of its fall to the Medo-Persian armies (Da. 5:1-30). Skeptics such as Ferdinand Hitzig doubted the existence of Belshazzar, but archaeology confirmed that Belshazzar was the son of and co-regent with Nabonidus and that Belshazzar was ruling in Babylon when it fell to the Persians. This is stated in the Nabonidus Cylinder and the Babylonian Chronicle, both of which reside in the British Museum. These artifacts confirm the Bible's accuracy (1) in calling Belshazzar king of Babylon, (2) in not mentioning Nabonidus in reference to the fall of Babylon (because he wasn't present), and (3) in saying

that Belshazzar offered Daniel the position as *third* ruler in the kingdom (Nabonidus being first and Belshazzar the second) (Dan. 5:29).

BELTESHAZZAR (maintainer of the Lord, Belus hid his glory). The name give to Daniel by his Babylonian captors (Da. 1:7). [See Daniel.]

BEMOAN. To lament (Je. 15:5; Na. 3:7).

BEN (son). 1 Ch. 15:18.

BENAIAH (Jehovah hath built). 2 Sa. 23:20.

BENAMMI (son of my people). Ge. 19:38.

BENDEKER (son of Deker). 1 Ki. 4:9.

BENEVOLENCE. Kindness; good will. The phrase “due benevolence” in 1 Co. 7:3 refers to the loving attitude one is to have toward one’s marriage partner in sexual matters, the attitude which desires to meet his or her physical needs. The same Greek word (*eunoia*) is translated “good will” in Ep. 6:7. [See Home.]

BENGEBER (son of Geber). 1 Ki. 4:13.

BENHADAD (son of Adad, a god of Syria). (1 Ki. 15:18-21; 20:1-34; 2 Ki. 6:8 - 7:20; 8:15; 2 Ch. 16:1-6).

BENHAIL (son of strength). 2 Ch. 17:7.

BENHANAN (son of a gracious one). 1 Ch. 4:20.

BENHESED (son of Hessed). 1 Ki. 4:10.

BENHUR (son of Hur). 1 Ki. 4:8.

BENJAMIN (son of the right hand). Youngest son of Jacob, and the father of the tribe by his name (Ge. 35:16-20; 43:1-34; 46:21; Nu. 26:38-41; Jos. 18:11-28).

BENJAMITE. A member of the tribe of Benjamin (Ju. 3:15).

BENO (his son). 1 Ch. 24:26.

BENONI (son of my sorrow). Ge. 35:18.

BENZOHEH (son of Zoheth). 1 Ch. 4:20.

BEOR (shepherd). Ge. 36:32.

BERA (gift). Ge. 14:2.

BERACHAH (blessing). A valley in the mountains of Edom south of the Dead Sea. It was here that the Israelites rejoiced over God’s defeat of the armies of Ammon and Moab in the days of Jehoshaphat (2 Ch. 20:22-27).

BERAIAH (Jehovah has created). 1 Ch. 8:21.

BEREA. A city made famous in the N.T. by the wise attitude of its people toward Paul’s preaching. They “searched the Scriptures daily, whether those things were so” (Ac. 17:10-12).

BERECHIAH (Jehovah hath blessed). 1 Ch. 6:39.

BERED (hail). Ge. 16:7.

BERIAH (unfortunate). Ge. 46:17.

BERITH (a covenant). Ju. 8:33.

BEROTHAH (wells). 2 Sa. 8:8.

BERYL. The first stone of the fourth row on the breastplate of the high priest (Ex. 28:20; 39:13; Eze. 1:16; Da. 10:6). Also the eighth foundation of the wall of the New Jerusalem (Re. 21:20) (Analytical). The Hebrew word, *tarshish*, signified a golden-yellow stone. The beryl of the N.T. is the green stone which we call by that name today (Revell).

BESEECH. To entreat; to implore; to ask or pray with urgency (Webster). The two Greek words most commonly translated “beseech” are *deomai* (Lk. 5:12; 8:28) and *parakaleo* (Mt. 8:5). *Deomai* is further translated “pray” 12 times (Mt. 9:38) and “make request” (Ro. 1:10). It is used of Christ’s prayer that Peter’s faith fail not (Lk. 22:32) and of the prayer that caused the early Christian meeting house to be shaken (Ac. 4:31) and of Paul’s prayers (“praying exceedingly”) for the Thessalonian Christians (1 Th. 3:10). *Parakaleo*, which means “to call near, i.e. invite, invoke (by imploration or consolation),” is translated “call for” (Ac. 28:20), “comfort” (Lk. 16:25), “desire” (Mt. 18:32), “exhort” (Ac. 2:40), “intreat” (1 Co. 4:13), and “pray” (Mk. 5:17). [See Prayer.]

BESIDE. (1) In addition to (Ge. 26:1; Ex. 12:37; 2 Pe. 1:5). (2) Beside of; near; over; under; next to (Ex. 29:12; Le. 1:16). (3) Other than (De. 4:35).

BESIDES. “Beside” and “besides” were probably identical and employed indifferently (Bible Word Book). [See Beside.]

BESIDE OURSELVES, BESIDE THYSELF. To appear to be out of one’s mind; to be beyond the bounds of that which is considered reasonable (Mk. 3:21). In 2 Co. 5:13 the Apostle is not saying that he was out of his mind or unreasonable; he was referring to the way the world looked at him and his self-denying zeal for Christ (compare Ac. 26:24). [See Mad.]

BESODEIAH (in the intimacy of Jehovah). Ne. 3:6.

BESOM. A broom. Besom is used symbolically for the sweeping judgments of an army (Is. 14:23). “In Devonshire the name *bisam* or *bassam* is given to the heath plant, because it is used for making besoms, as conversely as a besom is called broom, from being made of broom-twigs of the broom plant” (*The Bible Word-Book*).

BESOR (cool). 1 Sa. 30:9-10.

BESTEAD. Pressed (Is. 8:21). “Hardly bestead” means hard pressed, difficult in situation or circumstance.

BESTOW. To expend; to confer; to give; to impart (Ex. 32:29; De. 14:26). (2) To stow away; dispose of (Lk. 12:17; 1 Co. 13:3).

BETAH (trust). 2 Sa. 8:8.

BETEN - BEZALEEL

BETEN (height). Jos. 19:25.

BETHABARA (place of passage). Jn. 1:28.

BETHANATH (house of echo). Jos. 19:38.

BETHANY (house of dates). A town frequented by Jesus (Mt. 26:1-13; Mk. 11:1; 14:3; Lk. 19:29; Jn. 11:1; 12:1). Bethany was about two miles from Jerusalem at the Mt. of Olives and was the home of Mary, Martha, and Lazarus.

BETHARABAH (house of the desert). Jos. 15:6.

BETHARBEL (house of God's ambush). Ho. 10:14.

BETHAVEN (house of vanity, nothingness). A name God gave to Bethel, the center of idolatry in Israel (Ho. 4:15; 5:8; 10:5). Bethel, the "house of God," had become bethaven, the "house of vanity or nothingness." [See Bethel, Idolatry.]

BETHBARAH (fording place). Ju. 7:24.

BETHCAR (house of a lamb, place of pasture). 1 Sa. 7:11.

BETHDAGON (house of Dagon). Jos. 15:33. [See Idolatry.]

BETHDIBLATHAIM (house of fig cakes). Je. 48:21-22.

BETHEL (house of God). The place where Abraham first pitched his tent after arriving in Palestine (Ge. 13:3). It was here that Jacob had the dream about the ladder (Ge. 28:10-19). Jeroboam, the first king of the northern tribes of Israel, built idols in Bethel, and it became a center of idolatry (1 Ki. 12:29-33; 13:1-32). Bethel is located about 12 miles north of Jerusalem.

BETHEMEK (house of the valley). Jos. 19:27.

BETHER (place of divisions). A craggy place in Palestine (Song 2:17).

BETHESDA (house of mercy). A pool with five porches at Jerusalem (Jn. 5:2, 4).

BETHGADER (house of a wall, walled place). 1 Ch. 2:51.

BETHGAMUL (house of reward). Je. 48:23.

BETHHACCHEREM (place of the vineyard). Ne. 3:14.

BETHHARAN (mountain house). Nu. 32:36.

BETHHOGLAH (house of the partridge, house of magpies). Jos. 15:6.

BETHHORON (house of the hollow). Jos. 16:3.

BETHINK. To call to mind; to recollect (1 Ki. 8:47; 2 Ch. 6:37).

BETHJESHIMOTH (place of desolations). Nu. 33:49.

BETHLEBAOTH (place of lionesses). Jos. 19:6.

BETHLEHEM (house of bread). The city of David and birthplace of Jesus Christ (Ru. 1:19; 4:9-11, 21-22;

1 Sa. 16:1, 4; Mi. 5:2; Mt. 2:5; Lk. 2:11). [See City of David, David, Jesus Christ.]

BETHMAACHAH (place of oppression). 2 Sa. 20:14.

BETHMARCABOTH (place of chariots). Jos. 19:5.

BETHMEON (place of habitation). Je. 48:23.

BETHNIMRAH (place of flowing water). Nu. 32:36.

BETHPAZZEZ (place of destruction). Jos. 19:21.

BETHPEOR (house of the opening). De. 3:29.

BETHPHAGE (house of figs). Mt. 21:1; Mk. 11:1; Lk. 19:29.

BETHRAPHA (place of fear). 1 Ch. 4:12.

BETHREHOB (roomy place). Ju. 18:28.

BETHSAIDA (place of nets). Mt. 22:21.

BETHSHAN (house of security). 1 Sa. 31:10.

BETHSHEAN (house of security). Jos. 17:11.

BETHSHEMESH (house of the sun). Jos. 15:10.

BETHSHITTAHP (place of acacia). Ju. 7:22.

BETHTAPPUAH (place of fruit trees). Jos. 15:53.

BETHUEL (dweller in God). Ge. 22:22.

BETHUL (dweller in God). Jos. 19:4.

BETHZUR (place of rock). Jos. 15:58.

BETIMES. Early; seasonably; in a short time; before it is too late (Ge. 26:31; Job 8:5; 24:5; Pr. 13:24).

BETONIM (heights). Jos. 13:26.

BETROTH. To contract to anyone for a future marriage; to promise or pledge one to be the future spouse of another (Webster) (Ex. 21:8-9; 22:16; Le. 19:20; De. 20:7; 22:23-28; 28:30; Ho. 2:19-20). [See Home.]

BETTERED. Profited; advantaged (Mk. 5:26).

BETWIXT. Between (Ge. 31:37).

BEULAH (married). A name for the land of Israel when Christ returns and blesses it (Is. 62:4). The land will then be married to Israel, and Israel to the Lord. [See Covenant, Ishi, Israel, Kingdom of God, Millennium, Prophecy.]

BEWAIL. To weep or mourn (Le. 10:6; De. 21:13; Ju. 11:37-38; Is. 16:9; Lk. 8:52; 23:27; 2 Co. 12:21; Re. 18:9).

BEWITCH. To deceive (Ac. 8:9, 11; Ga. 3:1).

BEWRAY. To uncover; to make evident (Is. 16:3; Pr. 27:16; 29:24; Mt. 26:73). The same Hebrew word translated "bewray" in Pr. 27:16 (*qara*) is translated "crieth" in Pr. 1:21, "proclaim" in Pr. 20:6, "publish" in De. 32:3, and "pronounce" in Je. 36:18.

BEYOND MEASURE. [See Measure.]

BEZAI (shining, high). Ezr. 2:17.

BEZALEEL (God is protection). Ex. 31:2. A Jew God equipped to oversee the construction of the Tabernacle.

His call. As Bezaleel was personally called by God (Ex. 31:2), so the leaders of the churches are today (Ac. 13:1-3). *His equipment.* As God equipped Bezaleel with everything he needed for the task at hand (Ex. 31:3), He so equips the saints today (1 Co. 12; Ro. 12; Ph. 4:13). *His appointment.* Bezaleel did not choose his calling, and neither does the Christian choose his position in the Lord's harvest (Lk. 6:13-16; Ro. 12:6-8; 1 Co. 12:7-11; Ep. 4:10-11). *His instruction.* Bezaleel and his helpers were given exact instructions regarding what they were to build for God; likewise Christian leaders have been given exact instructions for the work of God in the N.T. age (1 Co. 11:2; 1 Ti. 6:13-14, 20).

BEZEK (breach). Ju. 1:4.

BEZER (strong). De. 4:43.

BIBLE. The Christian Scriptures. The word "bible" is from the Greek word *biblos*, which means a book. Though there are 66 individual books in the Bible, it is one Book divided into two major sections—the Old and the New Testaments.

"Testament" means covenant or agreement. The Old Testament is God's covenant with man through the Mosaic law, in preparation for the coming of Jesus Christ. The New Testament is God's covenant with man through the salvation purchased by Christ. The Old Testament was written primarily in Hebrew. The New Testament was written primarily in Greek.

The *OLD TESTAMENT* describes man's creation and fall and contains the record of God's preparations for and prophecies of the coming of the Saviour, Jesus Christ.

It can be divided into the following categories:

From Genesis to Deuteronomy: Creation of heaven and earth and man; the beginnings of the Jewish nation; the Law of God (including the 10 Commandments)

From Joshua to Esther: The history of Israel, the Jewish nation

From Job to the Song of Solomon: The Poetic books, dealing with profound questions of life and the worship of God

From Isaiah to Malachi: Prophecies concerning Israel and mankind as a whole and of Jesus Christ

The *NEW TESTAMENT* contains the accounts of Christ's birth, life, death, resurrection, return to heaven, and the teachings of Christ's followers, as well as prophecies of the future.

It can be divided as follows:

From Matthew to John: The four Gospels giving the Birth, Life, Death, and Resurrection of Jesus Christ

Acts of the Apostles: The history of the establishment and spread of the churches

From Romans to Philemon: Paul's Epistles, written to instruct various churches

From Hebrews to Jude: Called the "general epistles," these were written for Christians in general

Revelation: Prophecy about the end of the world

O.T.	N.T.
Promise	Fulfillment
Types	Reality
Preparation	Presentation
The Foundation	The Building

THE BIBLE'S AUTHOR. (1) The Bible has about 40 human authors, who wrote during a period spanning 1,600 years. (2) The Bible has one divine Author—God (2 Ti. 3:16; 2 Pe. 1:20-21).

HOW DID THE BIBLE COME TO US? (1) Inspiration—the divinely-guided writing of the original manuscripts (2 Ti. 3:16; 2 Pe. 1:21). (2) Preservation—the providential keeping of the original text from loss and alteration (Ps. 12:6-7; 100:5; 119:152, 160; Is. 40:8; 59:21; Mt. 5:18; 24:35; 1 Pe. 1:25). (3) Recognition—the acknowledgment by God's people of the original manuscripts as being divinely inspired. (4) Collection—the gathering of the original manuscripts into a Canon called The Holy Scriptures. [See Canon, Inspiration, Preservation, Sundry.]

THE BIBLE'S CANON. Canon means a rule. It refers to testing something by a set rule. The Lord Jesus Christ promised that the Holy Spirit would guide the Christians "into all truth" (Jn. 16:7-15; see also 1 Jn. 2:27)

Old Testament Canon. The Old Testament was collected by the Jews (Ro. 3:1). All 39 books of the Old Testament are thought to have been finished by the time of Ezra (Lk. 11:51).

New Testament Canon. The N.T. was written by the apostles (Jn. 16:13). The N.T. was completed during the days of the apostles (Jude 3). The N.T. was received by the believers in the early churches (Jn. 10:27; 1 Th. 2:13).

In A.D. 367 Athanasius, a well-known defender of the faith, published a list of Old and New Testament books which he said were "handed down and believed to be divine." This list contained all of the 27 books which are in our N.T. today.

All of the Reformation confessions of faith upheld the 66 books of the Bible as divine Scripture. This included the Reformed Confession of 1534, the Helvetic Confession of 1536, the Belgic confession of 1561, and the Westminster Confession of 1643.

BIBLE

The Baptist Philadelphia Confession of Faith, 1742, says the 66 books of the Bible were “immediately inspired by God, and, by his singular care and providence, kept pure in all ages, are therefore authentic; so as in all controversies of religion the church is finally to appeal unto them.”

To question the authority of any biblical book is to fly in the face of the testimony of the Bible itself and of 19 centuries of pious faith. Yet many Bible teachers today question the Pentateuch, Job, Jonah, Isaiah, Daniel, Timothy, Peter, and many other books of the Bible.

THE DIVISIONS OF THE BIBLE. The Bible contains 66 books; 39 in the Old Testament and 27 in the New. The Bible was divided into chapters by Stephen Langton in the 13th century, and into verses in the 16th century. The first Bible to be printed in the modern chapter-verse format was Stephanus’ Latin Bible of 1555. The first English Bible to incorporate these divisions was the Geneva English Bible of 1557. The King James Bible has 31,173 verses, 774,746 words, and 3,566,480 letters. The longest chapter is Psalm 119. The shortest is Psalm 117. The longest verse is Esther 8:9; the shortest, John 11:35. The middle verse in Scripture is Psalm 118:8—“It is better to trust in the Lord than to put confidence in man.”

THE OLD TESTAMENT: (1) Holy Scripture given by inspiration of God (2 Ti. 3:16). (2) Prophecy given by God through holy men (2 Pe. 1:21). (3) Prophecy of the grace, sufferings, and glory of Christ (1 Pe. 1:10-11). (4) Things concerning Christ (Lk. 24:25-27). (5) Shadow of good things to come (He. 10:1; Col. 2:17). (6) Written for our learning, example, admonition, and comfort (Ro. 4:23-24; 15:4; 1 Co. 9:10; 10:1-11; 2 Ti. 3:17). (7) A schoolmaster to reveal sin and to lead to Christ (Ga. 3; Ro. 3).

THE BIBLE’S AUTHORITY. (1) The Scriptures are to be received as God’s Word (1 Th. 2:13; Ja. 1:21). (2) The Scriptures are not to be added to or subtracted from (Re. 22:18-19). (3) The Scriptures are the absolute standard of truth. All beliefs are to be tested by the Bible (Is. 8:20; Je. 8:9; Ps. 119:104, 128, 142). (4) The Scriptures must be obeyed above human tradition (Mk. 7:9-13). (5) The Scriptures are magnified above God’s name (Ps. 138:2). (6) The Scriptures cannot be broken (Jn. 10:35). This refers to the power and authority and absolute truth of the Bible. Everything it says, even the most seemingly obscure statements, is absolutely true and binding. The Bible is like a chain; if even one link breaks the chain is rendered useless. The Bible contains no weak links.

THE BIBLE: GOD’S PERFECT WORD. 2 Timothy 3:13-17 contains a synopsis of what the Bible claims about itself as to its perfect inspiration: (1) The Bible is set apart from all other books (v. 15). Here the

Scriptures are called holy. This means set apart, different. The Bible cannot in any way be compared with other books. It is holy. (2) The Bible came from God (v. 16). This verse says that the Scriptures are God-breathed. Though the Bible was written by men, it came from God. (3) The Bible came from God in its entirety (v. 16). “All scripture is given by God...” (4) The Bible came from God in its smallest detail (v. 15). The word for Scripture in this verse is *gramma*. This means a letter, bespeaking the fact that even the smallest details of the Bible are from God and are perfect. (5) The Bible has an all-encompassing theme: Salvation in Jesus Christ (v. 15). The Bible is not just a body of unrelated religious writings on various subjects. It is one Book which was planned and given by God for the purpose of teaching man the way of salvation in Jesus Christ (Lk. 24:44-45; Jn. 1:45; 5:39; Ep. 3:11). (6) The Bible can protect Christians from error (vv. 13-15). If the Bible contains myths, mistakes, and untrue claims, it certainly is not a book which can give protection from false teachings! (7) The Bible is able to make Christians complete and mature (v. 17).

THE BIBLE’S SUFFICIENCY (2 Ti. 3:15-17). (1) It is sufficient for salvation, (2) for protection from error, (3) for teaching, (4) for Christian living, (5) for Christian maturity. [See Perfect.]

THE BIBLE’S COMPLETENESS. It is obvious that the Apostles viewed the Scriptures as sufficient for faith and practice (2 Ti. 3:15-17). The term “perfect” in 2 Timothy 3:17 is not used in the sense of sinless perfection, but in the sense of completion and sufficiency. The question which follows is how do we know that the Bible, with its 66 books, contains the complete Scriptures which are able to make the man of God perfect?

First, the Apostles were promised inspiration for the completion of Scripture. The Lord Jesus Christ promised the Apostles that the Holy Spirit would lead them into all truth and that He would shew them all the things they needed to know about Christ (Jn. 16:12-15). In fulfillment of Christ’s promise the New Testament revelation was completed by the Apostles under the inspiration of the Holy Spirit. The apostolic writings which formed the New Testament Scriptures were accepted as Scripture by the first century churches. The Apostle Peter, speaking to the Christians about Paul’s writings, referred to them as Scripture and placed them on par with the Old Testament prophets (2 Pe. 3:15, 16). The Apostles knew that the Lord had promised them inspiration (Jn. 16:12-15), and they knew that they were receiving revelation. Consider, for example, Paul’s statement to the churches in Galatia (Ga. 1:11-12). Consider the words of Paul to the church at Thessalonica (1 Th. 2:13). The Thessalonian believers

knew that Paul had given them the WORD OF GOD! Consider, also, the words of Peter to the Christians in the first century churches (2 Pe. 3:12). Peter reminded the Christians that the commandments of the Apostles are on par with the Old Testament prophets. Obviously this was something which the Apostles were careful to teach to all of the churches. They could not have been put in remembrance of something which they had not already been taught. The Christians of the first century were a close-knit community. It is ridiculous to think that they did not know these things, that they did not recognize that the Apostles were writing Scripture and that they did not receive the New Testament epistles as such. It was left for the modernists of the 19th and 20th centuries to deny these things and to claim that the forming of the New Testament canon was an almost haphazard thing which did not occur until centuries after the Apostles.

Second, we know the Bible contains the complete Word of God because we are told the Faith was ONCE delivered to the saints. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for THE FAITH WHICH WAS ONCE DELIVERED UNTO THE SAINTS" (Jude 3). This verse refutes the idea that the Christian faith has been progressively given through the Roman Catholic Church.

Third, a seal was placed on the final chapter of the final book of the Bible, signifying its completion and warning every man not to add to or subtract from it (Re. 22:18,19).

Fourth, the completed canon of Scripture was recognized in the second century. Christian leaders in the second century recognized the completed canon of the New Testament and accepted the apostolic writings as Holy Scripture on equal authority with the Old Testament. Irenaeus (125-192), for example, in his writings which still exist, made 1,800 quotations from the New Testament books and used them "in such a way as to imply that they had for some time been considered as of unquestioned authority" (Herbert Miller, *General Biblical Introduction*, p. 140). Irenaeus accepted the four Gospels, and four only, as Scripture. Clement of Alexandria (150-217) quotes from and acknowledges the four Gospels and most other New Testament books, calling them "divine Scriptures." Tertullian (150-220) made 7,200 citations from the New Testament books and accepted them as Scripture. The Latin Itala translation which was made in the second century "contained all the books that now make up the New Testament" (John Hentz, *History of the Lutheran Version*, p. 59). A list of New Testament Scriptures dating to the latter half of the second century was discovered in the

Ambrosian Library in Milan, Italy, in 1740. This second-century list contained all of the books of the New Testament canon (Ibid., p. 60).

Thus the completed Greek New Testament Scriptures were being circulated and accepted by God's people under the guidance of the Holy Spirit. Many of the modernistic textual scholars who write today about these early centuries deny, or totally overlook, the working of the Holy Spirit in the inspiration and canonicity of the New Testament. The Apostles were not left to their own devices to transcribe the record of Christ, nor were the early Christians left to their own devices to recognize which writings were Scripture. The words of the New Testament are the words of the Lord Jesus Christ through Holy Spirit inspiration, and the Lord's sheep know the voice of their Good Shepherd and can discern His voice from false shepherds (Jn. 10:4-5, 27).

Fifth, the passages which urge Christians to follow tradition refer to the inspired tradition given by the Apostles, not the uninspired traditions of men who have followed after them. Tradition is used in two ways in the New Testament. First it refers to apostolic doctrine given by inspiration (2 Th. 2:15; 3:6). The churches are bound to obey this tradition as it is recorded in the New Testament Scriptures. Second, tradition refers to uninspired teachings which religious teachers attempt to add to the Word of God and by which they attempt to bind the lives of men (Mt. 15:1-6; Mk. 7:9-13; Col. 2:8). In this sense, tradition is soundly condemned (Mt. 15:9; Col. 2:8). We can praise the Lord that He HAS given us a completed revelation and that we are not dependent upon extra-biblical prophecies, visions, voices, tones, or traditions. In the Bible we have everything the churches need for faith and practice.

THE BIBLE'S DIVINED INSPIRATION. It is plenary (meaning full, complete) inspired—the Bible is from God completely in all its parts. This includes the O.T. (2 Ti. 3:16); the Gospels (He. 2:3; also compare 1 Ti. 5:18 with Mt. 10:10); and the Apostolic writings (1 Co. 2:7-13; 1 Pe. 1:12; 2 Pe. 3:1-2,15-16). It is verbally inspired—the Bible's words, not just its ideas, came from God (1 Co. 2:13; Mt. 5:17-18). The Bible is not a record of man's search for God. Just the opposite; it is the record of God's search for man (Ge. 3:8-10; Lk. 19:10; Jn. 6:44). Man, apart from grace, runs from God (Jn. 3:19-20; Ro. 1:28; 3:11; 10:21). Man, in himself, cannot find God or understand the things of God (1 Co. 2:6-12). [See Inspiration.]

THE BIBLE'S CENTRAL FIGURE. Jesus Christ (Lk. 24:27, 44; Jn. 1:45; 5:39; He. 10:7). The Old Testament—Christ will come. The Gospels—Christ is here. The Book of Acts—Christ has come. The Epistles—Christ

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came for these reasons. The Book of Revelation—Christ is coming again.

THE BIBLE'S THEME. The main theme of the Bible is Jesus Christ and salvation through Him. This is proven by key statements (1 Pe. 1:10-11; Ep. 1:10; 3:11; Jn. 1:45; 5:39; Lk. 24:44,45; He. 10:7). This is proven by Christ's genealogy which is woven throughout the O.T. This is proven by the prophetic theme woven into the O.T. (the Seed—Ge. 3:15; the Star of Jacob—Nu. 24:17; the Prophet—De. 18:15; the Redeemer—Job 19:25; the Messiah—Is. 53; Ps. 16:10; 110:1; Mi. 5:2). This is proven by the O.T. types of Christ. [See Generation, Jesus Christ, Type.]

THE BIBLE'S CHARACTER. Eternal and indestructible (Ps. 12:7; 111:7-8; 119:152, 160; Is. 40:8). Pure (Ps. 12:6; 119:140). Perfect (Ps. 19:7; Ja. 1:25). Life (Jn. 6:63). Truth (Jn. 17:17; Ps. 119:142, 160). Spirit (Jn. 6:63). Righteous (Ps. 119:172). Very faithful (Ps. 119:138). Magnified above God's name (Ps. 138:2). Prosperous (Is. 55:10-11; Je. 23:29). Living and powerful (He. 4:12). Good (He. 6:5). Incorruptible (1 Pe. 1:23). Sincere (1 Pe. 2:2). Tried (2 Sa. 22:31). Food (Job 23:12). Invaluable (Ps. 19:10). Sure (Ps. 93:5).

SYMBOLS FOR THE BIBLE. Light (Ps. 43:3; 2 Pe. 1:19). Hammer (Je. 23:29). Fire (Je. 23:29). Sword (He. 4:12; Ep. 6:17). Lamp (Ps. 119:105). Water (Ep. 5:26). Honey (Eze. 3:3). Seed (Lk. 8:11; 1 Pe. 1:23). Mirror (Ja. 1:23-25). Milk (1 Pe. 2:2).

THE POWER OF THE BIBLE. (1) By it we are born again (Ja. 1:18; 1 Pe. 1:23). (2) By it we grow (1 Pe. 2:2). (3) By it we are cleansed (Jn. 15:3). (4) By it we are sanctified (Jn. 17:17). (5) By it we are built up (Ac. 20:32). (6) By it we are defended against spiritual enemies (Ep. 6:17). (7) By it we are washed (Ep. 5:25-26). (8) By it we are kept from the paths of the destroyer (Ps. 17:4). (9) By it our path through life is lighted up (Ps. 119:105). (10) By it we are warned (Ps. 19:11). (11) By it the secrets of hearts are revealed (He. 4:12). (12) By it the seed is scattered (Lk. 8:11). (13) By it men are judged (Lk. 16:31; Jn. 12:48). "This is a mere glance at some of the things the Word of God is able to do. When we consider our relation to it and our dependence upon it at every step through life and into eternity, it is amazing that men, professing to be its friends, can rise up and propose to catalogue its errors" (F.H. Brookes).

THE NAMES OF THE BIBLE. (1) It is called the word of God because God is its author (Ac. 13:5). (2) The word of the Lord. (3) It is called the word of Christ because it sets forth the anointed One in His person and offices (Col. 3:16). (4) It is called the oracles of God because it is the word which God spoke (Ro. 3:2). (5) It is called the word of faith because it is to be believed (Ro. 10:8). (6) It is called the word of truth because it is

truth without admixture of error (Ep. 1:13). (7) It is called the word of life because it imparts life to the believer (Ph. 2:16). (8) It is called the word of grace because it makes known God's unmerited kindness to the lost (Ac. 14:3). (9) It is called the word of reconciliation because it tells of a God reconciled and reconciling the world unto Himself (2 Co. 5:19). (10) It is called the word of salvation because it shows the way and the only way by which men are saved (Ac. 13:26). (11) It is called the word of righteousness because therein is the righteousness of God revealed from faith to faith (He. 5:13). (12) It is called the faithful word because it is credible and unchangeable (Tit. 1:9). (13) It is called the word of prophecy because it alone shines through the gloom and reveals what lies in the future (2 Pe. 1:19).

No wonder the Apostle writes: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Th. 2:13).

"Can it be that such a word is the work of men and a partaker of their ignorance and errors? No! It is as far above them, both in thought and expression, as the heavens are higher than the earth. For thousands of years God's Word has been read and studied, prayed over and wept over. Thousands and hundreds of thousands of volumes have been constructed out of it—and today, it remains as fresh and unexhausted and inexhaustible as ever. Unlike any book in the world, the more it is searched, the more profound becomes its meaning. There is literally no end of its new disclosures of truth to those who descend into the depths of the riches both of its wisdom and knowledge. However well any one of us may know the Bible's most familiar passage, there is more for us to learn from that one passage than has been discovered thus far by all the scholars" (F.H. Brookes).

HOW TO USE THE BIBLE. Believe it (He. 11:6). Read it (De. 17:18-19; Re. 1:2). Desire it (1 Pe. 2:2). Meditate upon it (Ps. 1:2; Jos. 1:8). Hear it (Re. 1:2). Memorize it (Job 22:22; Ps. 119:11). Obey it (Ps. 119:4; Ja. 1:22-24). Receive it (Ja. 1:21). Teach it (De. 6:7-8). Preach it (2 Ti. 4:2). Sing it (Col. 3:16; Ps. 119:54). Speak it (Ps. 119:46, 172). Love it (Ps. 119:127).

HOW TO STUDY THE BIBLE. Through the Spirit of God (1 Co. 2:12-16; Jn. 2:27). Obediently (Ja. 1:22-27; Ps. 119:133; Lk. 11:28; Ro. 6:17; 1 Pe. 2:1-2). Believingly (He. 3:1-2). Prayerfully (Ps. 119:33-40). Daily (Ac. 17:11; Pr. 8:33-34). Humbly (Ja. 1:21; Je. 13:15). Reverently (Ps. 119:120, 161; Is. 66:2). Persistently (Jn. 8:31-32; Ja. 1:25). Thoroughly (Ac. 20:27; 2 Ti. 3:16-17). Sincerely (2 Co. 2:17). Confessing

sin (Pr. 28:9). Hungrily (Ps. 119:131). Zealously (Pr. 2:1-5; 8:34; Ps. 119:147, 148). Earnestly (He. 2:1-3). (A portion of the previous outline is from Old Testament Survey by Roy Gingrich.)

THE BIBLE'S PROOF. In the final analysis, a man must accept that the Bible is the Word of God by faith, for "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (He. 11:6). At the same time, Bible faith is not a blind leap into the dark. It is confidence in a believable Record that God has given, for "faith cometh by hearing, and hearing by the word of God" (Ro. 10:17). The writers of the Bible explain to us that they were not delivering cunningly devised fables, but an inspired record based on "many infallible proofs" (Ac. 1:3; 2 Pe. 1:16).

Following are some of the objective, time-proven reasons why we can have complete confidence in the Bible:

(1) *Christ's resurrection proves that the Bible is the Word of God.* His resurrection was witnessed by hundreds of people (1 Co. 15:5-7). Were they all lying? At times, the resurrected Christ was seen by many people at one time. They talked with him, touched him, walked with him, and ate with him (Luke 24:36-43). Before the resurrection, the apostles were fearful and were hiding from the authorities (John 20:19). After they saw the resurrected Christ with their own eyes, they became bold and fearless and were willing to lay down their lives for the Gospel. It took a powerful event to cause such a change in their lives.

(2) *The Bible's unique construction proves that it is the Word of God.* The Bible was written by 40 different authors representing some 19 different occupations (shepherd, farmer, fisherman, tax collector, medical doctor, king, etc.) who lived during a period of some 1,600 years. That is approximately 50 generations. The first 39 chapters of the Bible were written in the Hebrew language over a period of about 1,000 years. There was then a 400-year gap when no Scriptures were written. After that, the last 27 chapters of the Bible were written in the Greek language during a period covering roughly 50 years. The writers could not have collaborated, because they did not even live at the same time. The product is one book that fits together perfectly and contains no contradictions or errors. There is nothing else like this in all of man's history.

(3) *The confidence and sincerity of the Bible's authors prove that it is the Word of God.* The Bible testifies that "holy men of God spake as they were moved by the Holy Ghost" (2 Pe. 1:21), and an examination of the lives of the Bible's writers rings true to this testimony. These were serious men. They came from all walks of life. They were men of good reputation and sound mind.

Many of them were viciously persecuted and killed for the testimony they held. They were not enriched by the prophecies they gave. Far from it; many were impoverished. Moses, the author of the first five books of the Bible, chose to live a life of terrific hardship and struggle in the service of God as opposed to the millionaire's life he could have lived as the adopted son of Pharaoh. Many Bible writers made similar choices. Their motivation certainly was not covetousness and worldly advantage. These were not perfect men, but they were holy men. They all claimed that God had put His hand upon them to speak His Word. The lives they lived, and the testimonies they held, and the deaths they died gave mighty evidence that they were telling the truth.

(4) *Fulfilled prophecy proves the Bible to be the Word of God.* The Bible contains a vast amount of prophecy, much of which has been fulfilled. The predictions are precise and detailed, and the fulfillment is exact. For example, compare 1 Ki. 13:2 with 2 Ki. 23:15, 16; 1 Ki. 13:22 with 2 Ki. 23:17-18; 1 Ki. 21:19 with 1 Ki. 22:38; 1 Ki. 21:23 with 2 Ki. 9:36.

Prophecies pertaining to Jesus Christ. Jesus' entire life was prophesied before he was born. These prophecies described his birthplace (Micah 5:2), virgin birth (Isaiah 7:14), sinless life (Isaiah 53:9), miracles (Is. 35:5), wonderful speech (Isaiah 50:4), rejection by the Jewish nation (Isaiah 53:2), crucifixion (Psalm 22:16), burial in a rich man's tomb (Isaiah 53:9), and resurrection (Psalm 16).

Prophecies of ancient nations. The Bible contains prophecies about many ancient nations, including Babylon, Egypt, Medo-Persia, and Greece. Everything the Bible said about these nations has come true in every detail. Consider, for example, the prophecies about Tyre:

Tyre's doom is predicted in the twenty-sixth chapter of Ezekiel. A graphic picture is drawn of its siege and capture by Nebuchadnezzar (vv. 7-11). The powerful fleet of Tyre swept the sea, and prevented the complete investment of the city; but, after a siege of thirteen years, it was at last taken by the Chaldean army. With this part of the prophecy, however, we do not concern ourselves. ...

More, however, was predicted. After describing the vengeance which the king of Babylon will inflict, the prophecy proceeds: "And THEY shall lay thy stones, and thy timber, and thy dust in the midst of the waters" (verse 12). Let the change of person be noted. Having spoken of what Nebuchadnezzar will do, it is added, "And they shall," etc., as if others were to be joined with him in the work of destruction. Light is thrown upon this distinction in the third and fourth verses. God will cause many nations to come up against Tyre, "as the sea causes his waves to come

up" (v. 3). Shock will succeed shock, till she is utterly desolate; "and they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock" (v. 4).

Previous to the fall of their ancient city, the Tyrians had removed the bulk of their treasure to an island in their possession, half a mile from the shore. Taught now by bitter experience, they resolved to trust themselves no more within walls, which had not round them the defense of a watery girdle. Tyre was mistress of the sea, and could defend herself there. The old city was therefore deserted, and no attempt was made to rebuild it after the Babylonia army had retired. So far the prophecy had been fulfilled, but only so far. Tyre was overthrown and spoiled; the noise of her songs had ceased; the sound of her harps was no more heard (v. 13); the great and joyous city was abased and desolate. But the ruins still stood. The words which declared that the stones and the timber should be cast into the sea, and the very dust be scraped from the city's site, had not been fulfilled; and it seemed most improbable that they ever would be. What could the words mean? Nebuchadnezzar had taken a full vengeance, but he had never thought of this. Even in his case, furious though he might be at the long-continued resistance, it would have been the very frenzy of revenge. Who then would be found to wreak such unheard of vengeance upon the unoffending ruins?

More than 240 years rolled on, and there was no answer. For two and a half centuries those words of Scripture seemed a vain menace. Then the fame of Alexander's swift and all-conquering career sent a thrill of alarm through the East. The Tyrian ambassadors, who hastened to meet him, were favourably received. It seemed as if this storm cloud were about to pass harmlessly over them, but suddenly the conqueror expressed a desire to worship within their city. They knew only too well what that request meant. Alexander would not enter alone; and, once there, those who came as worshipers would remain as masters. The Tyrians resolved to abide the issue of war, rather than tamely hand over their city to the Macedonian king. Alexander's army marched to the seashore, and there, with half a mile of blue waters between them and it, stood the city they had come to attack. How could it be taken? Alexander's plan was speedily formed. He determined to construct a solid causeway through the sea, over which his forces might advance to the assault. And now this word, which had waited so long, was at last LITERALLY FULFILLED.

The walls, and the towers, and the ruined houses, and palaces, and temples, of the ancient city were pulled down, and the stones and the timber of Tyre were laid "in the midst of the water." Her mounds of ruins were cleared away; and so great was the demand for material in this vast undertaking, that the very dust seems to have been scraped from the site and laid in the sea. Though centuries had passed after the word

was spoken, and had seen no fulfillment, it was not forgotten; and the event declared that it was His word whose judgments, though they may linger long, come surely, and fall at last with resistless might.

I have dwelt upon this instance simply as an example of the kind of evidence we are able to bring forward. Indubitable though the prophecy is, I press for no conclusion from its fulfillment. It is of the utmost importance, in this inquiry, to place it beyond the possibility of doubt that we are dealing with veritable prophecies, and that the prediction is separated from the event by such an interval as must exclude the possibility of human foresight. It could be proved satisfactorily to most minds that the book of Ezekiel was in existence long before the time of Alexander; but still doubt might creep in. The suggestion might be made that this particular prediction was added, or amended, by a later hand.

We shall therefore limit the present inquiry to those prophecies, regarding whose pre-existence to the events of which they speak, there can, in no mind, be any doubt whatever. I enter into no argument as to the age of the O.T. Scriptures. I ask no admission to be made in regard to the antiquity of any one of the prophetic books.

We shall come down to a time later than any that has been named for their origin, and our argument shall stand or fall by the prophecies which have been fulfilled since then. Everyone is satisfied that all the Books of the O.T. were in existence before the time of our Lord. It is also known, that since that time, the O.T. has been in a twofold custody.

It has been in the hands of both the Jews and Christians, between whom there could be no collusion. There is therefore absolute certainty that the prophecies are as old as the coming of Christ, and that, as they existed then, we possess them now. If then we take only such predictions as have been fulfilled at, or since, the beginning of the Christian era, every doubt will be removed and every cavil prevented in regard to the interval between the prophecy and the event; and within these limits we shall confine our present argument.

We have spoken of Tyre. There is one part of the prophecy which falls within the limits we have now set ourselves. We read Eze. 26:13-14: "I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard . . . Thou shalt be BUILT NO MORE."

This sentence of the divine judgment stands as a challenge to all time. It has been unanswered, save by the silence of generations. It is unanswered still. Palae-Tyrus, the continental Tyre, which was captured by Nebuchadnezzar, and the ruins of which were cleared away by Alexander, has NEVER BEEN REBUILT. The site remains today without even a mound to mark it, and has to be determined solely by the notices in ancient writers which give its distance from the island Tyre (John Urquhart, *The Wonders of Prophecy*).

The statistician Peter Stoner, using the principle of probability, assigns this prophecy a one-in-seventy-five million chance of fulfillment. The modern city of Sur is located near the ancient city of Tyre, but Tyre itself has indeed never been rebuilt.

Prophecies about Israel

The continued existence of Israel is one of history's most amazing stories, and it was prophesied in Scripture in great detail.

Israel's history was prophesied by Moses and recorded in the book of Deuteronomy about 4,000 years ago. God warned that if Israel broke His law she would be "plucked from off the land" and scattered "among all people, from the one end of the earth even unto the other" (De. 28:63-64). There the Jews would "find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life" (De. 28:65-66). This is an accurate description of Israel's history from the first century until now. Jerusalem was destroyed in 70 A.D. by the Roman armies under Titus and then in 135 A.D. Jerusalem was plowed under on the order of Emperor Hadrian in response to the Jewish rebellion led by Bar Kochbar. The Jewish people were scattered to the ends of the earth and found no rest. They were hated by the Muslims and hounded and persecuted by the Greek Orthodox and the Roman Catholic Church for a thousand years. Hitler's regime tried to destroy them. Giving preference to the Arabs, England tried to keep them from returning to their land after World War II. They are the object of hatred until this very day. Most of the world is opposed to Israel and the reporting in secular publications about the Middle East crisis is generally slanted against her.

But Bible prophecy foretold that Israel would be brought back into her land and that she would remain a nation even after all of this, and that is exactly what happened in 1948. Never before in the history of the world has a race of people been scattered throughout the world and persecuted for 2,000 years and then come back together as a nation with their ancient language intact.

Bible prophecy describes the restoration of Israel in two parts. First, she would return to the land in a position of unbelief. Then she would be converted. The amazing prophecy in Ezekiel 37:1-14 describes Israel's restoration in these two stages. She is described as a valley of bones that are resurrected.

"Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you and ye

shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord" (Ezekiel 37:4-6).

In verses 11-14, Ezekiel states that this vision pertains to the restoration of Israel to her land and to her repentance toward God. First the bones are given sinews and flesh, and next God breaths upon these dead bones and they live.

The first part of the prophecy has been fulfilled. Israel has been back in her land as a nation since 1948, but she is there in unbelief and spiritual death. She continues to reject her Messiah, Jesus Christ. She has no temple and priesthood and no true worship.

But she is back in the land just as the Bible prophesied. In 1800 there were only six thousand Jews in Palestine, but by 2000 there were over five million (John Ecob, *Amillennialism Weighed and Found Wanting*, Herald of Hope, p. 44-45).

During the Great Tribulation God will grant repentance unto Israel and will breathe spiritual life into her and she will live.

The continued existence of Israel is a very great miracle and an irrefutable evidence of the divine inspiration of the Bible.

(5) *The Bible's truthfulness proves that it is the Word of God.* Everything the Bible says is true and factual. The Bible says man is a sinner, and that is not difficult to confirm. Just look at the world! The Bible is not a scientific manual, but it is scientifically accurate, even from its earliest pages. Following are some examples, beginning with statements from the pages of Job, probably the oldest book in the Bible and written at least 3,500 years ago. The late scientist Henry Morris said:

"These references are modern in perspective, with never a hint of the mythical exaggerations and errors characteristic of other ancient writings ... perhaps of even greater significance is the fact that in a 4000-year-old book filled with numerous references to natural phenomena, there are *no* scientific mistakes or fallacies" (*The Remarkable Record of Job*).

Job says the earth is hung upon nothing (Job 26:7). This is obvious to our modern generation, as we have seen the actual pictures of the earth hanging in space, but to previous generations it was not obvious and there were many commonly-held myths about the earth riding on the back of Atlas or a turtle or elephant, etc.

Job says the air has weight ("the weight for the winds," Job 28:25). It was not until the 17th century that Galileo discovered that atmosphere has weight, and the modern science of aerodynamics is based on this scientific fact. Further, the weight of air is important in

the function of the earth's weather. "The study of air flows and their relation to the weight of the air has been developed into the science of aerodynamics, eventually becoming the basis of all modern aerospace developments. ... The 'weight of the winds' controls the worldwide air mass movements that transport the waters evaporated from the oceans inland over the continents" (Morris, *The Remarkable Record of Job*).

Job describes the amazing balance of the atmosphere and hydrosphere (Job 28:24-25). "We now know that the global weights of air and water must be in critical relationship to each other, and to the earth as a whole, to maintain life on earth. ... Planet earth is uniquely designed for life, and its atmosphere and hydrosphere are the most important components of that design. If the weights of either air or water were much different than they are, life as we know it could not survive" (Morris).

Job describes the amazing process of cloud formation and rain making.

First, he describes how that water can be transported in the air when water weighs more than air (Job 36:27-28). "Water is converted by solar energy into the vapor state. Since water vapor is lighter than air, the winds can first elevate, then transport the water from the oceans to the lands where it is needed. There, under the right conditions, the vapor can condense around dust particles, salt particles, or other nuclei of condensation. When this happens, clouds are formed. Water vapor is invisible, whereas clouds are aggregations of liquid water droplets" (Morris).

Job also describes how the clouds can stay aloft, how they can be balanced in the sky (Job 37:16) and how water can be bound up in a cloud and not rent (Job 26:8). The answer is in Job 36:27, "For he maketh small the drops of water..." "The water droplets are indeed very small, and their weight is sustained by the drag force of the uprushing winds, as the air is pushed skyward due to temperature decrease with elevation" (Morris).

Next, Job describes how the clouds are finally rent so that rain comes forth ("by watering he wearieth the thick cloud," Job 37:11). "That is, the water droplets coalesce to form larger and larger drops, which finally become so large that their weight is greater than the drag forces of the uprushing atmospheric turbulence, causing them to fall to the ground as rain or snow" (Morris).

Finally, Job describes the role that lightning plays in the creation of rain ("he made a decree for the rain, and a way for the lightning of the thunder," Job 28:26; "a way for the lightning of thunder; to cause it to rain on the earth," Job 38:25-26). "These violent electrical currents, in some complex energy exchange not yet fully

understood, cause the small water droplets to bind together with others to form larger drops. Finally, this remarkable series of events delivers the rain to the thirsty ground" (Morris).

Job describes the rotation of the earth that produces the night and day sequences (Job 38:12-14). "Job suggests not only that the earth was suspended in space but also that it rotates about its north-projecting axis. Though figurative language, this reflects a true physical process. God is pictured as taking hold of the two ends of the earth's axis and turning it as if it were a clay cylinder receiving an impression from a seal. The seal toward which the earth is turned, however, is not a metallic pattern. Rather, it is the 'dayspring,' evidently the sun fixed in its place. The welcome light of the morning dispels the formlessness of the earth's surface when shrouded in darkness and unveils the beauties of the earth's structure and verdure" (Morris).

Job describes the springs of the sea (Job 38:16). Man had no way to know about the fresh-water springs on the ocean floor by firsthand observation until recent times. Modern science has discovered that there are thousands of underwater springs that add millions of metric tons of water into the oceans each year.

Job understands that light has a way and that darkness has a place (Job 38:19). "That is, light is not to be located in a certain place or situation. Neither does it simply appear, or disappear, instantaneously. Light is traveling! It dwells in a 'way,' always on the way to someplace else. Though usually traveling in waves, sometimes it seems to move as a stream of particles, but it is always moving. When light stops, there is darkness. Thus, darkness is static, staying in place; but light is dynamic, dwelling in a way" (Morris).

The Bible describes the parting of light (Job 38:24). It was not until the 17th century that it was discovered that light passing through a prism is separated into seven colors. Further, "This may refer not only to the visible light spectrum (red to violet) but also to all the physical systems developed around the basic entity of light" (Henry Morris).

The Bible says that the light creates wind (Job 38:24), but it is only in recent times that modern weather science has discovered that wind is created as the sun heats up the surface of the earth, causing the hot air to rise and cooler air to fall, creating weather systems.

Job describes the amazing hydrological cycle (evaporation, atmospheric circulation, condensation, precipitation, run-off) (Job 38:25-30). The process of evaporation and condensation was not discovered until the 17th century and not well understood until the 20th.

The Bible says plants and animals reproduce after their kind (Genesis 1). This is in perfect harmony with everything that can be observed and tested by modern science. There is great variety within kinds, all sorts of different roses and trees and frogs and dogs, but there is no reproduction between kinds, between roses and trees or frogs and dogs.

The Bible says the heavens cannot be measured and the stars are without number (Genesis 22:17; Jeremiah 31:37). Before the invention of the telescope, man could see only a few hundred stars at the most with the naked eye. Yet today we know that the stars are innumerable and that space is seemingly infinite. There are 300 billion stars in our Milky Way galaxy alone. In 1999, observations by NASA astronomers, using the Hubble Space Telescope, suggested that there are 125 billion galaxies in the universe. The most up-to-date star count was announced in July 2003 as 70 sextillion observable stars (70,000,000,000,000,000,000,000). This was the conclusion of the world's largest galaxy study, the Two-Degree Field Galaxy Redshift Survey, which is considered 10 times more accurate than previous ones. The team of scientists did not physically count the stars. Instead they used some of the world's most powerful telescopes to count all of the galaxies in one region of the universe and then to estimate how many stars each galaxy contained by measuring its brightness. They then extrapolated these figures out to the whole universe visible through telescopes. This massive figure, of course, probably covers only a tiny percentage of the actual stars.

The Bible says the life is in the blood (Leviticus 17:11). This was not understood until very recent times. Even in the 19th century, doctors were using "blood letting" as a healing method. George Washington, America's first president, probably died because of this bogus practice. Modern medicine has learned what the Bible has taught all along, that the life of the flesh is in the blood.

The Bible describes the circuit of the winds (Ecclesiastes 1:6), but this was not discovered until modern times. "As the land in the equator heats up, it causes the hot air to rise. In the upper atmosphere, the air flows away from the equator. Cooler air will move along to replace it. This produces six major wind belts around the world" (Y.T. Wee, *The Soul-Winner's Handy Guide*).

The Bible says the earth is a circle (Isaiah 40:22). In past centuries many have believed that the earth is flat, but the Scriptures have always been scientifically accurate in this matter.

The Bible says there are paths in the sea (Isaiah 43:16). Since the 19th century the ocean currents or paths have been charted and ships travel these paths just as trucks travel on roads. Writing in the mid-1800s,

Matthew Fontaine Maury, Superintendent of the U.S. Navy's Depot of Charts and Instruments in Washington, D.C., observed, "There is a river in the ocean: in the severest droughts it never fails, and in the mightiest floods it never overflows; its banks and its bottom are of cold water, while its current is of warm; the Gulf of Mexico is its fountain, and its mouth is in the Arctic Seas. It is the Gulf Stream" (Maury, *The Physical Geography of the Sea*, 6th ed., 1856, p. 25).

The Bible says the stars differ in glory (1 Corinthians 15:41). "J. Bayer, in 1603, devised a method or system to indicate their brightness or magnitude. No astronomer today will deny this fact. Stars are now known to differ in size, color, light emitted, density, and heat. Our sun, which is a star, is over 1,000,000 times the size of our earth, yet there are some stars at least a million times as large as our sun, and some smaller than the planet Mercury" (*World's Bible Handbook*).

(6) *The Bible's candor proves that it is the Word of God*. When men write biographies of their heroes, they commonly omit or whitewash their faults; but the Bible exhibits its divine quality by showing man as he is. Not only is the Bible true; it is candid. Even the best of men in the Bible are described with all their faults. We are told plainly of Adam's rebellion, Noah's drunkenness, David's adultery, Solomon's apostasy, Jonah's pity party, Peter's disavowal of his Master, Paul and Barnabas' strife, and the disciples' unbelief in the face of Christ's resurrection. The Bible was written by Jews, yet it candidly describes the faults of the Jewish people: their stubbornness and unbelief that caused them to have to wander in the wilderness for 40 years, their idolatry during the period of the judges, their rebellion that caused them to be rejected from the land and scattered throughout the earth for two millennia.

(7) *The Bible's indestructibility proves that it is the Word of God*. The following is from the *Christian Home Bible Course*:

The Greek writer, Porphyry, tried to destroy the credibility of the BIBLE back in 304 A.D. In the process he wrote fifteen books against the BIBLE and Christianity in general. Did he succeed? Apparently not. The BIBLE is still around (even stronger than before). And as for Porphyry, well, let's put it this way; can you name his fifteen books? Can anybody name just one? Can anyone even pronounce his name? Porphyry is just one of the many people who, throughout history, have tried to ban, burn, destroy, outlaw, restrict, ridicule or discredit the BIBLE. Another example is a Greek writer of satire, by the name of Lucian, who wrote two books in the second century to ridicule the BIBLE. These books were named *The Dialogue of the Gods* and *The Dialogue of the Dead*. There's an extremely good chance that you don't have a copy of either of these two books in your

BIBLE

personal library. Yet you probably have a BIBLE somewhere around the house; a testimony to the BIBLE'S ability to "out survive" its attackers. If Porphyry and Lucian would have just read the BIBLE instead of attacking it they could have saved a lot of time, because the BIBLE says: "The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever" (Psalm 12:6-7).

In A.D. 303, the Roman Emperor Diocletian issued an edict to stop Christians from worshipping and to destroy their scriptures. Twenty-five years later his successor, Constantine, issued another edict ordering 50 Bibles to be published at government expense. Too bad Diocletian didn't realize the promise from the Bible. "The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isaiah 40:8).

Atheist Robert Ingersoll once boasted, "within 15 years I'll have the Bible lodged in a morgue." Well, within 15 years, Robert Ingersoll was lodged within a morgue, but the Bible lives on!

Down through the centuries many attacks against the Bible have come through bitter persecution along with outright attempts to destroy it. Many attacks against the Bible have come from scoffers. But there have been some, who after examining the facts have changed their opinion. Here are two examples:

General Lew Wallace was a Territorial Governor following the days of the U.S. Civil War. He had been a Senator in Indiana at the age of 29 and was considered a very scholarly man. He had no confidence in Christianity or the BIBLE, so he set out to write a skeptical book to disprove both. In his study he instead found the BIBLE and Christ to be true, and became himself a devout Christian. General Wallace never wrote his book against the Bible. He wrote instead the classic Christian novel *Ben Hur*.

William Ramsey, the English scholar went to Asia Minor with the expressed purpose of proving the BIBLE was historically inaccurate. As he painstakingly poured over the ancient artifacts and details, to his amazement he found that the BIBLE was accurate down to the tiniest detail. The evidence was so convincing that Sir Ramsey himself became a Christian and a great Biblical scholar.

Down through the years, the BIBLE has been a mighty anvil that has worn out many of the puny hammers of the scoffers (This section is from the *Christian Home Bible Course*; used by permission).

(8) *The Bible's doctrine of salvation proves it is the Word of God.* The Bible is the only religious scripture that teaches the doctrine of salvation by grace. Every

other one teaches salvation by works. The Roman Catholic Church says salvation is through participating in its sacraments, beginning with baptism. Hinduism says salvation is through practicing dharma and working out one's karma. Islam says salvation is by surrender to Allah and obedience to his commands. Buddhism says salvation is by reaching nirvana through life works and meditation and ascetism. If you visit the Buddhist monastery at Boudha in Kathmandu any time of the day you will find Buddhists walking clockwise, fingering their prayer beads and twirling their prayer wheels. They do this every day because they are trying to find salvation.

The Bible, on the other hand, says that salvation is God's free gift to sinners. This gift was very costly for the Giver. It was purchased with a great price, which was the atoning sacrifice of God's Son on the cross. But for the sinner it is free.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:8-10).

The Bible says there is nothing that the sinner could offer God in order to atone for his sins. What could we offer? Righteous works and almsdeeds? The Bible says our very righteousnesses are as filthy rags before God's great holiness (Isaiah 64:6). Money? What would the God of creation do with our pathetic currency? A pure heart? The Bible says the heart is deceitful above all things and desperately wicked (Jeremiah 17:9). How, then, could we purchase our own salvation?

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isaiah 64:6).

No, salvation is the wonderful gift of a loving and deeply compassionate God. As the Christian hymn says, "We owed a debt we could not pay; He paid a debt He did not owe."

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:18-21).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

(9) *The Bible's invitations prove it is the Word of God.* The Bible invites the hearer to partake of its spiritual realities and thus prove for oneself its genuineness: "O taste and see that the Lord is good" (Ps. 34:8); "come unto me all ye that labor and are heavy laden" (Mt. 11:28); "whosoever will, let him take the water of life freely" (Re. 22:17); "ho, every one that thirsteth, come ye to the waters ... come ye, buy and eat" (Is. 55:1); "look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Is. 45:22). The Bible promises that "he that believeth on the Son of God hath the witness in himself..." (1 Jn. 5:10). God will prove Himself to the sincere seeker.

A TESTIMONY TO THE BIBLE'S PERFECTION. "This volume is the writing of the living God: Each letter was penned with an Almighty finger; each word in it dropped from the everlasting lips; each sentence was dictated by the Holy Spirit. Albeit, that Moses was employed to write his histories with his fiery pen, God guided that pen. It may be that David touched his harp and let sweet Psalms of melody drop from his fingers, but God moved his hands over the living strings of his golden harp. It may be that Solomon sang canticles of love, or gave forth words of consummate wisdom, but God directed his lips and made the preacher eloquent. If I follow the thundering Nahum, when his horses plough the waters, or Habakkuk, when he sees the tents of Cushan in affliction; if I read Malachi, when the earth is burning like an oven; if I turn to the smooth page of John, who tells of love, or the rugged, fiery chapters of Peter, who speaks of fire devouring God's enemies; if I turn to Jude, who launches forth anathemas upon the foes of God—everywhere I find God speaking. It is God's voice, not man's; the words are God's words, the words of the Eternal, the Invisible, the Almighty, the Jehovah of this earth" (Charles Haddon Spurgeon). [Bible Chronology see Chronology - Bible.] See Bible Versions, Chapter, Inspiration, Isaiah, Masoretic Text, Preservation, Prophecy, Red Sea, Revelation, Star, Tyre, Verses, Zidon.]

BIBLE CHRONOLOGY. [See Chronology - Bible.]

BIBLE INSPIRATION. [See Inspiration.]

BIBLE TRANSLATION. [See Bible Versions, Dynamic Equivalency.]

BIBLE VERSIONS. Nothing is more important in the Christian life and church than the Bible. And since we do not have the original writings of the Prophets and Apostles, and since very few of us are fluent in Hebrew and Greek, we are dependent upon translations. Of these, one biographer of the King James translators said, "For while a good translation is the best commentary on the original Scriptures, the originals themselves are the best commentary on the translation" (Alexander McClure, *Translators Revived*, p. 65). The following

information about Bible versions should be understood by every Christian.

WHY THE BIBLE VERSION ISSUE MUST BE FACED

1. The Bible version issue must be faced *BECAUSE IT IS FOUNDATIONAL* (Ps. 138:2). The Bible is the sole authority for faith and practice. Nothing is more important than the issue of *to what degree* we can have confidence in the Bible that has come down to us through the centuries. Many are saying that this is a side issue, a non-essential, but nothing could be farther from the truth.

2. The Bible version issue must be faced *BECAUSE THERE ARE THREE COMPETING GREEK NEW TESTAMENTS TODAY*. There is the Greek Received Text underlying the King James Bible and other Reformation translations. The Received Text is published today by the Trinitarian Bible Society, the Dean Burgon Society, and others. Then there is the Critical Greek text based on the Westcott and Hort Greek New Testament of 1881. This is published by the United Bible Societies and others. Consider some facts about this New Testament as compared with the Received Text: It is shorter than the Reformation Greek text by 2,886 words, which is the equivalent of the omission of the entire books of 1 and 2 Peter. It omits or questions 45 entire verses -- Mt. 12:47; 17:21; 18:11; 21:44; 23:14; Mk. 7:16; 9:44; 9:46; 11:26; 15:28; 16:9-20; Luke 17:36; 22:43-44; 23:17; Jn. 5:4; John 7:53-8:11; Acts 8:37; 15:34; 24:7; 28:29; Ro. 16:24; and 1 Jn. 5:7. In addition it omits significant portions of 147 other verses. It *weakens* the doctrine of Christ's deity (e.g., it omits "who is in heaven" from Jn. 3:13; it omits "God" from 1 Ti. 3:16) and other key doctrines. In these studies we will show where and when the "shortened New Testament" of the Critical Greek Text originated.

3. The Bible version issue must be faced *BECAUSE OF THE ONSLAUGHT OF MODERN VERSIONS IN THE LAST 50 YEARS*. These include the Revised Standard Version (1952), New American Standard Bible (1960), New English Bible (1960), The Living Bible (1962), the Amplified Bible (1965), the Jerusalem Bible (1966), the New American Bible (1970), the New International Version (1973), Today's English Version (1976), the New King James Bible (1979), the Revised English Bible (1989), the New Revised Standard Bible (1990), The Message (1993), Contemporary English Version (1995), New International Reader's Version (1995), The Bible for Today's Family (1996), the New Living Translation (1996), Today's New International Version (2002), and the Holman Christian Standard Bible (2004).

It is important to understand that the Bible version issue did not really "heat up" for fundamentalists until the 1970s. There were modern texts and versions prior to this, going back to the 1800s, but they were never

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widely used among fundamentalists or even among evangelicals. The English Revised Version of 1881 was never popular. The same was true for the American Standard Version of 1901. The Revised Standard Version of 1952 was popular only within liberal denominations. The New American Standard Bible of 1960 had a small following among scholarly evangelicals and even a few fundamentalists but it was never widely popular. It was not until the publication of the New International Version that a modern version began to be widely used outside of theologically liberal circles. Faced with the growing popularity of the NIV, many fundamentalists began to look more carefully at the Bible version issue and as a result many books began to appear in defense of the King James Bible. Any time one sees a body of apologetic literature in church history, it is because something has happened to challenge the traditional position in some realm. The number of books defending the KJV has been multiplied since the 1970s for the simple reason that it is being challenged at this time in a way that it was not challenged prior to this.

4. The Bible version issue must be faced *BECAUSE SOME FUNDAMENTAL BAPTISTS ARE SUPPORTING THE MODERN TEXTS AND VERSIONS*. In recent years several books have been published by fundamentalists in support of modern textual criticism. These include *Facts on the Kings Only Debate* by Ankerberg and Weldon (1996); *From the Mind of God to the Mind of Man* edited by J.B. Williams (1999), *One Bible Only: Examining Exclusive Claims for the King James Bible* by Roy Beacham and Kevin Bauder (2001), *Bible Preservation and the Providence of God* by Sam Schnaiter and Ron Tagliapietra (2002), and *God's Word in Our Hands: The Bible Preserved for Us* edited by J.B. Williams and Randolph Shaylor (2003). These books present the standard myths of modern textual criticism. They claim, for example, that the differences between the Received Text and the Critical Text are slight and insignificant and that no doctrine is affected by the textual changes. These books also take a harsh position against those who defend the King James Bible. In the introduction to *From the Mind of God to the Mind of Man*, the editor, J.B. Williams, calls the defense of the KJV a "cancerous sore" that has resulted in "a deplorable condition in Fundamentalism." He describes the defense of the KJV a "mass of misinformation." Williams and the other fundamentalist writers who have jumped on the modern textual criticism bandwagon paint the entire field of King James defense with the broad brush of Ruckmanism.

5. The Bible version issue must be faced *BECAUSE, GENERALLY SPEAKING, ONLY ONE SIDE OF THIS DEBATE IS GIVEN TODAY*. Consider the testimony of Dr. Donald Waite. "For about twenty years I was in darkness

about this issue. I knew almost nothing of it from roughly 1951 to 1971. I was at Dallas Theological Seminary from 1948 to 1952. That was my Master of Theology. Then I stayed an extra year, 1953. Throughout those years we were simply told to use the Westcott and Hort Greek New Testament, which we did in the Greek classes. ... I didn't know there was any other Greek text. I majored in classic Greek and Latin at the University of Michigan, 1945-48. I took three years to get my four years of work. ... Then I came to Dallas Seminary. I was learning New Testament Greek, and I didn't pay much heed to the text. ... I just assumed that was the only one to use." This situation is typical.

IMPORTANT BIBLE PRESUPPOSITIONS

As I approach this issue, I do so with the following biblical presuppositions. The evolutionist would have me put aside my biblical presuppositions when I study the natural record and the textual critic would have me put them aside when I study the manuscript record, but I will not put biblical presuppositions aside for any reason. As David W. Norris wisely observes: "We have a clear choice between one of two diverging pathways, the road of faith or the road of human reason and unbelief. Do we begin with the Word of God or do we begin with the word of men? This is the question and it has in the first instance little to do with texts, but with the faithfulness of our God. ... For it to be of any use, textual study must be grounded upon what the Bible already says about itself. *If we do not begin with the Word of God, we shall never end with it!*" (Norris, *The Big Picture*).

1. I believe in the sufficiency of Scripture (2 Ti. 3:16-17). The Bible contains everything that we need for faith and practice. It is able to make the believer "perfect, thoroughly furnished unto all good works." Obviously, then, nothing else is necessary. I do not have to rely on priests or scholars or tradition or extrabiblical sources.

2. I believe in the soul liberty of the believer, meaning that each believer can know the truth for himself and is responsible to test everything by God's Word (Acts 17:11; 1 Co. 2:15-16; 1 Th. 5:21). Thus, it is evident that the child of God can make his own decision in the important matter of the Bible text-version issue. I do not ask my readers to depend on me and to follow my teaching; I ask them simply to prove all things and hold fast that which is good and to receive my teaching with all readiness of mind and to search the Scriptures daily whether these things are so.

3. I believe in the simplicity of sound doctrine (Mt. 11:25; 1 Co. 1:26-29; 2 Co. 11:3; 1 Jn. 2:20). If a doctrine is so complicated that the average child of God must lean upon a specialized priest or scholar, that doctrine is not Scriptural. The New Testament faith is

not an elitist issue. It was committed to ordinary people. The child of God is required to depend upon the textual scholars, because it is impossible for an ordinary believer to make textual decisions. Textual criticism involves such things as conflation, recension, inversion, eclecticism, conjectural emendation, intrinsic and transcriptional probability, interpolation, statistical probability, harmonistic assimilation, cognate groups, hypothesized intermediate archetypes, stemmatic reconstruction, and genealogical methods. Consider a sample of textual criticism from A.T. Robertson: "In actual practice appeal should first be made to the external evidence of the documents by first coming to understand the value of internal evidence of single readings. It will be seen that we have to consider the internal evidence of single readings, the internal evidence of single documents, the internal evidence of groups of documents, the internal evidence of classes of documents. That way of putting it appears paradoxical, but it is literally true that the scientific use of the external evidence (documents) turns on the application of the principles of internal evidence as seen in single readings. But the two methods must agree in result if one is to have confidence in his conclusion. ... The two kinds of internal evidence are transcriptional and intrinsic. ... It is best to begin with transcriptional evidence and then to consider intrinsic evidence" (Robertson, *An Introduction to Textual Criticism*, pp. 149-150). It is impossible to reconcile this level of complexity with the simplicity that is in Christ (2 Co. 11:3) and with the scriptural fact that God has chosen the weak of this world to confound the mighty (Mt. 11:25; 1 Co. 1:20-29).

4. I believe that all things should be done unto edifying (Ro. 14:19; 1 Co. 14:26; 2 Co. 12:19; Ep. 4:12, 16, 29). Any biblical research that does not result in spiritual edification is wrongheaded and is disobedience to the plain commands of the Word of God. I can candidly say that none of the many books I have read on modern textual criticism has spiritually edified me. I have found them intellectually interesting, frustrating, and confusing, but never edifying.

5. I believe in the reality of the devil (1 Pe. 5:8). One of the devil's chief goals since the Garden of Eden has been to attack and corrupt the Word of God and to confuse people's minds in regard to it. His first words to Eve were, "Yea, hath God said?" (Ge. 3:1). Consider the following important lessons from this first attack:

The devil questioned God's Word (v. 1). This is the first step toward openly denying God's Word. If the devil can cause a person to entertain doubts about the authenticity of the Scriptures at any point, it is likely that he can cripple him spiritually and open the way for increasing unbelief. The Bible is questioned on every

hand today, even by those who claim to be "evangelicals." They say, "Did God really create the world in six days?" or "Did God really destroy the entire earth with a flood?" or "Did Moses really write the Pentateuch?" or "Do the Gospels contain the very words of Jesus?" or "Is Revelation really a prophecy of the future?" or "Is hell really a place of fire and eternal conscious torment?" I see the hand of the old serpent in all such questionings.

The devil denied God's Word (v. 4). This is the skeptic's approach to the Bible. He mocks it and openly denies that it is true. We find this, too, on every hand, in Hollywood movies, in the pages of popular magazines and newspapers, in bestselling books. The blatant denial of God's Word is even made by those who profess to be Christians.

The devil substituted his own words for God's Word (v. 5). This is what false religions such as the Roman Catholic Church do with their extra-biblical traditions. They say, "We believe in the Bible but we also believe in our traditions and councils and popes." This was the sin of the Pharisees, who "made the commandment of God of none effect" by their tradition (Mk. 7:9). The dynamic equivalency method of Bible translation also substitutes man's words for God's. [See Dynamic Equivalency.]

As these studies progress, we will see that the devil has continued to attack God's Word throughout the church age. The child of God must therefore be alert to his activities in this field. It is impossible to understand the Bible text-version issue if one does not understand the devil's hatred of God's Word and if one does not make this fact a prominent part of his "textual criticism."

6. I believe in the pre-eminence of faith (He. 11:6; Ro. 10:17; 14:23). The only way to understand the Word of God is by faith. Faith is based only on God's Word (Ro. 10:17). The modern textual critic refuses to approach the Bible text-version issue by faith and mocks those who do, and fundamentalists who are supporting the modern texts are following in their footsteps. For example, Samuel Schnaiter of Bob Jones University critiques Wilbur Pickering's Majority Text position as follows: "Finally, although Pickering has avoided an excessive reliance on theological presuppositions in his presentation, it is nevertheless clear that a theological presupposition essentially undergirds his entire purpose" ("Focus on Revelation," *Biblical Viewpoint*, Vol. XVI, No. 1, April 1982, Bob Jones University, "Textual Criticism and the Modern English Version Controversy," p. 72). *How strange and frightful (and instructive) to see a professed fundamentalist criticizing a "theological" approach to the Bible text-version issue!* We do not have to answer every question that can be asked (i.e., about

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the Trinity, the Virgin Birth, the Atonement, Inspiration, or Preservation); we only have to believe God's Word. Our faith must therefore be in God, not in man (i.e., not in human scholarship, in the KJV translators, in Erasmus, or in John Burgon or some other defender of the traditional Reformation text).

7. I believe in trembling before God's Word (Ps. 138:2; Pr. 30:6; Is. 66:2; Re. 22:18-19). The Scripture is not an ordinary book; it is the Word of the Living God and as such one must exercise extreme caution in handling it. Even to tamper with the words of a human author is a serious matter and there are laws against it, but how much more serious is it to tamper with the words of Almighty God! I have read dozens of books by textual critics, and there simply is no fear of God in their approach to the words of Scripture. The textual critic approach is strictly a matter of human scholarship and the Bible is simply another book.

8. I believe in the necessity of the Holy Spirit (1 Co. 2:12-16; 1 Jn. 2:20, 27). Apart from the Holy Spirit, nothing about the Bible can be properly understood. Unregenerate men who lack the Spirit are not qualified in this field. The book *From the Mind of God to the Mind of Man* claims that it doesn't matter if textual critics are skeptics. "... a textual critic may be an unbeliever when it comes to the Bible's doctrinal truths. But when it comes to the Bible's text--to this question of the Bible's words--a textual critic is initially little more than a reporter" (*From the Mind of God to the Mind of Man*, p. 71). In his mistitled book "The Truth of the King James Only Controversy," BJU professor Stewart Custer uncritically cites the following men in his "Select Bibliography" -- Bruce Metzger, Kurt Aland, Eberhard Nestle, Alexander Souter, B.F. Westcott, and E.J.A. Hort. He does not think it is important that his readers know that to a man these critics blatantly denied the infallible inspiration of Scripture. This approach is wrongheaded in the extreme! A wise position was that of Joseph Philpot, Fellow of Worcester College, Oxford, and editor of *The Gospel Standard*. In 1857 he gave six reasons against a revision of the KJV, the first being that the biblical scholars of that day were "notoriously either tainted with popery or infidelity" (Joseph Charles Philpot, "The Authorized Version of 1611," *The Gospel Standard*, April 1857). That was true then and it is even truer today. Philpot then asked an important rhetorical question, "And can erroneous men, dead in trespasses and sins, carnal, worldly, ungodly persons, spiritually translate a book written by the blessed Spirit?" The biblical answer is NO!

Modern textual criticism, which gave us the modern Bible versions, is not founded upon dependency upon faith or the Holy Spirit or any of the aforementioned things. Textual critic George Ladd wrote: "One does not

solve a problem of divergent textual readings by prayer or by the inner illumination of the Holy Spirit; but only by an extensive knowledge and skill in the science of textual criticism" (Ladd, *The New Testament and Criticism*, 1967, p. 81). This is an unbelieving position. The Bible is a supernatural and spiritual Book and nothing about it can be known apart from the application of spiritual tools.

Though some evangelicals and fundamentalists who use textual criticism might claim that they also are following the Holy Spirit, the principles of textual criticism are contrary to this. David Sorenson observes: "Some proponents of the critical text may claim that the Holy Spirit has led them as well. However, the working editors of the critical text are steeped in rationalistic philosophy and scientific reconstruction of the text. Their entire philosophical base is not inclined to such a Fundamentalist notion of seeking the leading of the Holy Spirit" (*Touch Not the Unclean Thing*, p. 58, f 30).

WHY WE HOLD TO THE KING JAMES BIBLE

1. WE HOLD TO THE KING JAMES BIBLE BECAUSE THE MODERN CRITICAL TEXT CAME FROM EGYPT, A HOTBED OF THEOLOGICAL HERESY.

The Greek text underlying the modern versions can be traced to Egypt in the early centuries following the death of the apostles. It is called the Alexandrian text after the Egyptian city of Alexandria, which was a center of learning during the early centuries of the church age. The article "Textual Criticism and the Alexandrian Text" at the www.earlham.edu web site summarizes the standard view of modern textual criticism as follows:

"This text arose in Egypt and is generally conceded to be the most important one. Westcott and Hort, who named this the Neutral Text, thought that Codex Sinaiticus and Codex Vaticanus had preserved a pure form of the Alexandrian type of text." Jacobus Petzer admits: "... the vast majority of textual scholars today agrees that the Alexandrian text is most probably the closest representative of the original text available today" (Petzer, "The History of the New Testament Text," *New Testament Textual Criticism, Exegesis and Church History*, edited by B. Aland and J. Delobel, 1994, p. 25). And Peter van Minnen, in *Dating the Oldest New Testament Manuscripts*, concludes: "It is to be noticed that all the manuscripts listed above come from Egypt. The papyri ... Sinaiticus ... B [Vaticanus] ... We owe the early Egyptian Christians an immense debt" (<http://www.clt.astate.edu/wnarey/Bible%20as%20Literature%20documents/content2.htm>).

Egypt is not the place where the Spirit of God gave the New Testament Scriptures. God chose to deliver the Scriptures to churches in Palestine, Syria, Asia

Minor, and Europe. Not one book of the New Testament is associated with Egypt.

Beginning in the book of Genesis, the Bible warns about Egypt. The first mention of Egypt is Ge. 12:10-13 -- "And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon. Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee."

This was a step of *Disobedience* on Abraham's part, for there is no record that God spoke to him about this. God had told him to leave Ur and go to Canaan, and when he did this he was walking in faith and obedience, because "faith cometh by hearing, and hearing by the word of God" (Ro. 10:17). But when Abraham turned aside and went down to Egypt, he was walking by natural sight and disobedience.

Abraham's disobedience quickly led to *Deception*. Thus the very first thing that we see about Egypt in the Scriptures is that it is associated with disobedience and deception. We know that the principle of "first mention" is important, and that this is therefore an important spiritual lesson. "Going down to Egypt in the first two references of Scripture were times of disobedience and deception. Does God have a lesson here for us? The New Testament tells us in 1 Corinthians 10:11 that '...all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.' I believe He does have a lesson here and it concerns faith in His preserved Word and Words. Why do some, including some of our fundamentalist brethren, go to Egypt when it comes to recovering the manuscripts underlying our New Testament Scriptures?" (David Bennett, *Preserved in Egypt or Preserved in God's Churches*, 2004, p. 1).

Abraham's journey to Egypt also represented a *Misplaced Trust*. Another important reference to the danger of Egypt is Isaiah 31:1 -- "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!" Instead of trusting in God, the Israelites were trusting in man. And this is exactly what we see in modern textual criticism. Its theories were not founded on faith in God's promise of preservation. Rather, its theories were gathered from unregenerate men in secular fields. It trusts not in God's promises but in the manuscript record.

After the death of the apostles there was a vicious satanic attack upon the Scriptures. Heretics multiplied and they were not afraid of tampering with the New Testament.

"It is no less true to fact than paradoxical in sound, that THE WORST CORRUPTIONS TO WHICH THE NEW TESTAMENT HAS EVER BEEN SUBJECTED, ORIGINATED WITHIN A HUNDRED YEARS AFTER IT WAS COMPOSED ... the African Fathers and the whole Western, with a portion of the Syrian Church, used far inferior manuscripts to those employed by Stunica, or Erasmus, or Stephen, thirteen centuries after, when moulding the Textus Receptus" (F.H.A. Scrivener, *A Plain Introduction to the Criticism of the New Testament*, II, 4th edition, 1894, pp. 264, 265).

John Burgon, who did extensive research into the history of the Bible, proved that the the manuscripts favored by modern textual critics (e.g., the Sinaiticus and Vaticanus) contain corruptions introduced by heretics in those early centuries.

"In the age which immediately succeeded the Apostolic there were heretical teachers not a few, who finding their tenets refuted by the plain Word of God bent themselves against the written Word with all their power. From seeking to evacuate its teaching, it was but a single step to seeking to falsify its testimony" (John Burgon and Edward Miller, *The Causes of the Corruption of the Traditional Text of the Holy Gospels*, 1896). "WE KNOW THAT ORIGIN IN PALESTINE, LUCIAN AT ANTIOCH, HESCHIUS IN EGYPT, 'REVISED' THE TEXT OF THE N.T. Unfortunately, they did their work in an age when such fatal misapprehension prevailed on the subject, that each in turn will have inevitably imported a fresh assortment of *monstra* into the sacred writings. Add, the baneful influence of such spirits as Theophilus (sixth Bishop of Antioch, A.D. 168), Tatian, Ammonius, &c., of whom there must have been a vast number in the primitive age,--some of whose productions, we know for certain, were freely multiplied in every quarter of ancient Christendom:--add, the fabricated gospels which anciently abounded ... and WE HAVE SUFFICIENTLY EXPLAINED HOW IT COMES TO PASS THAT NOT A FEW OF THE CODICES OF ANCIENT CHRISTENDOM MUST HAVE EXHIBITED A TEXT WHICH WAS EVEN SCANDALOUSLY CORRUPT" (Burgon, *The Revision Revised*, pp. 29, 30).

Egypt in particular was a hotbed of heresy and fanaticism. Prominent Gnostics were associated with Alexandria. "Egypt was soon filled with religious and philosophical sectaries of every kind, and particularly that almost every Grecian sect found an advocate and professor in Alexandria."

A HERETICAL SCHOOL AT ALEXANDRIA

This school was established in about 180 A.D. by Pantaenus. He mixed pagan philosophy with

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Christianity. He is called “a Christian philosopher of the Stoic sect” (*McClintock & Strong Cyclopaedia*).

Clement of Alexandria (his full name was Titus Flavius Clement) (115-215 A.D.), a student of Pantaenus, taught at Alexandria from about 190-202 A.D. Clement also intermingled Christianity with pagan philosophy; he was one of fathers of purgatory; he taught baptismal regeneration; he taught that most men will be saved; he accepted apocryphal books as divinely inspired; he believed that men could become God. Clement “saw Greek philosophy as a preliminary discipline, a schoolmaster, to point the pagan world the way to Christ” (Sightler, *Tabernacle Essays on Bible Translation*, 1992, p. 7).

Another heretic associated with Alexandria was *Origen* (185-254 A.D.), who succeeded Clement. He laid the foundation for modern versions with his commentaries and textual changes. Philip Schaff admitted that Origen’s “predilection for Plato (the pagan philosopher) led him into many grand and fascinating errors.” The Lutheran historian Johann Mosheim describes him as “a compound of contraries, wise and unwise, acute and stupid, judicious and injudicious; the enemy of superstition, and its patron; a strenuous defender of Christianity, and its corrupter; energetic and irresolute; one to whom the Bible owes much, and from who it has suffered much” (*An Ecclesiastical History, Ancient and Modern, from the Birth of Christ to the Beginning of the Eighteenth Century*, 1840).

Origen held the following doctrinal errors, among others. He denied the infallible inspiration of Scripture. He rejected the literal history of the early chapters in Genesis and of Satan taking the Lord Jesus up to a high mountain and offering him the kingdoms of the world (Will Durant, *The Story of Civilization*, Vol. III, p. 614). He accepted infant baptism and taught baptismal regeneration and salvation by works. He believed the Holy Spirit was possibly a created being of some sort. He believed in a form of purgatory and universalism, denying the literal fire of hell and believing that even Satan would be saved eventually. He believed that men’s souls are preexistent and that stars and planets possibly have souls. He believed that Jesus was a created being and not eternal. He denied the bodily resurrection, claiming that the resurrection body is spherical, non-material, and does not have members. Origen allegorized the Bible saying, “The Scriptures have little use to those who understand them literally.”

Origen was the first textual critic. “To Origen is attributed the earliest substantial work in the field of textual criticism” (Kenneth I. Brown, *The Church Fathers and the Text of the New Testament*, p. 21). He produced the *Hexapla*, which consisted of six translations of the Old Testament. Origen used his own faulty reason to

determine the text of Scripture. The following example is from *The Causes of the Corruption of the Traditional Text of the Holy Scriptures* by John Burgon and Edward Miller (1896): “In this Commentary Origen, the leading Christian critic of antiquity, gives us an insight into the arbitrary and highly subjective manner in which New Testament textual criticism was carried on at Alexandria about 230 AD. In his comment on Matthew 19:17-21 (Jesus’ reply to the rich young man) Origen reasons that Jesus could not have concluded his list of God’s commandments with the comprehensive requirement, Thou shalt love thy neighbor as thyself. For the reply of the young man was, All these things have I kept from my youth up, and Jesus evidently accepted this statement as true. But if the young man had loved his neighbor as himself, he would have been perfect, for Paul says that the whole law is summed up in this saying, Thou shalt love thy neighbor as thyself. But Jesus answered, If thou wilt be perfect etc., implying, that the young man was not yet perfect. Therefore, Origen argued, the commandment, Thou shalt love thy neighbor as thyself, could not have been spoken by Jesus on this occasion and was not part of the original text of Matthew. The clause had been added, Origen concluded, by some tasteless scribe.” Thus, Origen made crucial textual decisions based on his own faulty reasoning. Contrary to Origen’s claim, it is very obvious that the Lord Jesus *did not* accept the rich young ruler’s profession that he had kept the law from his young up, for the simple reason that no man has done such a thing (Ro. 3:19-23; Ga. 3:10; Ja. 2:10-11). In His reply to the rich young ruler, the Christ was exposing the sinful condition of the young man’s heart and his deceit in thinking that he was righteous. Christ was using the law for its divinely-intended purpose, which is to reveal man’s sin and to lead him to repentance and faith in the Gospel.

Origen brazenly tampered with the text of Scripture. Consider the testimony of Presbyterian scholar Robert Dabney:

“Origen exercised a powerful influence over the transmission of the Greek text in the period before some of the most ancient copies now in existence were written. ... HE WAS THE GREAT CORRUPTER, AND THE SOURCE, OR AT LEAST THE CHANNEL, OF NEARLY ALL THE SPECULATIVE ERRORS WHICH PLAGUED THE CHURCH IN AFTER AGES. Nolan asserts that the most characteristic discrepancies between the common Greek text and the texts current in Palestine and Egypt in Origen’s day are distinctly traceable to a Marcionite or Valentinian source, and that ORIGEN’S WAS THE MEDIATING HAND FOR INTRODUCING THESE CORRUPTIONS INTO THE LATTER TEXTS. IT IS HIGHLY SIGNIFICANT THAT IMPORTANT TEXTS BEARING ON THE TRINITARIAN DOCTRINE, WHICH APPEAR IN THE GREEK AND

LATIN ARE LACKING IN THE OLD MSS OF THE PALESTINIAN AND EGYPTIAN. The disputed texts were designed to condemn and refute the errors of the Ebionites and Gnostics, Corinthians and Nicolaitanes. It is not surprising that the influence of Origen should result in the suppression of some of these authentic testimonies in the Greek copies, while the old Latin which circulated in areas not much affected by Origen's influence, should preserve such a reading as that found in 1 John 5:7" (Robert Dabney, "The Doctrinal Various Readings of the New Testament Greek," *Southern Presbyterian Review*, April 1871).

Of Origen's textual efforts, Frederick Nolan makes the following important observation: "... HE CONTRIBUTED TO WEAKEN THE AUTHORITY OF THE RECEIVED TEXT OF THE NEW [TESTAMENT]. In the course of his Commentaries, he cited the versions of Aquila, Symmachus, and Theodotion, on the former part of the Canon, he appealed to the authority of Valentinus and Heracleon on the latter. WHILE HE THUS RAISED THE CREDIT OF THOSE REVISALS, WHICH HAD BEEN MADE BY THE HERETICKS, HE DETRACTED FROM THE AUTHORITY OF THAT TEXT WHICH HAD BEEN RECEIVED BY THE ORTHODOX. Some difficulties which he found himself unable to solve in the Evangelists, he undertook to remove, BY EXPRESSING HIS DOUBTS OF THE INTEGRITY OF THE TEXT. In some instances he ventured to impeach the reading of the New Testament on the testimony of the Old, and to convict the copies of one Gospel on the evidence of another: *thus giving loose to his fancy, and indulging in many wild conjectures, HE CONSIDERABLY IMPAIRED THE CREDIT OF THE VULGAR OR COMMON EDITION, as well in the New as in the Old Testament*" (emphasis added) (Nolan, *Inquiry into the Integrity of the Greek Vulgate*, 1815, pp. 432-34).

Origen's textual work is used to support the Alexandrian text preferred by modern textual critics. He is treated by them with great respect. He is mentioned repeatedly and favorably by modern textual critics. For example, he is mentioned on 12 pages of Kurt and Barbara Aland's *The Text of the New Testament* and on four pages of Bruce Metzger's *The Text of the New Testament: Its Transmission, corruption, and Restoration*. These prominent textual critics see Origen in a positive light rather than as a corruptor of God's Word. Kurt and Barbara Aland call him "the most significant and widely influential Greek theologian of the early Church..." (*The Text of the New Testament*, p. 181). They call Origen's Alexandrian School "most impressive" (p. 200). Metzger calls him "one of the most assiduous and erudite scholars of his age" (*The Text of the New Testament*, p. 151). Frederic Kenyon testified that the Alexandrian family of manuscripts "makes its first appearance in the writings of Origen" and that it "is now generally regarded as a text produced in Egypt and probably at

Alexandria under editorial care..." (*The Text of the Greek Bible*, pp. 151, 208).

The Codex Sinaiticus was corrected in the Old Testament according to Origen's work (Alexander Souter, *The Text and Canon of the New Testament*, p. 23).

Eusebius (270-340 A.D.) was another influential name in Alexandria. He collected the writings of Origen and promoted his false teachings. "Eusebius worshiped at the altar of Origen's teachings. He claims to have collected eight hundred of Origen's letters, to have used Origen's six-column Bible, the *Hexapla*, in his Biblical labours. Assisted by Pamphilus, he restored and preserved Origen's library" (Jack Moorman, *Forever Settled*, p. 130). Eusebius "founded at Caesarea a library of biblical and patristic writings on papyrus rolls, the nucleus of which consisted of Origen's voluminous writings, especially his editions and interpretations of biblical books" (Alexander Souter, *The Text and Canon of the New Testament*, p. 23).

Eusebius produced 50 Greek Bibles for Constantine, father of the church state. These copies were to "be written on prepared parchment in a legible manner" (Geisler and Nix, *A General Introduction to the Bible*, p. 181). It is possible that Vaticanus and Sinaiticus are two of these Bibles. This was believed by Constantine Tischendorf, F.J.A. Hort, Alexander Souter, Edward Miller, Caspar Gregory, and A.T. Robertson, among others. T.C. Skeat of the British Museum believed that Vaticanus was a "reject" among the 50 copies (Metzger, *The Text of the New Testament*, p. 48).

Frederick Nolan and other authorities have charged Eusebius with making many changes in the text of Scripture. Nolan charged Eusebius with removing Mark 16:9-20 and John 8:1-11, among other things.

"As it is thus apparent that Eusebius wanted [lacked] not the power, so it may be shewn that he wanted not the will, to make those alterations in the sacred text, with which I have ventured to accuse him. ... The works of those early writers lie under the positive imputation of being corrupted. The copies of Clement and Origen were corrupted in their life time; the manuscripts from which Tertullian's works have been printed are notoriously faulty; and the copies of Cyprian demonstrate their own corruption, by their disagreement among themselves, and their agreement with different texts and revisals of Scripture. It is likewise indisputable, that these fathers not only followed each other, adopting the arguments and quotations of one another; but that they quoted from the heterodox as well as the orthodox. They were thus likely to transmit from one to another erroneous quotations, originally adopted from sources not more pure than heretical revisals of Scripture. ... New revisals of Scripture were thus formed, which were interpolated with the peculiar readings of scholiasts and fathers. NOR DID THIS SYSTEMATIC

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CORRUPTION TERMINATE HERE; BUT WHEN NEW TEXTS WERE THUS FORMED, THEY BECAME THE STANDARD BY WHICH THE LATER COPIES OF THE EARLY WRITERS WERE IN SUCCESSION CORRECTED" (Nolan, *An Inquiry into the Integrity of the Greek Vulgate*, 1815, pp. 35, 326-332).

Alexandria was the source, and for sometime the principal stronghold, of the heresy of Arianism. Arius was an elder in the church at Alexandria around 315 A.D. Arianism arose in Alexandria and spread rapidly in that area and to regions beyond.

Thus, the fact that the Alexandrian Greek text is favored by the modern textual critics and the translators of the modern Bible versions is a very loud warning to the Bible believer.

THERE WAS AN OPPOSING SCHOOL AT ANTIOCH.

Here we move for a moment from Egypt to Syria where the great missionary church was located at Antioch. "Antioch soon became a central point for the diffusion of Christianity among the Gentiles, and maintained for several centuries a high rank in the Christian world" (*McClintock & Strong Cyclopaedia*). The *McClintock & Strong Cyclopaedia* claims that the "theological seminary" at Antioch was established at the end of the 4th century, but that was only in a more formal sense, and it is admitted even in that volume that the school "had been prepared for a century before by the learned presbyters of the Church" (*McClintock & Strong*). In fact, the church at Antioch was a serious Christian discipleship and missionary training school from its inception. The principles that Paul taught pertaining to the thorough training of Christian workers (2 Ti. 2:2) and the necessity of pastors being grounded in the faithful Word (Titus 1:9) would no doubt have been practiced at Antioch, his sending church.

Ignatius was a prominent pastor at Antioch until his death in the early part of the 2nd century. It is probable that he, along with Polycarp, knew the apostle John and had heard him preach. Ignatius was martyred in Rome between 107 and 115 A.D. by being thrown to the wild beasts.

Theophilus was a prominent pastor at Antioch in the second half of the second century, having been ordained in about 170 A.D. He died in about 193 A.D. He was converted to Christ from heathenism by studying the Scriptures and wrote an apology for the Christian faith in the form of three letters to his friend Autolycus that are still extant. "The work shows much learning and more simplicity of mind" and "contains a more detailed examination of the evidence for Christianity, derived both from Scripture and from history" (*McClintock & Strong*). Theophilus was the author of other works, including writings against the heresies of Marcion and

Hermogenes, a commentary on the Gospels (still extant in Latin), and a commentary on the book of Proverbs.

Dorotheus was a pastor at Antioch at the end of the 3rd century. According to Eusebius, Dorotheus was "much devoted to the study of the Hebrew language, so that he read the Hebrew Scriptures with great facility" and could be heard in the church "expounding the Scriptures with great judgment."

While the school at Alexandria was promoting Gnosticism and allegoricalism, Antioch was promoting faithfulness to the apostolic teaching and the literal method of Bible interpretation. "As distinguished from the school of Alexandria, its tendency was logical rather than intuitional or mystical" (*McClintock & Strong*). Wilbur Pickering observes that this fact has serious implications in regard to the issue of texts and translations, because "a literalist is obliged to be concerned about the precise wording of the text since his interpretation or exegesis hinges upon it." He notes that the 1,000 extant manuscripts of the Syriac Peshitta "are unparalleled for their consistency" and that "it is not unreasonable to suppose that the Antiochian antipathy toward the Alexandrian allegorical interpretation of Scripture would rather indispose them to view with favor any completing forms of the text coming out of Egypt" (*Identity of the New Testament Text*, chapter 5).

Antioch long resisted Roman Catholic doctrinal novelties, such as Mary as the mother of God and purgatory and infant baptism and reverence for relics, but gradually the Antioch church weakened, became affected by Arian heresy at one point, and eventually submitted to Rome.

What text of the New Testament was used at Antioch? The text of the church at Antioch was the Traditional Text. This is why Hort called the Received Text "the Antiochan text" and "the Syrian text." Hort said, "The fundamental text of the late extant Greek MSS. generally is, beyond all question, identical with the dominant Antiochian or Graeco-Syrian text of the second half of the IVth century" (Westcott and Hort, *The Greek New Testament*, Introduction, p. 92). John Burgon, who looked carefully into the history of the early biblical text and particularly into the writings of "church fathers" (his index of quotations from early church leaders handled more than 86,000 references), testified that the New Testament text used by Chrysostom (a pastor at Antioch until A.D. 398, when he moved to Constantinople) was practically identical to that of the Traditional Text of the Reformation (*The Revision Revised*, p. 296).

It is unreasonable to think that the church at Antioch would look to any other realm in textual matters or would have countenanced any sort of "recension" that

“conflated” three competing texts. In fact, it is unreasonable to believe that it would have allowed the cherished apostolic text to become corrupted in a mere three centuries.

“Why should the great apostolic and mission-minded church at Antioch send to Alexandria or any other center for Scripture copies by which to correct her own? The Church at Antioch, conscious of her heritage and the excellence of her own first copies of the Scriptures, would have little reason to consider the resources of others superior. Antioch may well have been the prime source of the earliest copies of most of the New Testament Scriptures for newly established churches. ... It might appear more logical to reason that if Antioch would send anywhere for copies of New Testament Scriptures in order to purify its own text, it would most likely send to Ephesus, Galatia, Colosse, Thessalonica, Philippi, Corinth, and Rome in order to acquire more perfect copies of the epistles originally sent to these locales. Another reason for questioning Antioch’s dependence upon manuscripts whose provenance was Alexandria is the difference of attitude toward Scripture and its interpretation which existed between the theological schools of the two cities. Beginning as early as Theophilus (died before 188) who, as an advocate of the literal interpretation of Scripture, is considered a forerunner of the ‘School of Antioch,’ Antioch developed a school of literal interpretation which was almost diametrically opposed to the ‘School of Alexandria’ with its principles of allegorical interpretation. This makes it difficult to believe that Antioch would look to Alexandria for help in either the earliest period or later when the differences between the schools became even more marked” (Harry Sturz, *The Byzantine Text-type*, pp. 104, 105, 106).

Missionary Jack Moorman describes the battle between the traditional text and the modern critical text as “A Tale of Two Cities.”

“There is one point upon which both sides of the current Bible text-version debate agree: the early transmissional history of the New Testament is a ‘tale of two cities’, Antioch and Alexandria. And just as surely as the KJV Text was woven into the spiritual life of Antioch in Syria, so was also the Modern Version Text in Alexandria. ... The choice is a clear one, as there is very little common ground between them.

“Certainly Antioch has by far the more glorious Biblical heritage. It became to the Gentile Christians what Jerusalem had been to the Jews, and superseded Jerusalem as the base for the spread of the Gospel. The ‘disciples were called Christians first in Antioch’ (Acts 11:26). It was the starting point for the Apostle Paul’s missionary journeys. Mark, Barnabas, and Silas were there; as was Peter and probably Luke. The Book of Acts leaves us with no doubt that Antioch was the centre of early church activity.

“Egypt shares no such glory. It has always been looked upon as a symbol of the world-system which is opposed to the things of God. God would not allow His Son (Mt. 2), His nation (Ex. 12), His patriarchs (Ge. 50), or even the bones of the patriarchs (Ex. 13:19) to remain there. The Jews were warned repeatedly not to return to Egypt, not to rely upon it for help, not to even purchase horses there, etc. Thus, in contrast to what is being claimed today, it is hard to believe that Egypt and Alexandria would have been the central place where God would preserve His Holy Word. Frankly, it was the last place on earth that one could trust in doctrinal and biblical matters. It certainly wasn’t safe to get a Bible there! Even Bruce Metzger, a supporter of the Alexandrian Text, is compelled to catalogue the vast amount of religious corruption which came from Alexandria: ‘Among Christians which during the second century either originated in Egypt or circulated there among both the orthodox and the Gnostics are numerous apocryphal gospels, acts, epistles, and apocalypses. Some of the more noteworthy are the Gospel according to the Egyptians, the Gospel of Truth, the Gospel of Thomas, the Gospel of Philip, the Kerygma of Peter, the Acts of John, the Epistle of Barnabas, the Epistle of the Apostles, and the Apocalypse of Peter. There are also fragments of exegetical and dogmatic works composed by Alexandrian Christians, chiefly Gnostics during the second century. We know, for example, of such teachers as Basilides and his son Isidore, and of Valentinus, Ptolemaeus, Heracleon, and Pantaenus. All but the last-mentioned were unorthodox in one respect or another.* In fact, to judge by the comments made by Clement of Alexandria, almost every deviant Christian sect was represented in Egypt during the second century; Clement mentions the Valentinians, the Basilidians, the Marcionites, the Peratae, the Encratites, the Docetists, the Haimetites, the Cainites, the Ophites, the Simonians, and the Eutyctites. What proportion of Christians in Egypt during the second century were orthodox is not known’ (Metzger, *The Early Versions of the New Testament*, Clarendon Press, 1977, p. 101). [* Metzger errs in implying that Pantaenus was orthodox. In fact, he mixed pagan philosophy with Christianity.]

“Let it be said again: Alexandria was the worst possible place to go for a Bible! Yet it is precisely the place that our present-day translators have gone in gathering the major sources of the modern Bible” (Jack Moorman, *Modern Bible Versions: The Dark Secret*).

What do these facts about the early centuries have to do with the modern Bible versions?

First, the Westcott-Hort principle that “oldest is best” in regard to Greek New Testament manuscripts is proven to be bogus. In light of the conditions that existed in the Post-Apostolic centuries, “oldest” means absolutely nothing in regard to the purity of New Testament manuscripts. An ancient Greek manuscript could as easily represent a corrupted text as it could a

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pure one, and if it came from Egypt, the likelihood that it is corrupt is multiplied greatly.

Second, the "Antiochian text" has the best claim to purity. Asia Minor was where the apostolic churches were located; it is where Greek was spoken natively. Egypt, on the other hand was a hotbed of anti-christ heresy and Gnostic fanaticism. "The use of such designations as 'Syrian,' 'Antiochian,' and 'Byzantine' for the Majority Text reflects its general association with that region. I know of no reason to doubt that the 'Byzantine' text is in fact the form of the text that was known and transmitted in the Aegean area from the beginning. In sum, I believe that the evidence clearly favors that interpretation of the history of the text which sees the normal transmission of the text as centered in the Aegean region, the area that was best qualified, from every point of view, to transmit the text, from the very first. The result of that normal transmission is the 'Byzantine' text-type. In every age, including the second and third centuries, it has been the traditional text" (Wilbur Pickering, *The Identity of the New Testament Text*, ch. 5).

Third, the ancient Greek manuscripts most favored by modern textual criticism are Egyptian. This includes Vaticanus, Sinaiticus, Alexandrinus, Ephraem Syrus, Freer Washington, the Beatty Papyri, and the Bodmer Papyri (Pickering, *Identity of the New Testament Text*, ch. 6).

Fourth, the Vaticanus and Sinaiticus contain many readings that denigrate the full deity of Jesus Christ and give evidence that they are representatives of manuscripts that were corrupted by heretics. Consider the testimony of nineteenth-century Presbyterian Robert Dabney:

"The Sabellian and Arian controversies raged in the 3rd and 4th centuries and the copies now held in such high repute among scholars were written in the 4th and 5th centuries. THE HOSTILITY OF THESE DOCUMENTS TO THE TRINITARIAN DOCTRINE IMPELS THE MIND TO THE CONCLUSION THAT THEIR OMISSIONS AND ALTERATIONS ARE NOT MERELY THE CHANCE ERRORS OF TRANSCRIBERS, BUT THE WORK OF A DELIBERATE HAND. When we remember the date of the great Trinitarian contest in the Church, and compare it with the supposed date of these documents, our suspicion becomes much more pronounced. ... The so-called oldest codices agree with each other in omitting a number of striking testimonies to the divinity of Christ, and they also agree in other omissions relating to Gospel faith and practice" (Robert Dabney, "The Doctrinal Various Readings of the New Testament Greek," *Southern Presbyterian Review*, April 1871).

Following are some examples:

Mark 9:24 -- "Lord" is omitted in both Sinaiticus (Aleph) and Vaticanus (B)

Mark 16:9-20 -- These verses are omitted in Aleph and B, thus ending Mark's gospel with the disciples in fear and confusion, with no resurrection and glorious ascension.

Luke 2:33 -- "Joseph" is changed to "the child's father" Aleph, B

---- 23:42 -- "Lord" changed to "Jesus" in Aleph and B, thus destroying this powerful reference to Christ's deity.

John 1:18 -- "the only begotten son" changed to "the only begotten God" in Aleph and B. John Burgon proved that this reading, which appears in only five Greek manuscripts, could be traced to the heretic Valentinus, who denied the Godhead of Jesus Christ by making a distinction between the Word and the Son of God. In the Received Text there is no question that the Word is also the Son and that both are God. The Word is God (Jn. 1:1); the Word was made flesh and dwelt among us (Jn. 1:14); the Word is the Son (Jn. 1:18). By changing Jn. 1:18 to "the only begotten God," Valentinus and his followers broke the clear association between the Word and the Son.

---- 1:27 -- "is preferred before me" omitted in Aleph, B

---- 3:13 -- "who is in heaven" omitted by Aleph and B

---- 6:69 -- "the Christ, the Son of the living God" is changed to "the Holy One of God" in Aleph and B

---- 9:35 -- "Son of God" changed to "Son of man" in Aleph and B.

---- 9:38 -- "Lord, I believe. And he worshipped Him" omitted in Aleph, thus removing this powerful and incontrovertible confession of Christ as God

Acts 2:30 -- "according to the flesh, he would raise up Christ" omitted in Aleph and B, thus destroying this clear testimony that Christ himself fulfills the promise of David

---- 20:28 -- "church of God" changed to "church of the Lord" in Aleph and B; the Traditional Text says plainly that it was God who died on the cross and shed His blood, whereas the Alexandrian text allows for the heretical view that Jesus is the Lord but that he is not actually God. Jehovah's Witnesses, for example, follow in the footsteps of ancient 2nd century heretics, claiming Jesus as Lord but not as God.

Romans 14:10 -- "judgment seat of Christ" changed to "judgment seat of God" in Aleph and B, thus destroying this plain identification of Jesus Christ with Jehovah God (Isaiah 45:23)

1 Corinthians 15:47--"the Lord" omitted in Aleph, B

Ephesians 3:9--"by Jesus Christ" omitted in Aleph, B
 1 Timothy 3:16 -- "God" is omitted and replaced
 with "who" in the Sinaiticus (the Vaticanus does
 not contain the epistle to Timothy)

2. WE HOLD TO THE KING JAMES BIBLE BECAUSE WE REJECT MODERN TEXTUAL CRITICISM.

Consider some facts about modern textual criticism:

Textual criticism is the application of modern linguistic theories to the recovery of ancient documents. The theories of modern textual criticism were initially developed over a period of roughly 100 years from the late 1700s to the late 1800s. During that introductory period its popularity was limited to textual scholars, for the most part, while it was resisted by Bible believers in general. After the publication of the Westcott-Hort Greek New Testament in 1881, the theories of modern textual criticism quickly gained dominancy in the field of biblical scholarship.

Modern textual criticism was devised largely by men who treated the Bible as another book and who either did not believe in the doctrine of Bible preservation or refused to predicate their textual theories on this doctrine. Consider two examples. Karl Lachmann, the first textual critic to entirely reject the Received Text, was a "classical scholar" who approached the Bible in the same way that he approached ordinary classical books. Bruce Metzger, who says Lachmann is one of the most important names in the history of modern textual criticism, admits that Lachmann "ventured to apply to the New Testament the criteria that he had used in editing texts of the classics" (Metzger, *A Textual Commentary on the Greek New Testament*, 1975, p. xxiii). Westcott and Hort, the editors of the influential Greek New Testament of 1881, operated under the following principle: "In matters of textual criticism the Bible is to be treated like any other ancient book. No special considerations are to be made concerning its claims of inspiration and preservation" (Westcott and Hort, *The New Testament in the Original Greek*, Introduction and Appendix, 1881).

Modern textual criticism claims that the Traditional Greek Text, the Text underlying the Reformation Bibles, is corrupt and has a special distaste for it. This was recognized in the 19th century by Presbyterian scholar Robert Dabney:

"Their common traits may be said to be AN ALMOST CONTEMPTUOUS DISMISSAL OF THE RECEIVED TEXT, as unworthy not only of confidence, but almost of notice; the rejection of the great mass of the codices of the common text as recent and devoid of nearly all authority; and the settlement of the text by the testimony of a very few MSS. for which they claim a superior antiquity, with the support of a few fathers and versions, whom they are pleased to regard as

judicious and trustworthy" (Robert Dabney, *Discussions: Evangelical and Theological*, pp. 354, 55).

Westcott and Hort despised the Greek Received Text. Following is what F.J.A. Hort wrote in 1851, when he was only 23 years old and before he had developed his textual theories or done any serious research in this field: "I had no idea till the last few weeks of the importance of texts, having read so little Greek Testament, and dragged on with THE VILLAINOUS TEXTUS RECEPTUS...Think of THAT VILE TEXTUS RECEPTUS leaning entirely on late MSS.; it is a blessing there are such early ones" (*Life and Letters of Fenton John Anthony Hort*, vol. 1, p. 211). Textual critic Ernest Colwell observed that Hort's goal was to *dethrone the Received Text* (Colwell, *Scribal Habits in Early Papyri, The Bible in Modern Scholarship*, Abingdon, 1965, p. 370). Wilbur Pickering observes: "It appears that Hort did not arrive at his theory through unprejudiced intercourse with the facts. Rather, he deliberately set out to construct a theory that would vindicate his preconceived animosity for the Received Text" (*Identity of the New Testament Text*, ch. 3). Note, too, that Hort was deceived into thinking that the Received Text leans "entirely on late manuscripts."

Bruce Metzger calls the TR "CORRUPT" and Christian people's love for it "SUPERSTITIOUS" (Metzger, *The Text of the New Testament*, 1968, p. 106). He further calls it "DEBASED" and "DISFIGURED" (Metzger, *A Textual Commentary on the Greek New Testament*, 1975, xxi, xxiii).

Barbara Aland called the TR "FLAWED, preserving the text of the New Testament in a form FULL OF ERRORS" (Barbara Aland, "A Century of New Testament Textual Criticism 1898-1998," <http://www.bibleresourcecenter.org/vsItemDisplay.dsp&objectID=BF4714BC-53F6-48EB-94F-EA6BF73FD88A5&method=display>).

This bias, based upon a mythical "recension," has tainted most of the serious research into ancient texts and translations since the beginning of the 20th century. Modern textual critics are so biased against the Received Text as to be undependable as witnesses to the textual evidence. After examining the way influential textual critics misuse the manuscript evidence, Wilbur Pickering observed, "It seems clear that the 'Byzantine' text cannot win in a court presided over by a judge of Kenyon's bent" and "there is reason to ask whether editors with an anti-Byzantine bias can be trusted to report the evidence in an impartial manner" (Pickering, *Identity of the New Testament Text*, ch. 4).

The Greek text produced by modern textual criticism is much shorter than the Received Text New Testament.

It is shorter by 2,886 words. This is equivalent to removing the entire books of 1 and 2 Peter from the

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Bible (Jack Moorman, *Missing in Modern Bibles: Is the full Story Being Told*, Bible for Today, 1981). Modern textual criticism removes or questions dozens of entire verses:

Matthew 17:21; 18:11; 23:14

Mark 7:16; 9:44, 46; 11:26; 15:28; 16:9-20

Luke 17:36; 23:17

John 5:4; 7:53-8:11

Acts 8:37; 15:34; 24:7; 28:29

Romans 16:24

1 John 5:7

It further removes a significant portion of 147 other verses.

Modern textual criticism was not popular until the publication of the Westcott and Hort Greek N.T. in 1881.

The first two English versions of any influence based on this text were the English Revised Version of 1881 and the American Standard Version of 1901.

Modern textual criticism favors A FEW GREEK UNCLAL MANUSCRIPTS (e.g. Sinaiticus and Vaticanus) and a small number of other manuscripts of similar character over the vast majority of the 5,471 Greek manuscripts and lectionaries extant.

Writing in 1883, John Burgon observed, "...especially B [Vaticanus] and Aleph [Sinaiticus], have within the last twenty years established a tyrannical ascendancy over the imagination of the Critics, which can only be fitly spoken of as a blind superstition" (*The Revision Revised*, p. 11). Since the discovery of the Egyptian papyri in the 20th century, the number of Alexandrian manuscripts has increased; but compared to the vast number that support the Traditional text, they still represent a very tiny and "eccentric" minority.

The *Vaticanus* (B) *Greek manuscript* gets its name from its location, which is the Vatican Library. Its history is unknown prior to 1475, when it first appeared in that library's catalog. It is thought to date from the mid-4th century and to have originated in Egypt (Frederic Kenyon, *The Text of the Greek Bible*). The home of Codex Vaticanus is unholy and is certainly not the place one would expect to find the preserved Word of God. I toured the Vatican in 1992 and again in 2003 and 2005 and was astounded at how pagan the place is. It reminds me of the many idolatrous temples we have visited during our years of missionary work in Asia. Fitting to the home of the man who claims the titles and position of Jesus Christ and who accepts adulation, the Vatican is a monument to idolatry and blasphemy and man's shameless rebellion to God's revelation. There are statues and paintings of all sorts of pagan gods and goddesses; there are statues of Mary and the Popes and the "saints" and angels and the infant Jesus and crucifixes. The Vatican Library contains large paintings

of Isis and Mercury. The "Cathedra Petri" or "Chair of Peter" contains woodcarvings that represent the labors of Hercules. The massive obelisk in the center of St. Peter's Piazza is a pagan object from Egypt. Near the main altar of St. Peter's is a bronze statue of Peter sitting in a chair. It is reported that this statue was originally the pagan god Jupiter that was taken from the Pantheon in Rome (when it was a pagan temple) and moved into St. Peter's Basilica and renamed Peter! Jupiter was one of the chief gods of ancient Rome and was called the "pater" (father) in Latin. One foot of the statue is made of silver and Catholic pilgrims superstitiously touch or kiss it. In fact, the Vatican is one gigantic idol. The great altar over the supposed tomb of St. Peter is overwhelmed by massive, golden, spiraling columns that look like coiling serpents. One can almost hear the sinister hiss. The Vatican is also a graveyard. Beneath "St. Peter's" Basilica are rows of marble caskets containing dead Popes! A life-size statue of each Pope is carved in marble and reclines on the lid of his casket. Candles and incense are burning profusely. In the supposed tomb of Peter, 99 oil lamps are kept burning day and night. For those familiar with pagan religions, such as Hinduism and Buddhism, the origin of such things is obvious. The place is as eerie and pagan as any temple in darkest India. Pitifully deluded Catholics light their pagan candles in a vain attempt to merit God's blessing after the fashion of benighted Hindus. There is no biblical authority for any of it. The Lord Jesus warned the Pharisees, "Full well ye reject the commandment of God, that ye may keep your own tradition" (Mark 7:9). The Vatican is one of the last places on earth one would expect to find the preserved Word of God.

Westcott and Hort preferred the Vaticanus manuscript as their chief authority above all other Greek manuscripts. It was "their touchstone" (Aland, *The Text of the New Testament*, p. 14).

The Vaticanus is very strange and corrupt. It was corrected by revisers in the 8th, 10th, and 15th centuries (W. Eugene Scott, *Codex Vaticanus*, 1996). The entire manuscript has been mutilated.

"...every letter has been run over with a pen, making exact identification of many of the characters impossible" (*Vaticanus and Sinaiticus* - www.waynejackson.freeseerve.co.uk/kjv/v2.htm). This was probably done in the 10th or 11th century. All of the revision and overwriting "makes precise paleographic analysis impossible" (Scott, *Codex Vaticanus*). Dr. David Brown observes: "I question the 'great witness' value of any manuscript that has been overwritten, doctored, changed and added to for more than 10 centuries" (*The Great Uncials*).

Missing portions were supplied in the 15th century by copying other Greek manuscripts. This segment

(pages 1519-1536) of the manuscript “is catalogued separately as minuscule 1957” (Aland, *The Text of the New Testament*, p. 109).

In the Gospels it leaves out 749 entire sentences and 452 clauses, plus 237 other words, all of which are found in hundreds of other Greek manuscripts. The total number of words omitted in B in the Gospels alone is 2,877 as compared with the majority of manuscripts (Burgon, *The Revision Revised*, p. 75).

Vaticanus omits Mark 16:9-20, but a blank space is left for that section of Scripture. John Burgon first wrote about this in *The Last Twelve Verses of the Gospel of St. Mark Vindicated*, 1871, pp. 86-87.

Vaticanus identifies itself as a product of gnostic corruption in John 1:18, where “the only begotten Son” is changed to “the only begotten God,” thus perpetuating the ancient Arian heresy that disassociates the Son of God Jesus Christ from God Himself by claiming that the Word was not the same as the Son. John’s Gospel identifies the Son directly with the Word (John 1:1, 18), but by changing “Son” to “God” in verse 18, this direct association is broken.

The *Sinaiticus* (Aleph) codex was discovered by Constantine Tischendorf at St. Catherine’s Monastery (Greek Orthodox) at Mt. Sinai. He discovered the first part in 1844 and the second in 1859. Like Catholicism, the Greek Orthodox Church has a false gospel of grace plus works and sacraments and holds the unscriptural doctrine of venerating relics. St. Catherine’s Monastery has one entire room filled with skulls!

The Sinaiticus was written by three different scribes and was corrected later by several others. (This was the conclusion of an extensive investigation by H.J.M. Milne and T.C. Skeat of the British Museum, which was published in *Scribes and Correctors of Codex Sinaiticus*, London, 1938.) Tischendorf counted 14,800 corrections in this manuscript (David Brown, *The Great Uncials*, 2000). Dr. F.H.A. Scrivener, who published *A Full Collation of the Codex Sinaiticus* in 1864 testified: “The Codex is covered with alterations of an obviously correctional character—brought in by at least ten different revisers, some of them systematically spread over every page, others occasional, or limited to separate portions of the Ms., many of these being contemporaneous with the first writer, but for the greater part belonging to the sixth or seventh century.” Thus it is evident that scribes in bygone centuries did not consider the Sinaiticus to represent a pure text. Why it should be so revered by modern textual critics is a mystery.

A great amount of carelessness is exhibited in the copying and correction. “Codex Sinaiticus ‘abounds with errors of the eye and pen to an extent not indeed

unparalleled, but happily rather unusual in documents of first-rate importance.’ On many occasions 10, 20, 30, 40 words are dropped through very carelessness. Letters and words, even whole sentences, are frequently written twice over, or begun and immediately cancelled; while that gross blunder, whereby a clause is omitted because it happens to end in the same words as the clause preceding, occurs no less than 115 times in the New Testament” (John Burgon, *The Revision Revised*). It is clear that the scribes who copied the Sinaiticus were not faithful men of God who treated the Scriptures with utmost reverence. The total number of words omitted in Aleph in the Gospels alone is 3,455 compared with the Greek Received Text (Burgon, p. 75).

Mark 16:9-20 is omitted in the Sinaiticus, but it was originally there and has been erased.

Like the Vaticanus, the Sinaiticus exhibits gnostic influence upon its face by changing “the only begotten Son” to “the only begotten God” in John 1:18.

These manuscripts bear evidence of being corrupt above all other Greek uncials or minuscules. Consider this important testimony by John Burgon, who dedicated much of his life to the study of Greek manuscripts and who personally analyzed the Vaticanus in Rome:

“When we study the New Testament by the light of such Codexes as B Aleph D L, we find ourselves in an entirely new region of experience; confronted by phenomena not only unique but even portentous. The text has undergone apparently AN HABITUAL, IF NOT SYSTEMATIC, DEPRAVATION; has been manipulated throughout in a wild way. Influences have been demonstrably at work which altogether perplex the judgment. The result is simply calamitous. There are evidences of persistent mutilation, not only of words and clauses, but of entire sentences. The substitution of one expression for another, and the arbitrary transposition of words, are phenomena of such perpetual occurrence, that it becomes evident at last that which lies before us is not so much an ancient copy, as an ancient recension of the Sacred Text. And yet not by any means a recension in the usual sense of the word as an authoritative revision; but only as the name may be applied to the product of individual inaccuracy or caprice, or tasteless assiduity on the part of one or many, at a particular time or in a long series of years. There are reasons for inferring, that we have alighted on five specimens of what the misguided piety of a primitive age is known to have been fruitful in producing. ... THESE CODEXES ABOUND WITH SO MUCH LICENTIOUSNESS OR CARELESSNESS AS TO SUGGEST THE INFERENCE, THAT THEY ARE IN FACT INDEBTED FOR THEIR PRESERVATION TO THEIR HOPELESS CHARACTER. Thus it would appear that an evil reputation ensured their neglect in ancient times; and has procured that they should survive to our own, long after multitudes which were much better had

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perished in the Master's service" (Burgon and Miller, *The Traditional Text of the Holy Gospels Vindicated*, 1896, pp. 32, 33).

Not only do Vaticanus and Sinaiticus disagree in thousands of places with the vast majority of other Greek manuscripts, they disagree with one another in as many or more places! There are 3,036 differences between the Vaticanus and the Sinaiticus in the Gospels alone, not counting minor errors such as spelling (Herman Hoskier, *Codex B and Its Allies*, Vol. II, p. 1).

In spite of these facts, Vaticanus (B) or Sinaiticus (Aleph), either individually or together, are the source of most of the omissions and glaring changes in the modern versions. We have already listed a few of these that touch on the doctrine of Christ's deity and of the Trinity.

Biblical "common sense" informs us that these manuscripts owe their amazing survival solely to the fact that they are so corrupt. John Burgon, who calls B and Aleph "TWO FALSE WITNESSES," observes: "We suspect that these two Manuscripts are indebted for their preservation, SOLELY TO THEIR ASCERTAINED EVIL CHARACTER; which has occasioned that the one eventually found its way, four centuries ago, to a forgotten shelf in the Vatican library: while the other, after exercising the ingenuity of several generations of critical Correctors, eventually (viz. in A.D. 1844) got deposited in the waste-paper basket of the Convent at the foot of Mount Sinai. Had B and Aleph been copies of average purity, they must long since have shared the inevitable fate of books which are freely used and highly prized; namely, they would have fallen into decadence and disappeared from sight" (Burgon, *The Revision Revised*, p. 319; see also pp. 30-31). If these two witnesses were put on a witness stand in a court of law, they would be rejected. Not only do they disagree together against the vast majority of other witnesses, but they also disagree with one another as much as they disagree with the majority!

(For a study of the Papyri see the book *Why We Hold to the King James Bible*, which is available from Way of Life Literature.)

Modern textual criticism's goal is unscriptural.

Constantine Tischendorf stated the goal of modern textual criticism as "the struggle to REGAIN the original form of the New Testament" (Metzger, *The Text of the New Testament*, p. 126). This implies, of course, that the original form of the New Testament had been lost prior to the 19th century when Tischendorf lived.

The very title of Bruce Metzger's popular book -- *The New Testament's Transmission, CORRUPTION, AND RESTORATION* -- describes modern textual criticism's principle that the Scriptures were not divinely preserved,

because they must allegedly be recovered after having been corrupted for 1,500 years.

Thus, modern textual criticism is built upon the premise that the original text of the New Testament needed to be restored in the 19th century.

If this goal is true, then divine preservation is false. In fact, most standard works on textual criticism do not even mention divine preservation. Following are a few examples:

The New Testament in the Original Greek (Introduction) by Westcott and Hort (1881)

The Text of the New Testament by Kirsopp Lake (1900, 1949)

Introduction to the Textual Criticism of the Greek New Testament by Eberhard Nestle (1901)

The Canon and Text of the New Testament by Casper Rene Gregory (1907)

The Text and Canon of the New Testament by Alexander Souter (1912)

The Text of the Greek Bible by F.G. Kenyon (1936, 1975)

New Testament Manuscript Studies by Parvis and Wikgren (1950)

The Text of the New Testament by Bruce Metzger (1968)

The Text of the New Testament by Kurt and Barbara Aland (1981)

Modern textual criticism's theories are strange and unscriptural.

While not all of the following principles are held by any one textual critic, these are standard principles that have been promoted by prominent textual critics at various stages in its history.

Note: The theories of modern textual criticism are examined more thoroughly in *Faith vs. the Modern Bible Versions* and in *The Modern Bible Version Question-Answer Database*, available from Way of Life Literature.

Modern Textual Criticism Principle: In matters of textual criticism the Bible is to be treated like any other ancient book.

No special consideration is to be made concerning its claims of inspiration and preservation. "The principles of criticism explained in the foregoing section hold good for all ancient texts preserved in a plurality of documents. In dealing with the text of the New Testament no new principle whatever is needed or legitimate" (Westcott and Hort, *The New Testament in the Original Greek*, vol. 2, Introduction and Appendix, 1881). The Bible cannot be treated like any other book, because it alone has the divine and supernatural element, which holds true not only for its origin but also for its history. Other books were not written by divine inspiration or preserved by divine providence. Other

books are not hated by the devil and attacked by false teachers.

Modern Textual Criticism Principle: The Greek Received Text is the product of an official ecclesiastical revision.

"Nearly all text critics assume that between 250 and 350 A.D. there was a revision of the Greek text which produced the traditional text" (A.H. McNeile, *An Introduction to the Study of the New Testament*, p. 428). The theory of recension is how Westcott and Hort accounted for the dominance of the Greek Received Text in the manuscript record, but there is no historical evidence that the Traditional Text was produced by a Recension. John Burgon, who knew as much about the history of the Bible text as any man in the last two centuries, called Hort's theory "an excursion into cloud-land; a dream, and nothing more" and "mere moonshine." Frederic Cook was just as blunt: "The supposition [of a Lucian Recension] is a manifest absurdity" (*The Revised Version of the First Three Gospels Considered*, 1882, p. 202).

If Hort's theory of a formal ecclesiastical recension were true, it would mean that the most influential church leaders of the 3rd and 4th centuries rejected the Egyptian text as corrupt, which would be a powerful testimony IN FAVOR OF the Traditional Text! John Burgon observed this in his masterpiece *The Revision Revised*, and it is a fact that devastates the modern textual criticism's theory of recension. Consider the following very carefully. "Somewhere between A.D. 250 and 350, therefore,--('it is impossible to say with confidence' [Hort, p. 137] what was the actual date, but these Editors evidently incline to the latter half of the IIIrd century, i.e. circa A.D. 275);--we are to believe that the Ecclesiastical heads of the four great Patriarchates of Eastern Christendom,--Alexandria, Antioch, Jerusalem, and Constantinople,--had become so troubled at witnessing the prevalence of depraved copies of Holy Scripture in their respective churches, that they resolved by common consent on achieving an authoritative Revision which should henceforth become the standard Text of all the Patriarchates of the East. ... The inference is at least inevitable that men in high place at that time deemed themselves competent to grapple with the problem. Enough was familiarly known about the character and the sources of these corrupt texts to make it certain that they would be recognizable when produced; and that, when condemned by authority, they would no longer be propagated, and in the end would cease to molest the Church. This much, at all events, is legitimately to be inferred from the hypothesis. Behold then from every principal Diocese of ancient Christendom, and in the Church's palmiest days, the most famous of the ante-Nicene Fathers repair to Antioch. They go up by authority, and are attended by

skilled Ecclesiastics of the highest theological attainment. Bearers are they perforce of a vast number of Copies of the Scriptures, and (by the hypothesis) *the latest possible dates* of any of these Copies must range between A.D. 250 and 350. But the Delegates of so many ancient Sees will have been supremely careful, before starting on so important and solemn an errand, to make diligent search for the oldest copies anywhere discoverable: and when they reach the scene of their deliberations, we may be certain that they are able to appeal to not a few codices *written within a hundred years of the date of the inspired Autographs* themselves. Copies of the Scripture authenticated as having belonged to the most famous of their predecessors,--and held by them in high repute for the presumed purity of their Texts,--will have been stowed away--for purposes of comparison and avoidance--specimens of those dreaded Texts whose existence has been the sole reason why (by the hypothesis) this extraordinary concourse of learned Ecclesiastics has taken place. After solemnly invoking the Divine blessing, these men address themselves assiduously to their task; and (by the hypothesis) they proceed to condemn every codex which exhibits a 'strictly Western,' or a 'strictly Alexandrian,' or a 'strictly Neutral' type. In plain English, if codices B, Aleph, and D had been before them, they would have unceremoniously rejected all three... When, therefore, at the end of a thousand and half a thousand years, Dr. Hort ... proposes to reverse the deliberate sentence of Antiquity,--his position strikes us as bordering on the ludicrous. ... Yes, we repeat it,--Dr. Hort is in direct antagonism with the Fathers of the IIIrd and the IVth Century. HIS OWN FANTASTIC HYPOTHESIS OF A 'SYRIAN' TEXT,--the solemn expression of the collective wisdom and deliberate judgment of the Fathers of the Nicene Age (A.D. 250--A.D. 350),--is the best answer which can by possibility be invented to his own pages,--IS, IN OUR ACCOUNT, THE ONE SUFFICIENT AND CONCLUSIVE REFUTATION OF HIS OWN TEXT. ... The essential thing to be borne in mind is that, according to Dr. Hort,--*on two distinct occasions between A.D. 250 and 350*--the whole Eastern Church, meeting by representation in her palmiest days, deliberately put forth that Traditional Text of the N.T. with which we at this day are chiefly familiar. That this is indeed his view of the matter there can at least be no doubt. ... Be it so. It follows that the text exhibited by such codices as B and Aleph *was deliberately condemned* by the assembled piety, learning, and judgment of the four great Patriarchates of Eastern Christendom. At a period when there existed *nothing more modern* than Codices B and Aleph,--nothing so modern as A and C,--all specimens of the former class were rejected, while such codices as bore a general resemblance to A were by common consent pointed out as deserving of confidence

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and recommended for repeated transcription” (Burgon, *The Revision Revised*, pp. 278-287).

That being said, it is evident that Burgon turned Hort’s Syrian recension theory on its head and demonstrated that if such a thing actually occurred it would provide devastating evidence AGAINST Hort’s Alexandrian text. If churches actually met together in the 3rd or 4th centuries to revise the New Testament text so as to purge away any impurities that had crept in, they would surely have had the resources and understanding to accomplish such a task. They lived only a short time from the passing of the apostles. They would have had the testimony of the apostolic churches themselves, because they still existed. They would have had the testimony of countless treasured manuscripts that have long since disappeared from the record. They would have had an intimate knowledge of the devices of heretics that had operated in the previous century or two. For scholars of the 19th and 20th centuries to claim that they are better able, with the pathetically slim manuscript evidence that has survived from those earliest centuries, to discern the apostolic text than the majority of churches in the 3rd and 4th centuries is simply ridiculous.

Some contemporary textual critics have abandoned the idea that the Received Text was created through one historical revision, replacing this with the theory that it was created over a long process. But whereas the first idea has no historical evidence, the second is absurd upon its very face. Zane Hodges wisely observes: “No one has yet explained how a long, slow process spread out over many centuries as well as over a wide geographical area, and involving a multitude of copyists, who often knew nothing of the state of the text outside of their own monasteries or scriptoria, could achieve this widespread uniformity out of the diversity presented by the earlier [Western and Alexandrian] forms of text ... An unguided process achieving relative stability and uniformity in the diversified textual, historical, and cultural circumstances in which the New Testament was copied, imposes impossible strains on our imagination” (Hodges, “The Implications of Statistical Probability for the History of the Text,” Appendix C in Wilbur N. Pickering, *The Identity of the New Testament Text*, 1980 edition, p. 168). Indeed.

If modern textual criticism’s principle of a Recension were true, it would destroy the doctrine of Bible preservation in any conceivably practical sense, because it would mean that the apostolic text was, for all practical purposes, discarded for 15 centuries!

If modern textual criticism’s principle of a recension is rejected, the entire superstructure falls to the ground. Why do the modern textual critics reject the Traditional or Majority Text out of hand and give it no serious

consideration? Why, for example, can Kurt and Barbara Aland say of a “great many” of the uncials that “since they offer nothing more than a Byzantine text ... they are in consequence quite irrelevant for textual criticism” (*The Text of the New Testament*, p. 104)? They do so on the ground that this text was allegedly created in the 4th century by means of a recension, thus allowing them to treat the thousands of Traditional text manuscripts merely as so many copies of one alleged and, in their eyes, inauthentic revision. Without such a theory, they have no reason to despise the witness of the majority of manuscripts. “But it is clear that with this hypothesis of a ‘Syrian’ text,—the immediate source and actual prototype of the commonly received Text of the N.T.,—stands or falls their entire Textual theory. Reject it, and the entire fabric is observed to collapse, and subside into a shapeless ruin” (Burgon, *The Revision Revised*, p. 294).

Modern Textual Criticism Principle: The shorter reading is to be preferred, because corruption by addition is more likely than corruption by omission.

This rule was stated by Westcott and Hort in their *Introduction to the New Testament in the Original Greek*, but it was invented by Johann Wettstein, a Unitarian, and Johann Griesbach, a modernist. It has not been proven by actual textual evidence; it is merely a theory designed to support the shorter Alexandrian text. In fact, the evidence points in the other direction, as stated by B.H. Streeter: “The notion is completely refuted that the regular tendency of scribes was to choose the longer reading. ... The whole question of interpolations in ancient MSS has been set in an entirely new light by the researches of Mr. A.C. Clark, Corpus Professor of Latin at Oxford. ... in *The Descent of Manuscripts*, an investigation of the manuscript tradition of the Greek and Latin Classics, he proves conclusively that the error to which scribes were most prone was not interpolation [addition] but accidental omission” (Streeter, *The Four Gospels: A Study of Origins*, 1930).

Everyday experience demonstrates the truth of this. When copying something, it is easier to omit things than add things. And when heretics are tampering with the text, it is easier to get away with omissions than additions.

The vast majority of extant manuscripts throughout the church age have the “longer readings” that are left out of or questioned in the modern versions, such as the “long” ending to Mark 16.

Modern Textual Criticism Principle: The hard reading is to be preferred to the easy reading.

This was one of Johann Bengel’s principles as stated in his *Greek New Testament*, p. 420. It is another theory

that is backed by no evidence but was devised specifically to support the Alexandrian text.

Bengel developed this principle because he believed orthodox Christian scribes tended to simply difficult texts. Thus he believed that orthodox Christians corrupted their own New Testament! This flies in the face of the love that Bible-believing Christians have for the Scriptures and their fear of tampering with God's Word (De. 4:2; Pr. 30:6; Is. 66:2; 2 Th. 2:17; Re. 22:18-19).

The Bible warns that it is the devil that corrupts the simplicity of God's truth (2 Co. 11:3).

This theory ignores the fact that there were countless heretics tampering with manuscripts and creating spurious ones in the 2nd and 3rd centuries. Wilbur Pickering observes, "In any case, the amply documented fact that numerous people in the second century made deliberate changes in the text, whether for doctrinal or other reasons, introduces an unpredictable variable which invalidates this canon. Once a person arrogates to himself the authority to alter the text there is nothing in principle to keep individual caprice from intruding or taking over—we have no way of knowing what factors influenced the originator of a variant (whoever he was) or whether the result would appear to us to be 'harder' or 'easier.' This canon is simply inapplicable" (Pickering, *The Identity of the New Testament Text*, chapter 4).

This theory ignores the fact that many Egyptian manuscripts contain nonsensical readings created by the carelessness and ineptitude of the scribes. The papyri are notorious for this. A nonsensical reading would be the harder reading, but it is foolish to think that it is correct.

We see that the principles of modern textual criticism are strange and unscriptural.

Note that the modern textual critic's rules are loaded in favor of his theories.

"You will not have to look at these 'rules' for long before realizing that they are 'weighted' in the direction of their own pre-determined preference for the Alexandrian Text. For example, if the Alexandrian Text is shorter than the Traditional, then one firm rule is 'The shorter reading is to be preferred.' And, if ninety percent of the manuscripts support the Traditional Text and the remaining ten percent must be divided between the Alexandrian, Western and Caesarean texts, then of course, 'numerical preponderance counts for nothing, the Traditional Text is merely one of four competing text types.' And, should it be pointed out that the Alexandrian Text is less distinct doctrinally: then it is an established fact that 'there are no signs of deliberate falsification of the text for doctrinal purposes during the early centuries.' And on it goes!" (Jack Moorman, *Early Manuscripts and the Authorized Version, A Closer Look*, 1990, p. 6).

We would also point out that the principles of modern textual criticism are very complicated. They involve such things as conflation, recension, inversion, eclecticism, conjectural emendation, intrinsic and transcriptional probability, interpolation, statistical probability, harmonistic assimilation, cognate groups, hypothesized intermediate archetypes, stemmatic reconstruction, and genealogical methods. It is impossible to reconcile this scholarly complexity with the simplicity that is in Christ (2 Co. 11:3) and with the scriptural fact that God has chosen the weak of this world to confound the mighty (Mt. 11:25; 1 Co. 1:20-29).

Modern textual criticism has resulted in uncertainty in the Biblical text.

Whereas prior to the late 19th century the vast majority of Bible-believing Christians were confident that the Masoretic Hebrew and the Greek Received texts were the preserved Word of God, today there is no real certainty where textual criticism has been accepted. The Masoretic Hebrew has been challenged by the Dead Sea Scrolls, the Septuagint, and other sources, so that some twenty to thirty thousand textual changes have been suggested for the Old Testament. The Greek Received Text has been replaced with a constantly changing so-called "eclectic" text. Note the following statements by prominent textual critics of the last 100 years testifying to the gross uncertainty produced by modern textual criticism. For more of these see *Faith vs. the Modern Bible Versions*.

"[The New Testament text is more unsettled] than ever, and PERHAPS FINALLY, UNSETTLED" (Rendel Harris, *Side Lights on New Testament Research*, 1908, p. 3).

"The ultimate text, if there ever was one that deserves to be so called, IS FOR EVER IRRECOVERABLE" (F.C. Conybeare, *History of New Testament Criticism*, 1910, p. 129).

"In spite of the claims of Westcott and Hort and of von Soden, WE DO NOT KNOW THE ORIGINAL FORM OF THE GOSPELS, AND IT IS QUITE LIKELY THAT WE NEVER SHALL" (Kirsopp Lake, *Family 13, The Ferrar Group*, Philadelphia: University of Pennsylvania Press, 1941, p. vii).

"... it is generally recognized that THE ORIGINAL TEXT OF THE BIBLE CANNOT BE RECOVERED" (R.M. Grant, "The Bible of Theophilus of Antioch," *Journal of Biblical Literature*, vol. 66, 1947, p. 173).

"...the optimism of the earlier editors has given way to that SKEPTICISM WHICH INCLINES TOWARDS REGARDING 'THE ORIGINAL TEXT' AS AN UNATTAINABLE MIRAGE" (G. Zuntz, *The Text of the Epistles*, 1953, p. 9).

"The primary goal of New Testament textual study remains the recovery of what the New Testament writers wrote. We have already suggested that TO

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ACHIEVE THIS GOAL IS WELL NIGH IMPOSSIBLE. Therefore we must be content with what Reinhold Niebuhr and others have called, in other contexts, AN 'IMPOSSIBLE POSSIBILITY'" (R.M. Grant, *A Historical Introduction to the New Testament*, 1963, p. 51).

"...every textual critic knows that this similarity of text indicates, rather, that WE HAVE MADE LITTLE PROGRESS IN TEXTUAL THEORY SINCE WESTCOTT-HORT; THAT WE SIMPLY DO NOT KNOW HOW TO MAKE A DEFINITIVE DETERMINATION AS TO WHAT THE BEST TEXT IS; THAT WE DO NOT HAVE A CLEAR PICTURE OF THE TRANSMISSION AND ALTERNATION OF THE TEXT IN THE FIRST FEW CENTURIES; and, accordingly, that the Westcott-Hort kind of text has maintained its dominant position largely by default" (Eldon J. Epp, "The Twentieth Century Interlude in New Testament Textual Criticism," *Journal of Biblical Literature*, Vol. 43, 1974, pp. 390-391).

Suggestions for further reading on this topic: (1) The Modern Bible Version Question-Answer Database goes into the issue of modern textual criticism in some detail. (2) John Burgon's exposure of the error of the Westcott-Hort theories, as contained in *The Revision Revised*, is devastating. David Otis Fuller published an abbreviated form of this in *True or False?* (3) Another scholarly critique of the Westcott-Hort textual theories is *The Identity of the New Testament Text* by Wilbur Pickering (Thomas Nelson Publishers, 1977). This is available online at <http://www.esgm.org/ingles/imenu.html>. Pickering, who has a Ph.D. in Linguistics from the University of Toronto, dismantles the principles of Westcott and Hort point by point. The research for the first edition of this book was done for a master's thesis Pickering submitted to the Dallas Theological Seminary in 1968. The thesis was published in 1973 in *True or False?* (We strongly disagree with Pickering's support for the *Hodges-Farstad Majority Text* and his proposed revision of the Greek Received Text and the King James Bible, but one does not have to agree with all of Pickering's conclusions to benefit from his extensive research in this field.) (4) Edward F. Hills' *The King James Version Defended* contains a masterly refutation of modern textual criticism. (5) An excellent brief summary of the Westcott-Hort theory of textual criticism is contained in Jack Moorman's *Modern Bibles--the Dark Secret*. This is available online at <http://www.wayoflife.org/fbns/fbcdarks.htm>. All of these are available in print from Bible for Today, 900 Park Ave., Collingswood, NJ 08108.

3. WE HOLD TO THE KING JAMES BIBLE BECAUSE THE MODERN TEXTS AND VERSIONS ARE A PRODUCT OF END-TIME APOSTASY.

Another of the reasons why we reject modern textual criticism is its affinity to and intimate association with end-time apostasy. I don't see how this can be denied in

light of the following documentation. The following portions of the Word of God should be read very carefully in this light, as they contain warnings about the believer's association with apostasy: Ro. 16:17-18; 2 Co. 6:14; Col. 2:8; 1 Ti. 6:20; 2 Ti. 2:16-18; 3:5; 2 John 7-11; Re. 18:4.

The following information is abbreviated from *The Modern Bible Version Hall of Shame*, which is available from Way of Life Literature.

This information is the fruit of 25 years of research. When I first began studying the Bible text-version issue in about 1979, I wanted to check my sources and base my research upon primary documents as much as possible, and I have pursued that goal over the past quarter century. Today my personal library contains a large percentage of the books that have been published in this field in English in the past 200 years. I have researched this issue at libraries in many parts of the world.

Bible believers of the sixteenth, seventeenth, eighteenth, and nineteenth centuries were busy rejoicing in, preaching, and obeying the Scriptures. On the other hand, the textual critics were flying in the face of the doctrine of preservation. Rejecting the Traditional Text that had been handed down to them by Bible-believing Christians, they were groping around in dark monasteries and papal libraries trying to rediscover the supposed lost Word of God. Their ears were attuned to the vain philosophies emanating from Germany, and they were applying secular principles of textual criticism to the biblical text.

While not every adherent of modern textual criticism is a modernist or a Unitarian or a skeptic or a rationalist, most of its chief architects and proponents have been. Evangelicals such as the Baptist A.T. Robertson and the Presbyterian B.B. Warfield did not develop textual criticism but merely rehashed and passed along that which they received from the rationalistic fathers in this field. The same was true for Samuel Tregelles in England. Presbyterian scholar Robert Dabney in 1871 observed that evangelicals adopted the critical text "FROM THE MINT OF INFIDEL RATIONALISM" (Dabney, "The Doctrinal Various Readings of the New Testament Greek," *Discussions Evangelical and Theological*, pp. 361; this first appeared in the *Southern Presbyterian Review*, April 1871).⁷

George Samson, president of Columbian College and Rutgers Female College, observed that "studied effort to undermine the integrity of the Textus Receptus began in Germany, among the rejecters of the supernatural interposition clearly manifest in the Old and New Testament records," and, "It was fostered by German speculative tendencies of thought" (*The English Revisers' Greek Text*, 1882, p. 97).

The Trinitarian Bible Society issued the following wise warning: "We must not permit our judgment to be overawed by great names in the realm of biblical 'scholarship' when it is so clearly evident that the distinguished scholars of the present century are merely reproducing the case presented by rationalists during the last two hundred years. Nor should we fail to recognise that scholarship of this kind has degenerated into a skeptical crusade against the Bible, tending to lower it to the level of an ordinary book of merely human composition" (*If the Foundations Be Destroyed*, T.B.S. Article No. 14, p. 13).

Zane Hodges, former professor of New Testament Literature and Exegesis at Dallas Theological Seminary, gave the same warning: "The acceptance of the newer critical editions of the New Testament does not rest on factual data which can be objectively verified, but rather upon a prevailing consensus of critical thought. IT WILL BE THE PURPOSE OF THIS DISCUSSION TO SHOW THAT CONTEMPORARY CRITICAL TEXTS ARE, IN FACT, THE FRUIT OF A RATIONALISTIC APPROACH TO NEW TESTAMENT TEXTUAL CRITICISM" (Hodges, "Rationalism and Contemporary New Testament Textual Criticism," *Bibliotheca Sacra*, January 1971, pp. 27-35).

Edward F. Hills, who had a doctorate in modern textual criticism from Harvard University, said: "WEAKENED BY DEAD ORTHODOXY AND PIETISM, CONSERVATIVE PROTESTANTS OF THE LATE 17TH AND 18TH CENTURIES FAILED TO RESIST THE RISING NEUTRAL WORLD-VIEW AS VIGOROUSLY AS THEY SHOULD HAVE DONE. Instead of taking their stand upon God's revelation of Himself in holy Scripture and pointing out that the neutral world-view is not really neutral but antichristian and full of contradictions, they began to adopt it themselves, especially in those areas of thought not specifically covered by their Reformation creeds, namely, philosophy and biblical introduction and above all New Testament textual criticism" (Edward Hills, *The King James Bible Defended*, pp. 1, 44).

The last half of the nineteenth century, when modern textual criticism was developed, was an hour of deepening apostasy. Theological modernism was blossoming. Human philosophy was brazenly exalting itself against God's Word (e.g., Kierkegaard, Nietzsche, Ingersoll). Unitarianism was making great gains. Evolution, Communism, and Cults such as Mormonism, Jehovah's Witness, Theosophy, Unity, and Christian Science were on the rise. Roman Catholicism was also making new advances and was sweeping through England on the back of the Oxford Movement. In 1840 there were not 500 Roman priests in all of England, but by 1890 there were 2,600 (H.G. Guinness, *Romanism and the Reformation*, 1891, pp. 2-3). In the same period the number of Catholic convents rose from 16 to over

400 and the number of Catholic colleges from two to 29.

Many of the prominent early textual critics were Unitarians, including Daniel Mace (1685-1753), Johann Wettstein (1693-1754), Alexander Geddes (1737-1802), Edward Harwood (1729-94), George Vance Smith (1816-1902), Ezra Abbot (1819-84), Joseph Henry Thayer (1828-1901), and Caspar Rene Gregory (1846-1917). Unitarians influenced not only the development of modern textual criticism, but also worked directly on key Bible translations such as the English Revised of 1881 and the American Standard of 1901.

Consider just a few of the prominent modern textual criticism of past and present:

Johann Jakob Griesbach (1745-1812).

Griesbach, a German, was one of the most important names in the development of modern textual criticism. While some (particularly evangelicals and fundamentalists) have tried to downplay his role, he was, in fact, extremely influential. Marvin R. Vincent says, "With Griesbach, really critical texts may be said to have begun" (Marvin Vincent, *A History of the Textual Criticism of the New Testament*, 1899, p. 100). Westcott and Hort said that in certain matters they venerated the name of Griesbach "above that of every other textual critic of the New Testament" (*New Testament in Greek*, 1881, vol. 2, p. 185). They adopted many of his principles of textual criticism and popularized them in their writings. A.T. Robertson states that Hort held Griesbach "to be the great man in textual criticism before his own day" (*An Introduction to Textual Criticism*, p. 30). In fact, Hort felt that "he was in reality taking up the work of Griesbach afresh" (Robertson, *An Introduction*, p. 29). Bruce Metzger observes: "Griesbach laid foundations for all subsequent work on the Greek text of the New Testament ... The importance of Griesbach for New Testament textual criticism can scarcely be overestimated" (Metzger, *The Text of the New Testament*, pp. 119, 121). Metzger reminds us that Westcott and Hort did not collate any manuscripts or provide a critical apparatus; rather they "refined the critical methodology developed by Griesbach, Lachmann, and others, and applied it rigorously" (Metzger, *The Text of the New Testament*, p. 129).

Griesbach was influenced from his undergraduate days by the rising tide of Rationalism sweeping over Germany and "was a foe of orthodox Christianity" (D.A. Thompson, *The Controversy Concerning the Last Twelve Verses of the Gospel According to Mark*, p. 40). Griesbach was strongly influenced by his teacher at Halle, the modernist Johann Semler (1725-91). Semler is "often regarded as the father of German

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rationalism" (Metzger, *The Text of the New Testament*, p. 115). Semler rejected the view that the entire canon of Scripture is infallibly inspired. He taught that the writers of the New Testament accommodated the teachings of Christianity to the needs of various classes of people, "which explains the appeal to miracles." He looked upon the book of Revelation as "the production of an extravagant dreamer" and argued that it was not inspired or canonical.

George Vance Smith (1816-1902)

Smith was on the British committee that produced the English Revised Version New Testament (1870-81). He was the Unitarian minister of St. Saviourgate Chapel, York, denying the deity and atonement of Jesus Christ, the personality of the Holy Spirit, and the divine inspiration of Scripture. Consider some of the heresies and blasphemies that came from the pen of this man. The following are from his book *The Bible and Popular Theology*, which appeared in 1871 and continued to be published until 1901. (For more documentation of Smith's heresies, see *The Modern Bible Version Hall of Shame*.) He denied the deity of Jesus Christ, the personality of the Holy Spirit, and the Trinity. He denied the substitutionary atonement, the infallible inspiration of Scripture, and the necessity of the new birth.

When an attempt was made to have Smith removed from the ERV translation committee, four other members of the committee (Westcott, Hort, Stanley, and Thirlwall) stood by him and threatened that they would resign if Smith were removed. The sordid story is given by A.G. Hobbs in the foreword to the Centennial Edition of Burgon's *The Revision Revised*: "[Smith's participation in the communion service] led to a public protest signed by 'some thousands of the Clergy.' The Upper House passed a Resolution that 'no person who denies the Godhead of our Lord Jesus Christ ought to be invited to join either company to which was committed the Revision of the Authorized Version of Holy Scripture: and that it is further the judgment of this House that any person now on either Company should cease to act therewith.' This Resolution was also passed by the Lower House. And still they could not get this non-believer off the Committee. Here is a real shocker: Dean Stanley, Westcott, Hort, and Bishop Thirlwall all refused to serve if Smith were dismissed. Let us remember that the Bible teaches that those who uphold and bid a false teacher God speed are equally guilty. 'For he that biddeth him God speed is partaker of his evil deeds' (2 John 9-11). No wonder that the Deity of Christ is played down in so many passages!" (A.G. Hobbs, foreword, *The Revision Revised Centennial Edition*).

Brooke Foss Westcott (1825-1901) and Fenton John Anthony Hort (1828-1892)

B.F. Westcott was Canon of Peterborough, Regius Professor of Divinity at Cambridge, and Bishop of Durham (consecrated 1890). F.J.A. Hort was Hulsean Professor of Divinity at Cambridge. These two men edited the critical Greek N.T. published in 1881 and were on the British committee that produced the English Revised Version (ERV). They secretly introduced their pre-publication critical Greek New Testament to the ERV committee, beginning in 1870.

Zane Hodges of Dallas Theological Seminary said: "The charge of rationalism is easily substantiated for Westcott and Hort and may be demonstrated from direct statements found in their introduction to *The New Testament in the Original Greek*. To begin with, Westcott and Hort are clearly unwilling to commit themselves to the inerrancy of the original Scriptures" (Zane C. Hodges, "Rationalism and Contemporary New Testament Textual Criticism," *Bibliotheca Sacra*, January 1971).

Alfred Martin, Vice President of Moody Bible Institute, in his 1951 doctoral dissertation to the faculty of the Graduate School of Dallas Theological Seminary said: "At precisely the time when liberalism was carrying the field in the English churches the theory of Westcott and Hort received wide acclaim. These are not isolated facts. Recent contributions on the subject--that is, in the present century--following mainly the Westcott-Hort principles and method, have been made largely by men who deny the inspiration of the Bible" (Alfred Martin, "A Critical Examination of the Westcott-Hort Textual Theory." Th.D. Thesis, Dallas Theological Seminary, May 1951, p. 70).

Donald Waite, who studied 1,291 pages of their writings, concluded that, among other things, Westcott and Hort did not affirm the infallibility of Scripture; they undermined the vicarious substitutionary atonement of Christ; they embraced the Fatherhood of God and evolution. Dr. Waite warns that the heresy of Westcott and Hort is subtle. Like many neo-orthodox and modernistic theologians, Westcott and Hort did not so much deny the doctrines of the Word of God directly; they undermined orthodox doctrine with clever doubt and with subtle questioning. Dr. Waite's books on this subject (*The Theological Heresies of Westcott and Hort: As Seen in Their Own Writings* and *Heresies of Westcott & Hort*) are available from Bible for Today, 900 Park Ave., Collingswood, NJ 08108, <http://www.biblefortoday.org>.

Consider the testimony of the biographies of Westcott and Hort published by their sons (Arthur Fenton Hort, *Life and Letters of Fenton John Anthony Hort*, London: MacMillan and Co., 1896, and Arthur Westcott, *Life and Letters of Brooke Foss Westcott, Sometime Bishop of Durham*, London: MacMillan and Co., 1903). The following are some samples from these biographies. For

further quotes see *The Modern Bible Version Hall of Shame*.

"But I am not able to go as far as you in asserting the infallibility of a canonical writing" (Hort writing to Westcott in 1860, cited in *Life and Letters of Fenton John Anthony Hort*, Vol. I, p. 422). [COMMENT: Hort plainly denied the infallible inspiration of Scripture; as we will see, Westcott also rejected this doctrine.]

"For I too 'must disclaim settling for infallibility.' In the front of my convictions all I hold is the more I learn, the more I am convinced that fresh doubts come from my own ignorance, and that at present I find the presumption in favor of the absolute truth--I reject the word infallibility--of the Holy Scripture overwhelming" (Westcott writing to Hort in 1860, cited in *Life and Letters of Brooke Foss Westcott*, Vol. I, p. 207). [COMMENT: This is standard Westcottism. He wants to hold the Bible as absolute truth but not as infallible, which is impossible except to deluded minds such as Westcott's. His writings often appear to be doctrinally sound but he will redefine terms so that what he seems to say is not what he really means; and he contradicts himself as he does in this exchange with Hort, speaking the truth on the one hand while taking it away on the other. In this, Westcott was a contrast to Hort, who was more forthright about his unbelief.]

"I am glad that you take the same provisional ground as to infallibility that I do" (Hort writing to Lightfoot in 1860, *Life of Hort*, Vol. 1, p. 424). [COMMENT: Thus, after corresponding with his friend Lightfoot, another translator of the English Revised Version, on the issue of biblical inspiration, it was Hort's understanding that Lightfoot held the same heretical view of inspiration that he held.]

"But the book which has most engaged me is Darwin. Whatever may be thought of it, it is a book that one is proud to be contemporary with. ... My feeling is strong that the theory is unanswerable" (Hort writing on April 3, 1860, *Life of Hort*, Vol. 1). [COMMENT: Darwinianism is a direct assault upon the Scriptures and upon the Gospel (which is predicated upon man's literal creation, fall, and subsequent need of redemption).]

"No one now, I suppose, holds that the first three chapters of Genesis give literal history--I could never understand how any one reading them with open eyes could think they did--yet they disclose to us a Gospel. So it is probably elsewhere [in the Bible]" (Westcott, writing to the Archbishop of Canterbury in 1890, cited in *Life and Letters of Brooke Foss Westcott*, Vol. II, p. 69). [COMMENT: Westcott wrote this in his old age. It is obvious that even when he spoke of the Gospel, he was speaking allegorically, because in his view the very foundation of the Bible was not literal history. Like Plato, Westcott held that myth could present spiritual truth. Of course, the denial of the historicity of Genesis 1-3 is a denial of Redemption and of Jesus Christ, who taught a literal Adam and Eve. If there is no literal fall

there is no literal salvation, and if the first chapters of Genesis are myth the rest of the Bible is nonsense.]

"I am inclined to think that no such state as 'Eden' (I mean the popular notion) ever existed, and that Adam's fall in no degree differed from the fall of each of his descendants, as Coleridge justly argues" (Westcott, *Life and Letters of Brooke Foss Westcott*, Vol. I, p. 78). [COMMENT: This is a plain denial of the Bible and also of Jesus Christ and the Apostles, for they testified plainly to the historicity of the early chapters of Genesis and of the account of Adam's fall. See Mt. 19:4-6; 23:35; Ro. 5:12, 14; 1 Co. 15:22, 45; 2 Co. 11:3; 1 Ti. 2:13-14; Jude 14.]

"... the popular doctrine of substitution is an immoral and material counterfeit. ... Certainly nothing could be more unscriptural than the modern limiting of Christ's bearing our sins and sufferings to his death; but indeed that is only one aspect of an almost universal heresy" (Hort to Westcott, 1860, cited in *Life of Hort*, Vol. I, p. 430). [COMMENT: What Hort called heresy is, in fact, the truth. The atonement of Christ was made through His literal blood and death, not by His life. We are justified by His blood and reconciled by His death (Ro. 5:9-10). Note that Hort decries a "material" doctrine of the atonement, referring to literal blood and death. The heresy is on Hort's side, and it is not merely heresy; it is "damnable heresy" (2 Pe. 2:1), meaning that those who hold it cannot be saved.]

Westcott and Hort were instrumental in getting the Unitarian Christ-rejecter George Vance Smith on the ERV translation committee, and when an outcry was made by Anglican ministers against the Unitarian's presence on the committee, these men threatened to resign unless he remained.

Westcott was exceedingly clever in the statement of his heresies and ordinarily refused to state things plainly. He acknowledged that those of his party hid their views so as to avoid "persecution" (*Life and Letters of Westcott*, Vol. I, p. 229). After studying Westcott's writings, Dr. Donald Waite observed: "Westcott's attack on the bodily resurrection of the Lord Jesus Christ is not by any means a direct clash of out-and-out denial, but rather AN ADROIT, SKILLFUL, OBLIQUE UNDERMINING of the bodily resurrection of Christ BY MEANS OF A RE-DEFINITION OF TERMS" (Waite, *Westcott's Denial of Bodily Resurrection*). Writing in 1922, modernistic textual critic Kirsopp Lake stated: "Bishop Westcott is really the author of the great change [in the doctrine of the resurrection]. He entirely abandoned belief in the resurrection of the flesh as formulated in the creed; BUT HE NEVER SAID SO. On the contrary he used all HIS MATCHLESS POWERS OF SHADING LANGUAGE, so that the change from white to black appeared inevitable, natural, indeed, SCARCELY PERCEPTIBLE" (Lake, *Immortality and the Modern Mind*, pp. 38-40).

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Ezra Abbot (1819-1884)

Abbot, a Harvard theology professor and one of the foremost textual critics in America, was on the American Standard Version (ASV) translation committee (1901). Abbot was a Christ-denier. He authored the footnotes in the ASV that say that Christ should not be worshipped and that question his deity. For example, at John 9:38, the wicked footnote states, "The Greek word denotes an act of reverence, whether paid to a creature (as here) or to the Creator." I cite this from an edition of the 1901 ASV that I have in my library. He argued that the last clause of Romans 9:5 was a doxology to God and does not refer to Christ. In Acts 20:28 Abbot led the committee to remove "God" and replace it with "the Lord," thus corrupting this powerful witness to the deity of Jesus Christ. Unitarians and theological modernists and even Jehovah's Witnesses alleged that Jesus is "the Lord" but they deny that He is actually God. Abbot wrote a long article arguing for the omission of "God" in 1 Timothy 3:16.

Joseph Henry Thayer (1828-1901)

Thayer was also on the American Standard Version translation team and was the translator and reviser of the Greek Lexicon that bears his name today. A Harvard professor of New Testament criticism, he was assistant to Unitarian Ezra Abbot and succeeded him in 1884 as Bussey professor of New Testament criticism and interpretation. Like Abbot, Thayer was a Unitarian who denied the deity of Jesus Christ and the infallibility of Scripture.

Eberhard Nestle (1851-1913)

Nestle was the editor of an influential Greek New Testament that has become a standard among those committed to the critical text. He was an influential father of modern textual criticism and authored *Introduction to the Textual Criticism of the Greek New Testament* (London: Williams and Norgate, 1898, 1901). Nestle denied the infallible inspiration of the Bible. In *Introduction to Textual Criticism* he claimed that it is possible that the authors of the New Testament did not write what they "thought or intended to be read" (p. 23). He believed the writing of the New Testament was completely happenstance. Like most other fathers of modern textual criticism, Nestle believed the Bible is to be treated like any other book. One of his foundational principles was that "... the task and the method [of textual criticism] are the same for all literary productions."

United Bible Societies Greek New Testament

Consider, too, the editors of the United Bible Societies Greek New Testament. The original editors of the UBS Greek text were Kurt Aland, Bruce Metzger, Matthew Black, and Allen Wikgren. Carlo M. Martini

joined the editorial committee in 1967 (until his retirement in 2002), and the Pontifical Biblical Institute in Rome became a partner in the project at the same time. Johannes Karavidopoulos and Barbara Aland are listed on the editorial committee beginning with the fourth edition (they joined the work in or before 1981).

Carlo Maria Martini (1927-2012)

Martini is a Jesuit priest and the Archbishop Emeritus of Milan. He was consecrated Archbishop of Milan by Pope John Paul II in January 1980 and proclaimed a Cardinal on February 2, 1983. His diocese in Europe is the largest in the world, with two thousand priests and five million "laity." Martini was a professor at the Pontifical Biblical Institute in Rome, which promotes the theory of evolution and the modernistic documentary views of biblical studies, etc. Carlo Martini is also committed to strange universalistic, New Age doctrine.

Kurt Aland (1915-1994)

Aland was co-editor of the Nestle-Aland Greek N.T. as well as one of the editors of the United Bible Societies Greek New Testament. He rejected verbal inspiration, calling it merely an "idea." As a contributor to the 1982 revised edition of Peake's Commentary, Aland put his stamp of approval upon its modernistic theology, which claimed, for example, that the Old Testament contains myths and the Gospels were the product of uncertain naturalistic processes. Aland even claimed that the canon of Scripture is yet unsettled.

Barbara Aland (b. 1937)

Barbara, the wife of the late Kurt Aland, is a professor of New Testament and Ecclesiastical History at the University of Munster, Germany, and (since 1983) Director of the Institute for New Testament Textual Research (Institut für neutestamentliche Textforschung), Munster. She was co-editor of the Nestle-Aland text with her husband beginning in 1979. She is listed as an editor of the United Bible Societies Greek New Testament beginning with the fourth edition and started work with that committee in about 1981. That Barbara Aland shares her late husband's theological modernism is evident from her writings.

Bruce Metzger (1914-2007)

Metzger was probably the most influential textual critic of this generation. Every book defending the modern versions lists his works. He is popular across all denominational lines, Catholic, liberal Protestant, evangelical, even fundamentalist. His 1997 autobiography, *Reminiscences of an Octogenarian*, omitted any reference to a personal salvation experience. Metzger denied the infallible inspiration of the Bible. In the notes to the Reader's Digest Condensed Bible, of which he was the chairman, he questioned the authorship, traditional date, and supernatural

inspiration of books penned by Moses, Daniel, Paul, James, and Peter. In the notes to the 1962 New Oxford Annotated Bible RSV, which he co-edited with Herbert May, Metzger said the O.T. is “a matrix of myth, legend, and history.” He denied the worldwide flood, called Job an “ancient folktale,” claimed there are two authors of Isaiah, called Jonah a “popular legend,” and otherwise attacked the divine inspiration of Holy Scripture.

The previous information is only the “tip of the iceberg.” We have merely touched on a few of the high points of the apostasy of the past 200 years, and it is in the midst of and in the context of this end-time apostasy that the unscriptural theories of modern textual criticism were developed and have gained favor and the modern English versions have appeared to challenge the King James Bible. The book *The Modern Bible Version Hall of Shame* features extensive documentation of this fact. Also, the book *Faith vs. the Modern Bible Versions* gives a 10-fold defense of the King James Bible. Both of these are available from Way of Life Literature.

We commend to our readers the Greek Received Text and faithful translations thereof. You will never be disappointed if you build your life and church upon this Eternal Rock. The Bible warns, “...remove not the ancient landmark, which thy fathers have set” (Pr. 22:29).

[For discussion of the authenticity of Mark 16:9-20 see Resurrection. See also Bible, Cut Off, Dynamic Equivalency, Erasmus, Inspiration, King James Bible, Living Bible, Masoretic Text, Paraphrase, Preservation, Westcott-Hort.]

BICHRI (youth, firstborn). 2 Sa. 20:1.

BID. To speak; to call; to invite (Ge. 43:17; Lk. 10:40; Mt. 22:3).

BIDKAR (servant of Kar). 2 Ki. 9:25.

BIER. A light frame or couch on which the dead could be carried (2 Sa. 3:31; Lk. 7:14). The Hebrew word *mittah* is often translated “bed” (Ge. 47:31) (Concise). [See Burial, Cremation, Death.]

BIGTHA (given by fortune). Es. 1:10.

BIGVAI (with exultation, happy). Ezr. 2:2.

BILDAD (son of contention). Job 2:11.

BILEAM (place of conquest). 1 Ch. 6:70.

BILGAH (bursting forth). 1 Ch. 24:14.

BILHAH (tender). Ge. 29:29.

BILHAN (tender). Ge. 36:27.

BILL. Writing; ledger account (De. 24:1; Is. 50:1; Je. 3:8; Mk. 10:4; Lk. 16:6).

BILLOWS. A heap (Ps. 42:7; Jon. 2:3).

BILSHAN (searcher). Ezr. 2:2.

BIMHAL (circumcised). 1 Ch. 7:33.

BINEA (wanderer). 1 Ch. 8:37.

BINNUI (familyship). Ezr. 8:33.

BIRD. A fowl (Ge. 7:14; Le. 14:6-7; Pr. 1:17; 6:5; 7:23; 26:2; 27:8; Mt. 8:20). The bird is used symbolically of demons and of evil things in Christ’s parable in Mt. 13:32. Compare Mt. 13:4 and 19; Re. 18:2.

BIRSHA (thick, strong). Ge. 14:2.

BIRTHRIGHT. The inheritance right of the firstborn son. The father’s rank and position as head of the family, or tribe, passed at death to the eldest son. By right, he received a double portion of the father’s property (De. 21:15-17). The firstborn of the king succeeded to the throne (2 Ch. 21:3), unless set aside by divine appointment, as when Solomon was chosen (1 Ki. 1).

BIRZAVITH (olive well). 1 Ch. 7:31.

BISHLAM (peace). Ezr. 4:7.

BISHOP (overseer). 1 Ti. 3:1-2; Tit. 1:7. [See Pastor.]

BISHOPRIC. Oversight; office (Ac. 1:20). [See Apostle, Judas.]

BITHIAH (daughter of Jehovah, worshipper). 1 Ch. 4:18.

BITHRON (broken or divided place). 2 Sa. 2:29.

BITTER. (1) Sharp or biting to the taste (Ex. 12:8; 15:23; Nu. 5:18-27; Ja. 3:11; Re. 8:11). (2) Pointed; angry; painful to the feeling; hurtful; unsympathetic and unkind (Col. 3:19; Ja. 3:14). (3) Painful; piercing; hard (Ge. 27:34; Ex. 1:14; Es. 4:1; Job 3:20; Ec. 7:26; Is. 33:7).

BITTERNESS. (1) Sharpness; pain; discomfort; unpleasantness (1 Sa. 1:10; Job 7:11; 10:1; Pr. 14:10; 17:25; Is. 38:15; Eze. 3:14). (2) Hard, angry, hurtful words and thoughts (Ro. 3:14; Ep. 4:31; He. 12:15). [See Anger, Evil Speaking.]

BITTERN. A creature which inhabited places of ruin (Is. 14:23; Zep. 2:14) (Analytical).

BIZJOTHJAH (place of Jehovah’s olives). Jos. 15:28.

BIZTHA (eunuch). Es. 1:10.

BLAIN. A serum-filled blister on the skin (Ex. 9:8-11).

BLAMELESS. Having no just cause for blame. This word is used in two different ways in regard to the Christian: He is blameless positionally in Christ (Ep. 1:4), and he is to be blameless in his testimony before the world (Ph. 2:15; 1 Ti. 3:2, 10). The pastor is to be blameless in the qualifications listed in 1 Ti. 3 and Tit. 1. [See Pastor.]

BLASPHEME. Slandering God, or using His name lightly (Ps. 74:18). “To hurt or blast the reputation, or to smite with words, or reports; when applied to men denotes injurious speaking, or calumny; and when used in reference to God signifies speaking impiously of his

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nature, attributes, and works” (Treasury). [See Capital Punishment, Evil speaking.]

BLASTED. Scorched; withered (Ge. 41:6; 2 Ki. 19:26; Is. 37:27).

BLAZE. To spread far and wide (Mk. 1:45).

BLESS. (1) To pronounce divine favor and benefits (Ge. 1:22; 9:1-7; 39:5). God blessed Adam, but Adam lost God’s blessing by his sin. God blessed Noah and his sons that they might repopulate the world (Ge. 9:1). God blessed Abraham and promised him an everlasting nation (Ge. 12:1-3). [See Covenant.]]The eternal blessing of God comes through Jesus Christ upon those who believe (Ep. 1:3). (2) To set apart or consecrate (Ge. 2:3; Lk. 9:16). (3) To praise God for His benefits (Ps. 16:7; 34:1; 96:2; 100:4; 103:1-2, 20-22; 134:1-2; 145:1-2). (4) To be thankful for and to bestow benefits upon something in a general sense; to speak well of and to desire God’s blessing upon (2 Sa. 6:20; 8:10; 1 Ki. 1:47; Pr. 30:11; Mt. 5:44; Ro. 12:14).

BLIND. (1) Unable to see with the natural eyes (Ge. 19:11; Ex. 4:11; De. 28:29). The Mosaic law provided for the blind (Le. 19:14; De. 27:18). Job cared for the blind (Job 29:15). The prophets said the Messiah would open blind eyes (Ps. 146:8; Is. 29:18; 35:5; 42:7). Christ healed the blind (Mt. 9:27, 28; 11:5; 12:22; 15:30, 31; 20:30; Mk. 8:22, 23; 10:46-51; Lk. 4:18; 7:21-22; 18:35; Jn. 9:1-41; 10:21; 11:37). (2) Spiritually hardhearted and unable to discern God’s truth (Mt. 23:16-26; Jn. 12:40; Ro. 11:7, 25; 2 Co. 4:4; Ep. 4:18). (3) Justice clouded by the giving of gifts (Ex. 23:8; De. 16:19; 1 Sa. 12:3). (4) Carnal; spiritually undiscerning (2 Pe. 1:9; Re. 3:17). [See Vail.]

BLOOD. The life of man is in the blood (Le. 17:11, 14). God’s law demands death AND the shedding of blood for transgression (Le. 17:11; Eze. 18:4; Ro. 6:23; He. 9:22). The O.T. sacrifices depicted how God’s Son, Jesus Christ, would pay the price for sin (He. 9:10; 1 Pe. 1:18-19). Jesus’ death alone could not save us; His blood was required. In Ro. 5:9-10 we see the two together. Verse 9 says we are justified “by his blood,” and v. 10 says we are reconciled “by his death.” *What Jesus’ blood does for the believer:* Justifies (Ro. 5:9), unifies (1 Co. 10:16), provides eternal redemption and forgiveness (Ep. 1:7; 1 Pe. 1:18,19; He. 9:12), brings us near to God (Ep. 2:13), grants peace (Col. 1:20), purges our conscience (He. 9:14), grants access into God’s presence (He. 10:19), sanctifies (He. 13:12), cleanses from all sin (1 Jn. 1:7), frees from sins (Re. 1:5), gives victory over Satan (Re. 12:11). [See Atonement, Gospel, Justification, Propitiation, Redemption, Offering.]

BLOOD GUILTINESS. Guilty of causing man’s death (Ps. 51:14). David cried out to God to be delivered from “blood guiltiness” because he had caused Uriah to be

murdered (2 Sa. 11-12). [See Guilty of Blood, Guilty of Death.]

BLOOD THIRSTY. The violent (Pr. 29:10).

BLOODY. (1) Murderous; violent (2 Sa. 16:8; Ps. 5:6; 26:9; 55:23; 59:2; Eze. 7:23). (2) Cruel (Ex. 4:25-26). Moses’ wife unjustly thought him to be cruel because he required the circumcision of his son.

BLOODY FLUX. Dysentery (Ac. 28:8).

BLOW UP. Blow loudly (Ps. 131:3).

BOANERGES (sons of rage, soon angry). Mk. 3:17.

BOAR. A swine (Ps. 80:13).

BOAST. To brag, to praise greatly. The Bible speaks of wrong boasting, which is the exaltation of self or of sinful man, or a prideful confidence in man apart from God (2 Ch. 25:19; Eze. 35:13; Ps. 10:3; 49:6; 52:1; 94:4; 97:7; Pr. 27:1; Ja. 3:5). This kind of boasting is a great sin before God (Ro. 1:30; 2 Ti. 3:2). There is a proper boasting, which is praise to and confidence in God and in His work (Ps. 34:2; 44:8; 2 Co. 7:14; 8:24; 10:15-16; 11:16). Salvation is by grace alone through faith alone without works or sacraments so that man has no place for boasting in himself or in his religious works; our boasting is exclusively of the Lord Jesus Christ (Ep. 2:8-9; Ro. 3:27). [See Grace, Humble, Pride.]

BOAZ (cheerfulness). The wealthy man who married Ruth (Ru. 2). Ruth and Boaz were grandparents of King David (Ru. 4:13-22), thus they are in the family line of the Lord Jesus Christ (Mt. 1:1-6). Boaz was Ruth’s kinsman redeemer (Le. 25:25) and as such pictures Christ. As Boaz was willing and able to redeem the Gentile Ruth, even so does Christ redeem and receive Gentiles today. As Boaz made Ruth to share his name and wealth, even so do Christians inherit Christ’s glory. Ruth became Boaz’s wife and friend, and Christians become Christ’s bride (Ep. 5) and friend (Jn. 15:15). [See Covenant, Gospel, Jesus Christ, Jubilee, Kinsman Redeemer, Type.]

BOCHERU (youth). 1 Ch. 8:38.

BOCHIM (weepers). Ju. 2:1.

BODY OF HEAVEN. The very substance or form of heaven; clear and lovely like the heavens (Ex. 24:10). This is a description of the clearness and beauty of the firmament beneath the Lord. In Revelation 4:6 the sea before the throne of God is described as “a sea of glass like unto crystal.” This might be the same as or similar to that which was seen by Moses on the mountain. [See Glory, Heaven.]

BOHAN (stumpy). Jos. 15:6.

BOIL. A sore swelling of the skin. Boils were the sixth Egyptian plague (Ex. 9:9-11). Job was afflicted by boils (Job. 2:7).

BOISTEROUS. Strong (Mt. 14:30).

BOLLED. Swollen; podded; in pod (Ex. 9:31) Concise).

BOLSTER. Pillow (1 Sa. 19:13, 16).

BOND MAN. Slave (Ge. 43:18; Le. 25:46).

BONDSERVICE. Enforced service; slavery (1 Ki. 9:21).

BONES. The Roman Catholic Church has a strange and unscriptural relationship with human bones. For example, in 1998 bones allegedly belonging to San Diego de Alcala were brought to Chicago. San Diego is the “saint” for whom the ever-sunny southern California city is named. He died 535 years ago in Spain. Two of his bone fragments—the Catholic Church calls them “first-class relics”—now reside at Loyola University. They will be proudly displayed in a silver showcase. An article in the Chicago Sun Times notes that these are not the only holy relics in Chicago. “A bone from the right arm of Mother Cabrini, who died in 1917 and was declared a saint in 1946, is on display at the National Shrine to St. Frances Cabrini at Columbus Hospital” and “at least three pieces of leg bone, believed to belong to St. Jude, one of Jesus’ 12 Apostles, are encased at the National Shrine to St. Jude.” Further, priest Thomas Poprocki, chancellor of the Archdiocese of Chicago, said there are at least 378 relics in Chicago “because every church in Cook and Lake counties would have one or more embedded under its altar stone. Not all are bone fragments. Relics can be skin, clothing or instruments connected to a martyr.”

Catholic leaders cited in the article protest that the relics are not worshipped but are simply “venerated” as “a piece of memory.” There is very little difference between venerate and worship. I’ve seen Catholics lighting candles and incense and bowing before relics in many parts of the world—at the Vatican in Rome, at St. Joseph’s Cathedral in Montreal, at shrines in Slovakia and Ireland and India and England. This, my friends, is idolatry. Those who visit these places hope that the holiness of the relics will somehow make their prayers more efficacious, and they are taught to pray directly to the “saints” represented by the relics. All of this is forbidden by the Word of God. Nowhere are we taught to pray to anyone other than Almighty God. To do so is blasphemy and idolatry. There are no prayers to Mary or to saints in the Bible. The Lord Jesus Christ taught us to pray to God the Father.

We don’t come to God through bones; we come through the shed blood of Jesus Christ. “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” (Ephesians 2:13). “In whom we have redemption through his blood, even the forgiveness of sins” (Colossians 1:14). “Having

therefore, brethren, boldness to enter into the holiest by the blood of Jesus” (Hebrews 10:19).

There is not one hint in the Bible that Christians are to save the bones of the dead and make keepsakes of them for any purpose whatsoever. This is pagan and occultic. When the first martyr Stephen died, the church at Jerusalem did not keep his bones. They did not hack off a few pieces and distribute them to the other churches. They buried the man (Acts 7:2). All of him! Even in Old Testament times the bones of the saints (every child of God through faith in Christ is a saint—1 Co. 1:2) were not kept and incorporated into their worship. The body of Joseph was kept, not to use in worship but to carry to the Promised Land to give him a proper burial there (Ge. 50:25; Exodus 13:19; Joshua 24:32). God buried the body of Moses to prevent any possibility that his bones would be used as holy relics (De. 32:5-6). “Wherefore, my dearly beloved, flee from idolatry” (1 Corinthians 10:14). “Little children, keep yourselves from idols. Amen” (1 John 5:21).

BOOTH. A temporary structure made with branches (Ge. 33:17; Le. 23:39-43).

BOOTIES. Plunder; booty (Hab. 2:7).

BOOZ. The Greek form of Boaz. [See Boaz.]

BORN AGAIN. The new birth is a sinner receiving new life from God (Jn. 3:1-16) and being born into God’s family (Jn. 1:12-13). Other Bible terms that refer to the New Birth are “born of the Spirit” (Jn. 3:5-6, 8), “born of God” (1 Jn. 3:9; 4:7; 5:1, 4, 18), “new creature” (2 Co. 5:17; Ga. 6:15), “washing of regeneration” (Tit. 3:5), “new man” (Ep. 4:24; Col. 3:9).

How the New Birth Is Like the First Birth: (1) It is a powerful event. The natural birth is a very significant event. Many people are affected, not only the mother and father, but all of the relatives and friends and acquaintances. Births are very dramatic things. So is the new birth. *(2) It happens at one time.* A man is not born over a period of a week or month or year. A birth happens in one day. So does the new birth. There are many things leading up to the birth, but the birth itself happens in one day. *(3) Others know it when it happens.* When a child comes into this world, everyone around knows that a new life has been born. Likewise, when a person is born again, those around him are going to know it.

The Means of the New Birth: This new life is received by trusting Christ to be one’s Saviour from sin (Jn. 3:7-16; 1:12; 1 Jn. 5:1). People are born again by hearing and believing the Gospel of Christ (1 Co. 4:15; Ja. 1:18; 1 Pe. 1:23). *The Source of the New Birth:* It is the Holy Spirit who imparts this new life (Tit. 3:5; 1 Co. 6:11).

BORROWER - BOW

The Result of the New Birth: Those who are born again have eternal inheritance and are preserved by God (1 Pe. 1:3-5). Their lives, also, are completely changed by the power of the indwelling Spirit (2 Co. 5:17; 1 Jn. 3:14). [See Adoption, Convert, Eternal Security, Gospel, Grace, Justification, Regeneration, Repentance, Salvation.]

BORROWER. One who borrows money and makes a debt (Pr. 22:7). The Bible warns about unwise borrowing and making unwise business contracts (Pr. 6:1-5). Following are some biblical lessons on this subject: (1) *If you see that you have made a mistake, try to find a way out of it* (for example, wrong marriage engagement, wrong business partnership, wrong job, wrong education). If the obligation has been finalized, you are responsible to fulfill the contract, but it is wise to do everything possible to get out of it if at all possible, such as working a second job to pay off a debt quickly. (2) *The borrower becomes a servant* (Prov. 22:7). A business obligation is a contract before man and God. Don't borrow unless you are certain you can pay it back. Consider the terrible plight of the prophet's family in 2 Kings 4:1. God holds us responsible when we make a promise. He requires us to speak the truth (Zec. 8:16; Ep. 4:25). We are bound by our promises, whether it is in a marriage contract or a business contract. I know of some believers who have filed for bankruptcy in America in order to escape their debts, but that is not the Christian way. It might be necessary under certain conditions to renegotiate the contract and extend the terms of payment, but debts must be paid. It is a matter of Christian honesty. (3) *It is especially unwise to borrow on bad terms.* A friend in South Asia recently told me that he went to a bank to inquire about a loan. They were going to charge him 20% interest, plus he had to deposit 20% of the borrowed amount into the bank and pay interest on that, too! Many people in this same part of the world borrow from private lenders who charge 30% interest plus various fees and penalties. People who agree to such contracts are not wise. God has promised to provide our needs and to make a way for us if we will obey Him and walk in His paths, and we must trust Him and not make foolish decisions in desperation. To do the latter is to act in unbelief rather than faith, but without faith it is impossible to please God (He. 11:6). (4) *Be very careful about lending money.* There is a right time to lend (Ps. 37:26; Lk. 6:35). But it is unwise to lend to anyone who asks. The lending must be done with wisdom (Ps. 112:5). Don't loan to strangers (Pr. 11:15). Don't loan to a lazy person or someone who doesn't work hard (2 Th. 3:10; Pr. 6:6-10). Don't loan money to an undependable person with a poor testimony (Pr. 25:19; Lk. 16:10). Don't loan money to someone who is involved in a get-rich-quick scheme (Pr. 28:20). Don't

loan money to someone who has proven that he is unwise with money or to someone who is already in debt. Don't loan money to someone with bad character (for example, lying, stealing, hiding from creditors, having a bad testimony in his or her Christian life) (Prov. 4:14-17). When we enable people to do evil, we become partakers of their evil deeds (1 Ti. 5:22; 2 Jn. 10-11; Re. 18:4).

BOSSES. The thickest, strongest part (Job 15:26).

BOTCH. An incurable skin disease (De. 28:27, 35).

BOTTLE. (1) A bag of animal skins for holding water or wine (Jos. 9:4, 13; Ps. 119:83; Mt. 9:17). "The Arabs keep their water, milk and other liquids in leathern bottles. These are made of goatskins. When the animal is killed they cut off its feet and its head, and draw it in this manner out of the skin without opening its belly. The great leathern bottles are made of the skin of a he-goat, and the small ones, that serve instead of a bottle of water on the road, are made of a kid's skin" (Smith). (2) An earthen jar (Je. 19:1).

BOTTOMLESS PIT. The place where certain demonic powers are confined until they will be released during the Great Tribulation (Re. 9:1-11). The Greek word for the Bottomless Pit is *abussos*, abyss, and is translated "the deep" in Lk. 8:31. In Re. 11:7 and 17:8 the Bottomless Pit is mentioned in connection with the Antichrist. Apparently this mysterious personage ascends out of this pit with the demons. The devil will be confined in the Bottomless Pit for 1,000 years following Christ's return (Re. 20:1-3). [See Antichrist, Devils, Prophecy, Satan.]

BOW. (1) The bow and arrow (Ge. 27:3). (2) To bow down; to honor; to worship (Ge. 18:2; 23:12; 1 Ki. 19:28). (3) The rainbow (Ge. 9:13-16). [See Rainbow.] (3) The bow and arrow (Ge. 27:3). "The bow was the principal weapon of offense among the Egyptians, Assyrians, and Hebrews. That of the Egyptians was a round piece of wood, from five to five and one half feet long, either straight or bending in the middle when unstrung. The string was made of hide, catgut, or string. The Assyrian archer was equipped in all respects like the Egyptian, the bow being either long and slightly curved or short and almost angular. Among the Hebrews the bow and arrow are met with very early in their history, both for the chase (Ge. 21:20; 27:3) and war (48:22). In later times archers accompanied the armies of the Philistines (1 Sa. 31:3; 1 Ch. 10:3) and of the Syrians (1 Ki. 22:34). Among the Hebrews, captains high in rank (2 Ki. 9:24), and even kings' sons (1 Sa. 18:4), carried the bow, and were expert in its use (2 Sa. 1:22). The tribe of Benjamin seems to have been especially addicted to archery (1 Ch. 8:40; 12:2; 2 Ch. 14:8; 17:17); but there were also bowmen among Reuben, Gad, Manasseh (1 Ch. 5:18), and Ephraim (Ps. 78:9). Of

the form of the bow we can gather almost nothing. It seems to have been bent by the aid of the foot (1 Ch. 5:18; 8:40; 2 Ch. 14:8; Is. 5:28; Ps. 7:12, etc.). Bows of steel, or rather brass, are mentioned as if specially strong (2 Sa. 22:35; Job 20:24). The arrows were carried in quivers hung on the shoulder or at the left side. They were probably of reed, and mostly tipped with flint points; others were of wood tipped with metal, about thirty inches long and winged with three rows of feathers" (People's Bible Dictionary). [See Military.]

BOWELS. (1) Procreation organs (Ge. 15:4; 25:23). (2) Intestines (Nu. 5:22; 2 Ch. 21:15-19; Ac. 1:18). (3) Emotions; compassion (Ge. 43:30; 1 Ki. 3:26; 2 Co. 6:12; Ph. 1:8; 2:1; Co. 3:12; 1 Jn. 3:17). [See Belly, Heart, Soul, Spirit.]

BOWMAN. Archer (Je. 4:29). [See Military.]

BOZEZ (height, shining). 1 Sa. 14:4.

BOZKATH (height). Jos. 15:39.

BOZRAH (fortification, restraint, sheepfold). "It is assigned in Je. 48:24 to Moab, so that it seems to have been at one time in the dominion of Edom, and at another in that of Moab (Is. 63:1; Je. 49:13, 20) (Jamieson, Fausset, Brown).

BRAMBLE. A thorn (Ju. 9:14-15; Ps. 58:9).

BRANCH. A name used by the O.T. prophets to refer to Christ (Is. 11:1; Je. 23:5; 33:15; Ze. 3:8; 6:12-13; Mt. 1:1; Is. 9:6-7; Re. 22:16). It identifies Christ as the seed of David and refers to Him as the heir to David's throne. [See also Jesus Christ, Messiah.]

BRASEN. Made of brass (Ex. 27:4). [See Brass Serpent.]

BRASS. (Ge. 4:22). [See Iron.]

BRASS SERPENT. When the Israelites were bitten by fiery serpents in the wilderness, Moses was commanded to make a serpent of brass and place it upon a pole. Looking upon this with faith in the promise of God, the Israelites were healed (Nu. 21:8-9). The lifting up of the brazen serpent on a pole was likened by Jesus to His death on the cross (Jn. 3:14-15). Sinners are saved by having faith in Jesus' blood and death, just as the Israelites were healed by looking to the brazen serpent. The serpent, representing God's curse (Ge. 3:14), typifies the fact that the Lord Jesus was made a curse for us on the Cross (Ga. 3:14). Brass, representing judgment, typifies the Lord Jesus Christ taking the sinner's judgment upon Himself (2 Co. 5:21; 1 Pe. 2:24). [See Nehushtan.]

BRAVERY. Beauty; splendid attire; proud worldly appearance (Is. 3:18).

BRAWLER. Quarrelsome; fighter; contentious; not peaceable. Pr. 21:9; 25:24; 1 Ti. 3:3; Tit. 3:2. The root

of the underlying Greek word, *mache*, is translated "fighting" (2 Co. 7:5; Ja. 4:1) and "striving" (Tit. 3:9). [See Anger, Controversy.]

BRAY. To pound; grind; beat (Pr. 27:22). The impossibility of changing a fool's nature apart from divine intervention is presented in this verse. Even if he were pounded and crushed in a mortar with a pestle, the fool would retain his foolishness. This is why the Lord Jesus Christ said a man must be born again to see the kingdom of God (John 3:1-16). He must be given new life through the righteousness of Christ. [See Born Again.]

BREACH. Damage; break; leak (1 Ki. 12:5).

BREAKING FORTH. To burst out (1 Ch. 14:11; Ho. 13:13).

BREAKING UP. To force entry (Ex. 22:2).

BREAST. (1) Woman's breast (Ge. 49:25; Job 3:2; Ps. 22:9; Pr. 5:19; Song 1:13; 4:5; 7:3, 7-8; 8:1, 8, 10; Is. 28:9; Eze. 16:7; 23:3, 8; Ho. 2:2; 9:14; Joel 2:16). (2) The chest (Da. 2:32; Lk. 18:13; 23:48; Jn. 13:25; 21:20; Re. 15:6). (3) The part of the quadruped animal which corresponds to man's breast, between the neck and the forelegs (Le. 7:30, 31, 34; 8:29; 9:20, 21; 10:14, 15). (4) The breast is used symbolically to depict bounty and blessing (Job 21:24; Is. 60:16; 66:11).

BREASTPLATE. (1) A garment worn by the high priest (Ex. 28:15-30). (2) Righteous character as a protection from spiritual enemies (Is. 59:17; Ep. 6:14; 1 Th. 5:8). (3) Military armament (Re. 9:9, 17). [See High Priest.]

BREED. (1) To increase; to multiply; to bear offspring (Ge. 8:17; Ex. 16:20). (2) A particular type of cattle (De. 32:14).

BREEDING. Overrunning; possession (Zep. 2:9).

BRETHREN. (1) Brothers and sisters in Christ; those who have been born again through faith in the blood of Jesus Christ (Ep. 6:1; Ja. 3:1). [See Christendom, Christian.]

(2) *DESCENDANTS OF GERMAN SEPARATISTS.* "American descendants of early German Protestants, the Brethren are authentic Pietists. The inner spiritual life, piety, is cultivated in prayer and study of Scripture and through association with fellow believers. The local church is central, claiming their primary loyalty ... Brethren do not emphasize tight doctrinal standards. ... They live in a simple, unadorned life. In their early decades in Europe and America, Brethren were separatists from the state church and conventional churches. or immerse,' and is identified with the peculiar method of immersion employed by this group of churches—triple immersion—in which the believer is immersed not once but three times, in the name of the Father, Son, and Holy Ghost. ... It might be said

BRETHREN

generally that these Dunkers, or Brethren, are former German Reformed bodies which took their theology and much of their practice from the Pietists of the 17th and 18th centuries. Most Pietists were Lutherans who had become unhappy with the formal worship and ritual in their state church and the general 'barrenness' of German Protestantism. They took the N.T. literally and endeavored to put its teachings into practice, even in the least detail of their living. ... From those German Pietists came Church of the Brethren, Brethren Church, Old German Baptist Brethren, and Fellowship of Grace Brethren Churches. Another group historically unrelated to these, known as River Brethren, also took its ideology from the German Pietists. That group includes Brethren in Christ, Old Order Brethren, and United Zion Church" (Handbook). Some of the Brethren distinctives are foot washing, plainness of dress and the disavowal of worldly fashions, head coverings on women, anointing the sick, eschewing worldly amusements, refusing to take oaths, pacifism and refusal to go to war. As with the Amish and Mennonites, there is a general tendency for these European Brethren descendants to retain only the outward form of their past spirituality, and to be barren today of the new birth.

(3) *PLYMOUTH BRETHREN*. The Plymouth Brethren is a Christian movement which originated in England in the 19th century. According to Roy Huebner, a Brethren historian and author of *Precious Truths Revived and Defended Through J.N. Darby*, this movement can be traced to 1827 when John Nelson Darby (1800-1882) and three other men began to conduct Bible studies and to break bread together in Dublin. Darby was the grandson of Lord Nelson of Trafalgar fame. He gave up a law practice to work as a deacon in the Church of England and to preach and do visitation work. He left the Anglican Church in the summer of 1827. He never married, and he used his personal estate to support himself. Eventually Darby moved to Plymouth, England, and the church he established there grew to over 1,200 members by 1845. Darby was a diligent student and prolific writer. William Kelly compiled and published 34 large volumes of J.N. Darby's works (in the *Collected Writings*). Seven volumes of *Darby's Notes and Comments* were published from his notebooks posthumously. Darby also produced translations of the Bible in German, French, and English. The Darby English translation follows the Received Text for the most part, though it does contain a number of Westcott-Hort omissions and other departures from the TR. For example, the eunuch's testimony in Ac 8:37 is omitted, as is the trinity statement of 1 Jn. 5:7. He did not intend that his versions replace the Luther German and King James English translations; his stated goal was to provide very literal interpretations of the Hebrew and

Greek to aid Christians in Bible study. [See Bible Versions.]

"As a result of a division in England in 1848, there are two basic types of Brethren assemblies, commonly known as exclusive and open. most of the movement's well-known Bible teachers—Kelly, Grant, Mackintosh, [Darby himself], and others. ... Open assemblies were led by George Muller, well known for his orphanages and life of faith. only 250 exclusive groups" (Handbook).

"Within these churches, the common terminology is simply Brethren, or assemblies, or Brethren assemblies. The term Plymouth Brethren is not used by the Brethren themselves, but was a label outsiders gave to them in Plymouth, England. The matter of names is a sensitive issue among Brethren, reflecting a historical emphasis on the unity of all believers. The early Brethren envisioned a basis for Christian unity—not in the ecumenical merging of denominations, but rather in forsaking denominational structures and names in order to meet simply as Christians. ... names like Bible Chapel or Gospel Hall, usually prefixed with the name of a city, community, street, or some biblical term like Grace, Bethel, or Bethany, are preferred to Church when naming a building" (Ibid.).

The Brethren have been zealous for Bible doctrine and hold to the evangelical Bible faith in areas such as Inspiration, Salvation, God, the Trinity, Jesus Christ, the Holy Spirit, Resurrection, heaven, and hell. Though Bible prophecy was interpreted allegorically by most Christians in the 19th century, the Brethren were instrumental in popularizing the dispensational method of interpretation, which views biblical history as dispensations or eras in which God has been worked out His purposes through men, and which interprets Bible prophecy in a consistent literal-historical manner. The Brethren believe that God's promises to the nation Israel will be fulfilled literally, that the Tribulation and Millennium will be fulfilled literally. The Brethren emphasized the imminent coming of Christ for His own in the Rapture of the saints, though they did not fall into the error of setting dates. The writings of Darby, William Kelly, C.H. Mackintosh, and other Brethren dispensationalists had a powerful influence on C.I. Scofield, and these views are reflected in the popular Scofield Reference Bible of 1909. Another well-known Brethren was Sir Robert Anderson, who was chief of Scotland Yard and who wrote books on Bible prophecy which were widely distributed.

Some of the distinctives of the Plymouth Brethren movement are as follows: (1) The remembrance meeting held each Sunday, during which the Lord's Supper is received. All men of the assembly are free to take part in the service and to testify. (2) Though the

Brethren believe in preachers, they do not believe in strong pastoral leadership. The assemblies are ruled by a plurality of elders. They reject any form of clergy/laity divisions, and refuse the title "Reverend." Brethren preachers normally receive no regular salary. (3) Many of the Plymouth Brethren have been opposed to the use of musical instruments, which they traced to the influence of Cain's descendants.

Two Brethren publishers in the U.S. are Loizeaux in Neptune, New Jersey, publisher of Harry Ironside's many popular books and Bible Truth Publishers in Addison, Illinois.

While the Plymouth Brethren have been strong in Bible teaching, pure Christian living, and evangelism in days gone by, that is changing rapidly, as it is in most Christian groups. Sadly, there is a general tendency toward spiritual lethargy and evangelistic coolness today. [See Allegorical, Church, Pastor, Lord's Supper, Prophecy, Rapture.]

BRIBE. "A price, reward, gift or favor bestowed or promised with a view to pervert the judgment, or corrupt the conduct of a judge, witness or other person. A bribe is a consideration given or promised to a person, to induce him to decide a cause, give testimony, or perform some act contrary to what he knows to be truth, justice or rectitude" (Webster). The Bible condemns giving and taking of bribes: Ex. 23:8; De. 16:19; Ps. 26:10; Pr. 17:23; 29:4; Is. 1:23; 33:15; Am. 5:12. Samuel testified that he refused bribes (1 Sa. 12:3), but his sons took bribes (1 Sa. 8:3). Hezekiah took a gift from the king of Babylon (2 Ki. 20:12). [See Government.]

BRIGANDINES. Protective armor worn on the person (Je. 46:4; 51:3). [See Military.]

BRIGHTNESS OF HIS GLORY. [See Express Image.]

BRIM. The brink of a river or the edge of a container of water (Jos. 3:15; 1 Ki. 7:23; Jn. 2:7).

BRIMSTONE. Burning sulphur. Brimstone is used to describe the place of eternal punishment for Satan and unsaved men (Re. 14:10; 19:20; 20:10-15; 21:8). [See Gehenna, Hell.]

BRINK. Edge (Jos. 3:8).

BROIDED. Braided (1 Ti. 2:9).

BROIDERED. Embroidered (Eze. 16:10, 13).

BROUGHT ON THE WAY. The phrase "brought on the way" in the N.T. (Ac. 15:3) speaks of the support given by churches to traveling preachers (Ro. 15:24; 1 Co. 16:6; 2 Co. 1:16; Tit. 3:13; 3 Jn. 6). These passages teach that the churches are responsible to fully meet the needs of the men who minister to them and who are passing through on the Lord's business. [See Lucre, Missions, Possessions, Tithe.]

BRUISE. The expressions "bruise thy head" and "bruise his heel" in Ge. 3:15 form a Messianic prophecy. In this verse God is addressing the serpent after man's fall. The seed of the woman will bruise the heel of the serpent's seed, and the serpent will bruise the head of the woman's seed. It is a strange expression, because ordinarily the man is said to have seed, not the woman. In this case it is the woman's seed because it is a prophecy of the virgin birth of Jesus Christ. The seed of the serpent will bruise Christ's heel on the cross, but the Seed of the woman will bruise the head of the serpent on that same cross (He. 2:14). [See Jesus Christ, Satan.]

BRUISED REED. [See Reed.]

BRUIT. Report (Je. 10:22; Na. 3:19).

BRUTE. Like an animal; irrational; without reason (2 Pe. 2:12; Jude 10). The Greek word, *alogos*, is translated "unreasonable" in Ac. 25:27.

BRUTISH. Like a brute beast; ignorant; foolish; wicked; hurtful (Ps. 49:10; 92:6; 94:8; Pr. 12:1; 30:2; Is. 19:11; Je. 10:8, 14, 21; 51:17; Eze. 21:31). The same Hebrew word, *baar*, is translated "eaten up" (Is. 3:14), "wasted" (Nu. 24:22), and "burnt" (Is. 24:6). It particularly speaks of the destructiveness of the wicked.

BUCKLER. A small shield used by archers and swordsmen (1 Ch. 5:18). [See Shield.]

BUFFET. To strike with the fist; to beat; to punish (Mt. 26:67; Mk. 14:26; 1 Co. 4:11; 2 Co. 12:7; 1 Pe. 2:20).

BUILDED. Built (Ge. 4:17).

BUKKI (mouth of Jehovah). 1 Ch. 6:5.

BUL (changing). The 8th month of the Hebrew calendar (1 Ki. 6:38), corresponding to parts of October and November. The seed time (Potts). [See Calendar.]

BULLOCK. A young bull (1 Ch. 29:21; Je. 31:18; 1 Co. 9:9). The bullock was used in some O.T. offerings and in such pictures Christ as the willing Servant of the Father (He. 10:7). [See Jesus Christ, Offerings.]

BULRUSH. A plant that grows in swamps and which can be twisted into ropes (Ex. 2:3; Job 41:2; Is. 9:14).

BULWARK. A mound used by those besieging a city (De. 20:20); a rampart (Is. 26:1) (Analytical).

BUNAH (understanding). 1 Ch. 2:25.

BUNNI (my understanding). Ne. 9:4.

BURDEN. (1) A solemn pronouncement of judgment (Is. 13:1). "a 'burden,' is the Hebrew word *massa*, referring to a heavy, weighty thing. It is a message of judgment. It is 'heavy' because the wrath of God is in it, and grievous for the prophet to declare" (Scofield). (2) Something difficult or troublesome; a weight (Mt. 20:12; Ac. 15:28; Re. 2:24). The Greek word translated "burden" in these verses is *baros*. It is also translated "weight" (2 Co. 4:17) and "burdensome" (1 Th. 2:6).

BURIAL - BYZANTINE TEXT

Strong defines this as “a weight; a load.” (3) A responsibility; a duty; a task of service (Mt. 11:30; 23:4; Lk. 11:46). The Greek word translated “burden” here (*phortion*) is defined by Strong as “as invoice (as part of freight), i.e. a task or service.” “In Ga. 6:2 and 5 both words are employed: ‘Bear ye one another’s burdens (*baros*) ... for every man shall bear his own burden (*phortion*).’ We may and should in sympathy bear one another’s troubles, and so on; but each one is responsible for his own duty: he cannot transfer it to another” (Concise). [See Prophecy, Suffering, Trial.]

BURIAL. The common type of burial for the Jews was to lay the body in a cave, whether natural or man-made (Ge. 25:9-10; Jn. 11:41-44; Mt. 27:60) or to lower it into the ground (2 Ki. 13:20-21). The body is buried by faith in the resurrection (1 Co. 15:42-44). [See Cremation, Crucifixion, Death, Resurrection.]

BURNING BUSH. The manner in which God first appeared to Moses (Ex. 3:2-3; Mk. 12:26).

BURNT OFFERING. [See Offerings.]

BURSTING. Breaking (Is. 30:14).

BUSHEL. [See Weights and Measures.]

BUSYBODY. Meddling, without authority, in the affairs of others (2 Th. 3:11; 1 Ti. 5:13; 1 Pe. 4:15). [See Backbite, Evil Speaking, Gossip, Intermeddle, Slander, Talebearer, Tattler, Whisperer.]

BUZ (contempt). Ge. 22:21.

BY AND BY. Immediately (Mt. 13:21; Mk. 6:25; Lk. 17:7; 21:9).

BY COURSE. In due order; one by one (1 Co. 14:27). [See Course.]

BY THAT. Before (Ex. 22:26).

BY STRENGTH OF HAND. By his power (Ex. 13:3 , 14, 16).

BY THE HAND OF. By; by means of (Ge. 38:20).

BYWORD. A proverb (2 Ch. 7:20).

BYZANTINE TEXT. A name for the Greek Received Text underlying the King James Version and other Reformation Bibles. “This Majority Text is usually called the Byzantine Text by modern textual critics. This is because all modern critics acknowledge that this was the Greek New Testament text in general use throughout the greater part of the Byzantine Period (312-1453) (Edward F. Hills, “The magnificent Burgon,” *Which Bible?*, p. 89). [See Bible Versions, Erasmus, Masoretic Text, Preservation.]

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CAB. [See Weights and Measures.]

CABINS. A vault or arched cell (Je. 37:16).

CABUL (dry, sandy). Jos. 19:27.

CAESAR. The name of the ruling family of the Roman empire from the 3rd century B.C. Cæsar was the title taken by each of the Roman emperors (Mt. 22:17, 21; Jn. 19:12, 15; Ac. 11:28; 17:7; 25:8-21; 26:32; 27:24; 28:19; Ph. 4:22).

CAESAREA. A Roman seaport city on the Mediterranean. It was called Caesarea Maritima to distinguish it from Caesarea Philippi, which was a different city located at the foot of Mt. Hermon (Mt. 16:13). Caesarea Maritima is mentioned 15 times in the book of Acts. Cornelius, a centurion who commanded 100 soldiers, was saved and baptized here after hearing Peter preach the gospel (Acts 10). It was here that Herod Agrippa was eaten of worms because he failed to give God the glory (Acts 12:19-23). Philip the evangelist lived here (Acts 21:8). After Paul was arrested in Jerusalem he was sent to Caesarea and spent two years imprisoned there until he was sent to Rome. It was here that he appeared before Felix, Festus, and King Agrippa (Acts 23:23 - 26:32). (This Agrippa was a great grandson of Herod the Great.) It was here that Pontius Pilate lived in luxury and splendor as the Roman prefect or governor of Judea (AD 26-36). Built by Herod the Great, Caesarea Maritima became the capital of the Roman province of Judea. The place was originally a Phoenician coastal station called Stratos Tower, after the name of a Sidonian king. Herod's Caesarea Maritima was one of the crown jewels of the Roman Empire and its man-made harbor was the largest artificial harbor ever built in the open sea to that time. "The scale and complexity of this project, along with the rapidity of its execution, are remarkable even if judged by modern standards. It ranks as one of the most impressive engineering accomplishments of the Augustan Age." The 100-acre harbor formed a safe shelter to anchor Roman fleets as well as quays for cargo. "It seems that the outer basin was designed to accommodate passing fleets; probably the great grain fleets sailing from Alexandria to Rome" (Zaraza Friedman, "Caesarea Maritima"). At the harbor entrance there were six colossal statues, three on each side. At the top of the harbor was a temple devoted to Caesar worship, with a massive enthroned statue patterned after the Zeus at Olympia in Greece. The Roman name for Zeus was Jupiter, and he was the empire's chief god. The city had colonnaded streets and all sorts of magnificent buildings and sprawling private villas. Many of the floors of Roman

buildings were covered with beautiful mosaic patterns created with colorful tiles. The city had fountains and pools and a public bathhouse with hot, warm, and cold water. Herod's palace was built out into the sea on a causeway and featured a large indoor pool carved from the rock. Water was brought to Caesarea from miles away via an aqueduct built by the Roman Tenth Legion. A large segment is still standing 2,000 years later. When the water reached the city via the aqueduct, it was channeled into pipes to provide water and to power a sewer system. Caesarea had a 4,000-seat theater that was used for speeches, trials, plays, and gladiatorial contests. Caesarea had a 10,000-seat hippodrome (also called a circus) used for chariot races, Greek athletic contests, gladiatorial contests, and other events.

CAIAPHAS (depression, humiliation). Mt. 26:3.

CAIN. The first son of Adam and Eve. Cain became the first murderer when he killed his brother, Abel, who was a prophet (Lk. 11:50; 1:70; Ac. 3:21). Cain was the inventor of false religion, as he refused to approach God in the prescribed manner (Ge. 4). "The way of Cain" (Jude 11) is (1) the way of religion by good works rather than by God's grace in Christ, (2) the way of those who believe that man is basically good and can do acceptable works before God, (3) the way of rejecting Jesus Christ as the Lamb of God, (4) the way of following man's thinking rather than God's Word, (5) the way of claiming that there are multiple paths to God, (6) the way of those who reject God's warning and refuse to repent (Ge. 4:6-8), (7) the way of persecuting the true saints of God, (8) the way of those who want a bloodless religion. Cain replaced the blood and death of an innocent sacrifice with fresh vegetables from his own garden. He is the father of theological modernists who deny the necessity of Christ's blood atonement. For example, the Today's English Version changed the word "blood" to "death," because of the modernistic theology of its translator Robert Bratcher. [See Abel, Atonement, Blood, Gospel, Grace, Repentance, Offerings, Sacrifice, Type.]

CAINAN (acquisition). Ge. 5:9.

CALAH (firm, old age). Ge. 10:11.

CALAMITY. Misfortune; trouble; loss (De. 32:35; Ps. 18:18; 57:1; Pr. 1:26; 6:15; 17:5; 19:13; 24:22; 27:10; Je. 18:17; 46:21). [See Suffering.]

CALAMUS. Sweet-scented cane. It is a knotty root, reddish without and white within, and filled with a spongy substance (Ex. 30:23) (Webster).

CALCOL (sustaining). 1 Ch. 2:6.

CALDRON - CAMEL

CALDRON. A pot in which meat is boiled; often used symbolically of God's judgment (Je. 52:18-19; Eze. 11:3, 7, 11).

CALEB (forcible, bold). One of the 12 spies who investigated the land of Canaan for Israel. Of the 12, only Caleb and Joshua gave a good report and had faith that God would give them the land (Nu. 13). God rewarded Caleb for his faith and obedience (Jos. 1:12-15, 20; 14:7).

CALENDAR. "Like so many ancient peoples, the Hebrews also used the period during which the moon accomplishes its changes as a unit of time—the month. Their year was made up of twelve moon-months of 29 days each. The Hebrews were also acquainted with the solar year. The discrepancy between the solar and lunar year they then smoothed over by means of an intercalary month inserted about every third year which was called Veadar, that is, the additional Adar, bringing the number to 13. No notice, however, is taken of such a month in the Bible. The usual method of designating the months is by their numerical order, e.g., 'the second month' (Ge. 7:11), 'the fourth month' (2 Ki. 15:3), was generally retained even when the names were given; e.g., 'in the month Zif, which is the second month' (1 Ki. 6:1), 'in the third month, that is, the month of Sivan' (Est. 8:9). The identification of the Hebrew months with our own cannot be effected with precision on account of the variations that must inevitably exist between the lunar and the solar month" (Potts).

We should also note the difference in the Roman day, the Jewish day, and our present day. THE ROMAN DAY began at 6:00 A.M. and closed at 6:00 the next morning. THE JEWISH DAY began at sunset and closed at the next sunset (or from about 6:00 P.M. to the next 6:00 P.M.). OUR DAY begins at midnight and closes the next midnight (James Crumpton).

Hebrew Months Listed in Order:

Abib or Nisan (corresponding to parts of March and April)
Zif (corresponding to parts of April and May)
Sivan (commencing with the new moon of June)
Thammuz (corresponding to parts of June and July)
Ab (corresponding to parts of July and August)
Elul (corresponding to parts of August and September)
Ethaniam (corresponding to parts of September and October)
Bul (corresponding to parts of October and November)
Chisleu (corresponding to parts of November and December)
Tebeth (commencing with the new moon in January)

Sebat (corresponding to parts of January and February)

Adar (corresponding to parts of February and March)

[See Ab, Adar, Bul, Chisleu, Elul, Ethaniam, Friday, Nisan, Sabbath, Sebat, Sivan, Sunday, Tebeth, Thammuz, Watch, Zif.]

CALNEH (fort of Ana or Anu). Ana or Anu was one of the chief objects of Babylonian worship (Ge. 10:10) (Young). [See Idolatry.]

CALVARY (a skull). [See Cross, Crucify, Golgotha, Hang.]

CALVINISM. [See Elect, Presbyterian.]

CAME TO HIS HAND. That which he has in possession (Ge. 32:13).

CAMEL. Camels are mentioned more than 60 times in the Bible, beginning with Abraham (Ge. 12:16). The Arabian camel, called a dromedary, has long legs, short hair, and one hump. This is the type of camel commonly found in Israel and Egypt. The Bactrian camel has shorter legs, long hair, and two humps. The name comes from ancient Bactria, on the Oxus River in northern Afghanistan. The camel was used for war (Jud. 7:12). It can run 40 MPH for short distances and can maintain 25 MPH for several hours. The camel is used as a beast of burden (Ge. 37:25). It can carry hundreds of pounds of goods. The camel is also used for transportation (Ge. 24:61). The Arabian camel is up to 7.5 feet tall at the hump, 11 feet long, and weighs up to 1,500 pounds. It kneels down to allow people to get on its back, first kneeling on its front knees, then sitting down on its rear legs. At about age five months it develops callus-like bare spots on its knees and chest to support its weight when kneeling. The camel seat is called "furniture" (Ge. 31:34). The camel can eat thorny desert plants without injuring its mouth or thick lips. It can even eat leather shoes. It can kick in four directions with each of its legs. It can spit a foul-smelling green fluid from its stomach as a defense. Called "the ship of the desert," the camel is designed by God to use water very efficiently and can go many days without drinking. The camel doesn't sweat until 106 degrees F thus preserving body fluid. Its internal thermostat can vary within a 10 degree parameter to suit the condition. Its nostrils trap water vapor which is returned to its body as fluid. Its coat reflects sunlight and insulates from heat. The camel's red blood cells are oval shaped so they can flow even when dehydrated rather than clumping as human blood cells do. The camel is the only mammal to have this type of red blood cells. The camel can lose 25% of its body fluid without getting dehydrated and being in danger of dying, whereas most mammals can lose only 15%. Its hump stores up to 80 pounds of fat and can release one gram of water for every gram of fat. As the fat is

consumed to hydrate the animal, the hump shrinks and loses solidity until it falls over. It will return to its original shape after the animal drinks its fill and has a rest. The baby camel doesn't have a hump until it starts eating solid food. A camel can drink 25-40 gallons of water in about 15 minutes. This shows how diligent young Rebecca was (Ge. 24:19-20).

CAMON (standing place). Ju. 10:5.

CAMP. (1) An encampment or stopping place for travelers (Ex. 14:19). (2) Apostate religion (He. 13:13-14).

CAMPHIRE. A thorny shrub with fragrant white flowers (S.S. 1:14; 4:13).

CANA. The location of Christ's first miracle. Mentioned only three times in the Bible (Jn. 2:1,11; 4:46; 21:2). [See Jesus Christ, Wine.]

CANAAN (subjected). The land God gave to Israel. "Canaan" was a son of Ham (Ge. 10:6-19; 1 Ch. 1:8-16; Nu. 13:29; Jos. 11:3). Canaan was the father of the Philistines, the Jebusites, the Amorites, the Girgashites, and the Hivites (1 Ch. 1:8-16; De. 20:16-18). The exact nature of Ham's offense is not known, but all of the nations which descended from him were idolatrous and immoral (Le. 20:10-23). "The nations which God destroyed before Israel were descended from Canaan; and so were the Phoenicians and the Carthaginians, who were at length subjugated with dreadful destruction by the Greeks and Romans. The Africans who have been bought and sold like beasts, were also his posterity" (Treasury). [See Ham, Israel, Japheth, Noah, Shem.]

CANDLESTICK. The seven-lamp candlestick was located in the Tabernacle built by Moses (Ex. 25:31-40; He. 9:2). The lamps were to be kept burning day and night (Le. 24:3-4). The candlestick pictures Jesus Christ as the Light of the world (Jn. 8:12; 12:35-36). He gives light to every man (Jn. 1:4-9), and illumines the things of God to those who are born again (1 Co. 2:14-16). The candlestick also depicts the Holy Spirit who is representing the Lord Jesus in the world today and giving spiritual enlightenment to men (Jn. 16:7-15; 1 Co. 2:10-12; 1 Jn. 2:20-27). [See Conscience, Creation, Holy Spirit, Inspiration.]

CANKER. A cancerous, growing sore (2 Ti. 2:17). The Lord warns that false teaching, unless rooted out and avoided, will spread like a cancer. Error cannot be ignored; it must be dealt with biblically and aggressively. [See Doctrine, False Teaching, Separation, Timothy.]

CANKERWORM. A worm which devours vegetation. God used them to judge Israel (Joe. 1:4; 2:25; Nah. 3:15-16).

CANNEH (set up, distinguished). Eze. 27:23.

CANON (a straight rod or rule). Canon refers to testing something by a set rule. First used in the 4th century A.D., today it is the term commonly used to describe the books of the Bible which are regarded as the pure Word of God. This term is used because the books of the Bible were tested, or measured, before being accepted as God's Word and because the books are themselves the rule by which truth is tested. The Lord Jesus Christ promised that the Holy Spirit would guide the Christians "into all truth" (Jn. 16:7-15). The epistle of 1 John also promises that the Holy Spirit will guide the believers in the truth. It is the Holy Spirit who taught the sincere Christians to accept the New Testament Scripture and to reject everything that was erroneous. Our confidence in this matter is not in men, but in God who has given us these promises.

O.T. CANON. "The collecting and recognition of the books of the O.T. took considerable time. Some believe the process was finished by the time of Ezra, in the 5th century B.C. References by Josephus (A.D. 95) and in 2 Esdras 14 (A.D. 100) indicate that the Hebrew Scriptures then contained the same 39 books as our O.T. ... Most significant, however, is the statement of the Lord (Lk. 11:51) ... when He accused the scribes of being guilty of slaying all the prophets God had sent Israel from the time of Abel to the time of Zacharias. Abel's death is recorded in Genesis; Zacharias' in 2 Ch. 24:20-21, which is the last book in the Hebrew Bible. ... Jesus was saying that the Jews' guilt was recorded from the beginning to the end of the Hebrew Scriptures. He excluded all of the Apocrypha, all of which was in existence at that time" (Ryrie).

N.T. CANON. There is no exact record in early church history regarding how the N.T. canon was formed. As we have noted, the Lord Jesus Christ had promised that the Holy Spirit would guide into all truth, and we know that is exactly what He did—though we do not know all of the details of how this transpired. True believers had the witness of the Spirit to guide them in knowing which books were Holy Scripture and which were not. Gradually all of the 27 N.T. books were collected and recognized by God's saints.

In A.D. 367 Athanasius, a well-known defender of the faith, published a list of Old and New Testament books which he said were "handed down and believed to be divine." This list contained all of the 27 books which are in our N.T. today. By the 4th century, the canon of Scripture was settled and the inspiration and was not seriously doubted until the modern era. Though there are indications that a few of the leaders of the Protestant Reformation might have expressed private reservations as to the authority of certain of the N.T. epistles, all of the Reformation confessions of faith upheld the 66 books of the Bible as divine Scripture.

CAPERNAUM - CAPTIVITY

This included the Reformed Confession of 1534, the Helvetic Confession of 1536, the Belgic Confession of 1561, and the Westminster Confession of 1643. The Baptist Philadelphia Confession of Faith, 1742, says the 66 books of the Bible were “immediately inspired by God, and, by his singular care and providence, kept pure in all ages, are therefore authentic; so as in all controversies of religion the church is finally to appeal unto them.” The Twenty-Five Articles of faith formulated by John Wesley in 1784 made this comment as to the authority of the Bible canon: “In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.” This statement was followed by a listing of the 66 books of the Bible. To question the authority of any biblical book is to fly in the face of the testimony of the Bible itself and of 19 centuries of pious faith. [For a study on the completion of the Bible, see Inspiration.] [See also Adam, Apocrypha, Bible, Bible Versions, Daniel, Masoretic Text, Preservation, Timothy.]

CAPERNAUM (village of Nahum). A city on the northern shore of the Sea of Galilee (Mt. 4:13; 8:5; 11:23; 17:24; Jn. 4:46; 6:17, 24, 59).

CAPHTOR (cup). De. 2:23.

CAPITAL PUNISHMENT. It is not murder to put criminals to death for heinous crimes. The Bible plainly says that the man who takes a life is to forfeit his own life (Ge. 9:6). The Law of Moses called for capital punishment in at least 11 categories of crime: murder (Le. 24:17; Nu. 35:116-19; De. 19:11-13), idolatry (Le. 20:2; De. 13:6-10; 17:2-7), witchcraft (Le. 20:27), adultery (Le. 20:10; De. 22:21-24), homosexuality (Le. 20:13), bestiality (Le. 20:15, 16), rape (De. 22:25-27), incest (Le. 20:17), blasphemy (Le. 24:11-16, 23), presumption (De. 17:12-13), kidnapping (De. 24:7), and rebellion against parents (Le. 20:9).

The avenger of death in O.T. times was a relative or friend of the victim who put the murderer to death (De. 19:11-13). [See Avenger of Blood.] God allowed this; in fact He required it (Nu. 35:16-19), and made cities of refuge as a provision for those who had killed someone accidentally. In this dispensation God has given civil government the authority to put offenders to death. In Ro. 13 we see that God has given nations the authority to “bear the sword” against evil. This obviously refers to capital punishment. The sword certainly does not speak of a fine or of imprisonment! We do not believe God wants the civil government today to impose the Mosaic law. This Law was intended for a Theocracy, but there are certain heinous crimes against humanity, particularly murder and rape, which require the death penalty in any dispensation. God’s Word called for the

death of the murderer long before the giving of the Law (Ge. 9:6).

The deterrent effect of capital punishment. Some think the Mosaic law was barbaric in its dealings with serious crime. On the contrary. It is barbaric to allow wickedness to go unpunished. When severe justice is not meted out to capital offenders, evil spreads like leaven throughout society. The wicked become increasingly brazen. Fear of God diminishes. God is not only a God of love, but a God of holiness and justice. The Bible speaks of the deterrent factor of capital punishment: De. 13:11; 17:7,13; 19:20; 21:21; Ro. 13:3-4. The Bible also says that only by taking the life of the murderer can the stain of murder be cleansed from the land (Nu. 35:31-34; De. 19:13).

When compared to the law codes of many ancient nations, the Mosaic law seems mild. In *Alleged Discrepancies of the Bible*, John Haley says: “In the English code, about 200 years ago, there were 148 capital crimes, ‘many of them of a trivial nature, as petty thefts and trespasses upon property.’ In England, in the 18th to century, it was a capital crime to break down the mound of a fish-pond, to cut down a cherry-tree in an orchard, to steal a handkerchief or other trifle, above the value of twelve pence, privately from another’s person. In Sir William Blackstone’s time (A.D. 1723-1780), no less than 160 offences (almost ten times as many as the Mosaic code), were declared by act of parliament to be capital crimes, worthy of instant death.’ These facts should silence those who are perpetually inveighing against the ‘barbarity of the Mosaic code.’ [See Adultery, Blasphemy, Cities of Refuge, Die the Death, Idolatry, Kill, Pacifism, Presumptuous, Sodomy, Witchcraft.]

CAPPODOCIA. An elevated table-land, intersected by mountain chains in the eastern part of Asia Minor, bounded on the N. by Pontus, W. by Lycaonia, S. by Cilicia, and E. by Syria and Armenia Minor (Young) (Ac. 2:9; 1 Pe. 1:1).

CAPTAIN. An officer over a number of soldiers (2 Sa. 18:2; 2 Ki. 1:9; Ac. 21:31-32).

CAPTIVITY. Bondage in a foreign land. In the Bible, captivity usually refers to Israel’s captivity. There have been four major captivities: (1) The captivity in Egypt (Ex. 1-4). (2) The captivity of the northern tribes in Assyria (2 Ki. 15:29 17:6-23). (3) The captivity of the southern tribes (Judah) in Babylon (2 Ki. 24-25). This was the 70 year captivity (Je. 25:8-12; Ezr. 1). (4) The worldwide captivity following the destruction of Jerusalem by Roman armies in 70 A.D. It is from this captivity that the Jews have begun to return to Palestine in recent decades.

CARBUNCLE. A bright, shining gem. (Ex. 28:17; 39:10; Is. 54:12; Eze. 28:13). "The Hebrew root suggests a 'shining stone' (Revell). "*Bareketh*, from *barak*, to lighten, glitter, a very elegant gem, of a deep red color, with a mixture of scarlet" (Treasury).

CARCAS (severe). Es. 1:10.

CARCASS. Dead body of a man or animal (Le. 5:2; 11:8-40; De. 14:8; 28:26; 1 Ki. 13:24-30; 2 Ki. 9:37).

CARCHEMISH (citadel of Chemosh). 2 Ch. 35:20.

CAREFUL. Anxiety; worry; concern. *What we should not be careful for* (in the sense of worrying and fretting): (1) Daily needs (Mt. 6:24-33; Ph. 4:11-12; Ps. 37:25). (2) Tomorrow (Mt. 6:34). (3) Guidance (Pro. 3:5-6; Ps. 37:23). (4) Life's responsibilities (Lk. 10:41). (5) Evil men (Ps. 37:1). (6) Security in Christ (1 Jn. 5:11-13; 2 Ti. 1:12; Ro. 8:28-39). *What we should be careful for* (in the sense of being deeply concerned for and looking after): (1) Our own spiritual condition and growth (1 Co. 9:24-27). (2) The souls of the unsaved (Ps. 142:4; Ro. 9:1-3) (3) The welfare of other Christians (1 Th. 3:5; Ga. 4:19-20; 2 Co. 11:28; He. 3:12-13). (4) The welfare of our country and government leaders (1 Ti. 2:1-2). (5) Our testimony before men (1 Pe. 4:15). (6) The church (1 Co. 7:11). (7) Our families (1 Ti. 5:8; Pro. 23:26-28). (8) The welfare of strangers (Lk. 10:34-35). (9) The return of Christ (Re. 22:20). [See Anxious, Take Thought For.]

CARMEL (fruitful place). A mountain in the northwest of Israel (Jos. 12:22). It was a favorite place of Baal worship in the time of Ahab and Jezebel, and it is where Elijah defeated the prophets of Baal (1 Ki. 18).

CARMI (fruitful, noble). Jos. 7:1.

CARNAL. (1) Pertaining to the sinful nature of man (Ro. 8:7). The Christians at Corinth were called carnal because they were living in many ways like unsaved men, they were living under the power of the carnal nature (1 Co. 3:1-4). "To be 'carnal' or fleshly denotes an unhealthy Christian state. To be 'carnal' is equivalent to a condition marked in Scripture as babyhood, requiring 'milk,' and not 'solid food' (He. 5:12-14). Our safety is in walking in the power of the Holy Ghost (Ro. 8:13-14)" Handbook). (2) Physical, material things (Ro. 15:27; 1 Co. 9:11; 2 Co. 10:4). [See Flesh, Natural, Sanctification, Sin, Worldly.]

CARPUS (fruit). 2 Ti. 4:13.

CARRIAGE. Vessels; baggage (1 Sa. 17:22; Is. 46:1).

CARSHENA (slender). Es. 1:14.

CASEMENT. Window, latticework (Pr. 7:6).

CASIPHIA (white, shining). Ezr. 8:17.

CASSIA. The bark of an aromatic plant resembling cinnamon, the Arabian cassia (Ex. 30:24; Ps. 45:8; Eze. 27:19).

CAST. (1) Throw; discard; toss or lay aside; drop (Ge. 21:10; 37:20; Ex. 15:4; 28:40). (2) Fashion; mold; form (Ge. 31:51; Ex. 25:12). (3) Set up; build (2 Ki. 19:32; Je. 6:6). (4) Meditate upon; consider (Lk. 1:29).

CAST A BANK AGAINST. Set up a fortification (2 Ki. 19:32). [See Military.]

CAST ABOUT. To return; come again; go about; compass (Je. 41:14).

CAST IN THE MIND. Meditate upon; consider (Lk. 1:29).

CASTAWAY. Disapproved; rejected. This term in 1 Co. 9:27 refers to Paul's fear that he would be rejected by God in terms of his service and usefulness and reward. The context of 1 Corinthians 9:27 is Christian service (1 Co. 9:24-26). The subject is running a race and winning a prize, whereas salvation is a free gift (Ep. 2:9-10).

CASTOR. The Castor and Pollux in Ac. 28:11 were the two names of the sons of Jupiter, regarded by sailors as their tutelary divinities, appearing in the heavens as the constellation of the Gemini or Twins. On shipboard they were recognized in the phosphoric lights which play about the masts and sails. Hence Roman poets so often allude to these divinities in relation to navigation (Young).

CATABAPTIST. A term, meaning immersion, which was applied at various times to the various anabaptist groups, such as the Waldenses and the Albigenses. Historian John Christian notes: "The Baptists preferred the name Catabaptists to that of Anabaptists. Indeed, they always repudiated the word Anabaptist, since they did not consider that they practised anabaptism. They simply baptized; never attempted to rebaptize. They did think they practised catabaptism, namely, immersion. They never would have admitted the name as applicable to them if it meant despisers of baptism. They practised baptism; they rejected infant baptism. 'They naturally disowned,' says Gieseler, the able historian, 'the name Anabaptist, as they declared infant baptism invalid and called themselves Catabaptists' (Gieseler, *A Compendium of Ecclesiastical History*, V. 255,256) (Christian, *A History of the Baptists*, Vol. 1, p. 110). [See Baptism - Immersion, Baptism - Infant, History - Church.]

CATACOMB. Underground burial places. The catacombs around Rome were used as hiding places by Christians during the Roman persecutions in the early centuries.

CATECHISM. A form of instruction by means of questions and answers, particularly in the principles of religion (Webster). Catechisms are popular in the high church denominations, such as the Roman Catholic and Lutheran.

CAUL - CHAPTER

CAUL. (1) The deep fold of fat above the liver. The caul and other inner parts of the animal sacrifices were burned as an offering (Ex. 29:13,22; Le. 3:4). (2) Net for the hair (Is. 3:18).

CAUSELESS. Needlessly; without cause (1 Sa. 25:31; Pr. 26:2).

CEDAR. (1) A stately and large evergreen tree, the wood of which is prized for its durability and fragrance (Ps. 104:16). The cedars of Lebanon were used by Solomon in building the temple (1 Ki. 5:13, 14; 6:9, 10; Ezr. 3:7). The cedar is used to illustrate strength and stability (Ps. 92:12, 13). It is used symbolically to refer to the pride of sinful man (Is. 2:12-17; Eze. 31:3). The cedar is used in connection with the hyssop, a small bush, to refer to the creation in general, serving as specimens of the smallest and the largest plants (1 Ki. 4:33; Le. 14:4, 6, 51, 52). (2) It is possible that some references to cedar in the Bible are to the cypress family of trees and shrubs in general. This includes the small junipers (Nu. 24:6).

CEDRON (dark, torrent). This is the brook Kidron (Jn. 18:1). [See Kidron.]

CELESTIAL. Heavenly; relating to heaven; dwelling in heaven (Webster) (1 Co. 15:40).

CELIBACY. The Roman Catholic Church requires that its priests and nuns take a vow of celibacy and forbids them to marry. [See Roman Catholic Church.]

CENSER. A container for burning incense; coals were placed in the censer from the altar of sacrifice and the incense was sprinkled upon the coals and reacted to the heat to form a fragrant cloud (Le. 16:12-13; Nu. 16:6-48; 1 Ki. 7:50; 2 Ch. 4:22; He. 9:4; Re. 8:3, 5). Nadab and Abihu offered strange fire in their censers, probably referring to the fact that they gathered their coals from some source other than the altar of sacrifice (Le. 10:1-7). God is very concerned that the pattern of truth and worship in His Word to be followed in strictest detail (1 Co. 11:2; 1 Ti. 6:13-14, 22). It is apostasy to supplant the doctrine and practice of Holy Scripture with man's tradition. [See Incense, Strange Fire, Tabernacle.]

CENTURION. The commander of a unit of 100 soldiers in the Roman army (Mt. 27:54; Ac. 21:32; 22:26; 27:1,3, 43).

CEPHAS (a stone). A name given by Jesus to Peter (Jn. 1:42). [See Peter, Pope.]

CERTIFIED, CERTIFY. To make known; to tell (Es. 2:22; Ezr. 4:14; Ga. 1:11).

CHAFED. Angry; discontented (2 Sa. 17:8).

CHAFF. The refuse of grain which is separated in the winnowing process (Job 21:18; Ps. 1:4; Is. 17:13; Ho. 13:3; Zep.2:2; Mt. 3:12).

CHALCEDONY. A type of quartz; transparent; brilliant green. It is used in the wall of the New Jerusalem (Re. 21:19).

CHALCOL (sustaining). 1 Ki. 4:31.

CHALDÆA. (1) The country of Babylon (Ge. 11:28, 31; 15:7; Job 1:17; 2 Ki. 24:2; Ezr. 5:12; Je. 50:10; 51:24; Eze. 11:24; 16:29; 23:15-16). Chaldea is first mentioned in reference to Abraham's home town, Ur of the Chaldees (Ge. 11:28, 31; 15:7). The land became identified with Babylonia. Nebuchadnezzar, king of Babylon, is called a Chaldean (2 Ch. 36:17; Ezr. 5:12). Apparently the Chaldeans were not congregated as a nation until the Assyrian Empire was formed (Is. 23:13). (2) A class of learned men identified with the magicians and astrologers (Da. 5:11). [See Babel, Babylon.]

CHALICE. The cup used in the Catholic mass. [For a study on the golden cup of Revelation 17:4, see Cup.]

CHALK STONE. Lime stone (Is. 27:9).

CHALLENGE. To claim (Ex. 22:9).

CHAMBERING. This term is used only one time and refers to immorality (Ro. 13:13). Strong says the term is from a Greek word meaning "a couch; by extension, cohabitation; by implication the male sperm." The same Greek word (*koite*) is translated "conceive" (Ro. 9:10) and "bed" (He. 13:4). [See Immoral.]

CHAMBERLAIN. The person in charge of a king's quarters or harem; an officer (Est. 1:10, 12, 15; Ac. 12:20).

CHAMELEON. A lizard which is able to change colors to match its surroundings (Le. 11:30).

CHAMPAIGN. Plain (De. 11:30).

CHANCE. [See Hap.]

CHANCELLOR. Master of counsel (Ezr. 4:8, 9, 17).

CHANGEABLE SUITS OF APPAREL. This term in itself refers merely to a change of clothes (Is. 3:22). The same Hebrew word is translated "change of raiment" in Ze. 3:4. In Isaiah 3:22 the term probably refers to the multiplying of costly apparel by the proud women who were being rebuked for their sinful ways. The Coverdale Bible translated it "holy day clothes," and the Geneva and Bishop's Bibles, "costly apparel."

CHAPTER. A crown (1 Ki. 7:16-42).

CHAPMAN. A traveling merchant (2 Ch. 9:14).

CHAPT. Cracked (Je. 14:4).

CHAPTER. A division of the books of the Bible into major sections. "Divisions of both Old and New Testaments into sections of various sizes existed from very early times; but our modern chapter-division was the work of Stephen Langton [circa A.D. 1220], then a doctor of the University of Paris, afterwards Archbishop of Canterbury and leader of the barons in the struggle

which gave birth to Magna Charta” (Kenyon, p. 190). [See Bible, Verses.]

CHARGE. (1) To put to one’s account (Ps. 35:11; Ac. 7:60). (2) A command; a solemn mandate; to deliver to one’s trust (Nu. 5:19; 1 Ti. 5:16). (3) To be a burden (2 Co. 11:9).

CHARGEABLE. Burdensome (2 Sa. 13:25; 2 Co. 11:9).

CHARGER. A dish or platter (Nu. 7:13-85).

CHARASHIM (craftsmen). 1 Ch. 4:14.

CHARIOT. A horse-drawn carriage used for transportation and war (Ge. 41:43; Ex. 14:6). Other animals were also used to draw chariots. Is. 21:7 mentions asses and camels. Some chariots were for single occupants and others were for multiple riders (2 Ch. 18:33; Ac. 8:28-31). Elijah went up to heaven in a chariot of fire (2 Ki. 2:11). [See Military.]

CHARISMATIC, CHARISMATIC MOVEMENT. The Pentecostal-Charismatic movement is distinguished from other Christian movements by its belief in the continuation of the apostolic sign gifts. The term “Pentecostal” dates to the early part of the 20th century and refers to a desire to recapture the miraculous experience of Pentecost. Many denominations have grown out of the Pentecostal movement, including the Assemblies of God, International Church of the Foursquare Gospel, Church of God in Christ, Church of God (Cleveland, Tennessee), Pentecostal Church of God, United Pentecostal Church, and Church of God of Prophecy. The “Charismatic” movement is of more recent origin and refers to the ecumenical tongues-speaking phenomenon that has spread through non-Pentecostal Baptist and Protestant denominations as well as the Roman Catholic Church since the 1960s.

While there used to be significant differences between old-line Pentecostalism and the Charismatic movement, the differences are rapidly blurring. The terms are often used synonymously today. Even the *Dictionary of Pentecostal and Charismatic Movements* notes this. “The terms Pentecostal and charismatic are often used interchangeably. Indeed, they do have many features in common, and even for the expert it is frequently difficult to draw a dividing line. ... [by the 1990s] many Pentecostals recognized that the Holy Spirit was accomplishing a new work and sensed an affinity with it. The charismatic renewal brought pressure on the Pentecostals to broaden their identification within the universal church to groups previously considered apostate” (*International Dictionary of Pentecostal and Charismatic Movements*, revised and expanded, 2002, pp. xxi, xxii). Though there are some notable exceptions, the mainstream, old-line Pentecostal denominations have by and large

imbibed of the worldly, ecumenical spirit of the Charismatic movement.

THE HISTORY OF THE PENTECOSTAL-CHARISMATIC MOVEMENT

Pentecostalism was one of the many unscriptural doctrines which arose from the end-times frenzy permeating the United States after the Civil War during the last half of the 19th century. The roots of the Pentecostal latter rain doctrine reach into the holiness movement which swept the country. Influential leaders such as Charles Finney, William Booth, and Phoebe Palmer promoted various forms of the doctrine of “complete sanctification,” claiming that the dedicated believer can experience a condition of perfection of some sort in this life. A similar doctrine had been taught in the Methodist denomination from its inception. The doctrine of entire holiness usually involved a belief that the individual could experience a “second work of grace” or a “second blessing” whereby the sin nature was either eradicated or conquered, thus placing the entirely sanctified Christian above the normal struggles with sin.

By the late 19th century the stage was set for Pentecostalism to be birthed. The holiness movement had produced a frenzy of spiritual excitement and a lusting after “second blessings” and “second baptisms.” To the holiness “second work of grace,” the early Pentecostal leaders added yet another crisis experience labeled “the baptism of the Holy Spirit with the initial evidence of tongues.” Men such as John Dowie and Frank Sandford had also set the stage with their emphasis on divine healing, the expectation of an end-times miracle revival, and the reestablishment of apostolic sign gifts, including tongues speaking.

By any reckoning Charles Parham (1873-1929) is a key figure in the birth of Pentecostalism. In a restless search of religious instruction he sat under the ministries of a number of strange holiness teachers, picking up various heresies along the way, which he merged together into his Pentecostal theology. Prior to the turn of the century, Parham observed the meetings of Benjamin Irwin, founder of the Fire-Baptized Holiness Church. Irwin believed there were three “blessing” experiences—the blessing of conversion, the blessing of entire sanctification, and the blessing of fire baptism. Irwin taught that it was necessary for the Christian to seek the baptism of fire for power and perfection. His meetings were characterized by emotional phenomena such as shouts, screams, “tongues,” trances, holy dances, holy laughs, and the jerks (Vincent Synan, *The Holiness-Pentecostal Tradition*, p. 52). Parham was deeply influenced by Irwin’s “third blessing” doctrine. Pentecostal historian Vinson Synan admits this connection:

CHARISMATIC MOVEMENT

"The Fire-Baptized Holiness Church served as an important link in the chain that later produced the modern Pentecostal movement. By teaching that the baptism of the Holy Ghost was an experience separate from and subsequent to sanctification, it laid the basic doctrinal premise of the later movement. It is probable that Charles F. Parham, the man who initiated the Pentecostal revival in Topeka, Kansas, in 1901, received from Irwin the basic idea of a separate baptism of the Holy Ghost following sanctification. Indeed, for a time in 1899, Parham promoted the 'baptism of fire' in his *Apostolic Faith* magazine" (Synan, *The Holiness-Pentecostal Tradition*, p. 59).

Parham also adopted some heresies from a Quaker friend, David Baker (Parham married Baker's granddaughter). He denied the eternal punishment of the wicked, claiming, rather, that that the unsaved would be annihilated in hell.

In 1898 Parham came under the influence of the aforementioned Frank Sandford, who operated a religious community named Shiloh and the Holy Ghost and Us Bible School in Durham, Maine. Sandford promoted a latter rain type theology, believing the final work of God on earth would include the performance of signs and wonders to separate humanity into two groups, Christ's and Antichrist's. He was striving to return to "apostolic life and power." Several of Sandford's students claimed to speak in tongues, and it is said that Sandford himself believed in the restoration of tongues at least until 1901. That was the year he baptized A.J. Tomlinson (who later founded the Church of God of Prophecy) with his "restored baptism."

From Sandford, Parham picked up the heresy of Anglo-Israelism, that white Anglo-Saxons are descendants of the "ten lost tribes" of Israel. Sandford, and Parham after him, confused the church with Israel and believed Britain and America have inherited promises granted to Israel.

In 1900 Parham traveled to Chicago to study the ministry of John Alexander Dowie, the father of healing evangelism, and to witness Dowie's newly organized Zion City, "where doctors, drugs, and devils were not allowed." Dowie believed he was at the forefront of an end times apostolic miracle movement. In 1901 Dowie proclaimed that he was "Elijah the Restorer" who was to precede the Lord's coming and that he was the first apostle of the renewed end-time church. He emphasized a sinless perfection experience and healing in the atonement. Parham, too, taught that healing was promised by Christ's atonement and railed against the use of medicine and doctors. He claimed that it was always God's will to heal sicknesses. For example, in the Sept. 13, 1899, issue of his *Apostolic Faith* magazine, Parham replied to the question of whether the Bible

forbids the use of medicine by exclaiming, "We say yes, most emphatically YES."

In the March 22, 1899, issue of Parham's *Apostolic Faith* magazine (the first month of its publication), he listed his beliefs: "salvation by faith; healing by faith; laying on of hands, and prayer; sanctification by faith; coming (pre-millennium) of Christ; the baptism of Holy Ghost and Fire, which seals the Bride and bestows the gifts." Thus we see the combining of the various doctrines he had gathered in his travels.

After his visit with Sandford, Parham moved to Topeka, Kansas; and in October 1900, he established the Bethel Bible School. Parham was convinced that Christ's return would be preceded by a latter rain outpouring of signs and wonders and he believed that tongues-speaking is the evidence of the baptism of the Holy Spirit. He further believed that the tongues are real earthly languages that would enable missionaries to preach the gospel to the ends of the earth without having to learn foreign languages. According to Parham's teaching, those who received the latter rain baptism would form the bride of Christ and would rule with Him at His coming.

Parham urged his students to seek this experience, and in this context he laid hands on one of his Bible school students, Agnes Ozman, on January 1, 1901, and she allegedly began to speak in Chinese and later in Bohemian and was unable to speak in English for three days after this experience. She spoke while in a trance (*Topeka State Journal*, Jan. 9, 1901). Ozman had been influenced by the Fire-Baptized Holiness movement. Subsequently, Parham and others at the small Bible school also allegedly began to speak in tongues. Parham said that language professors and other linguistically educated people confirmed that the tongues the students were speaking were languages, but this has never been confirmed. Newspaper reporters of the day described the phenomenon merely as "gibberish."

One of the students, S.J. Riggins, left the school, claiming that the others were merely speaking "gibberish." He told the *Topeka Daily Capital*: "I believe the whole of them are crazy. I never saw anything like it. I do not believe their senseless jargon means anything. I am trying to be an earnest Christian" (Jan. 6, 1901).

Consider this description by Parham of what his students were doing the day after Ozman began her tongues-speaking career: "The next day I went down town and upon my return found ALL THE STUDENTS SITTING ON THE FLOOR TALKING IN UNKNOWN TONGUES, NO TWO TALKING THE SAME LANGUAGE, AND NO ONE UNDERSTANDING HIS OR HER NEIGHBOR'S SPEECH" (*Topeka Mail and Breeze*, Feb. 22, 1901).

This is contrary to the Bible's instruction about the use of tongues. The Bethel Bible School "tongues" in January 1901 was confusion, which the Bible says is not of God (1 Co. 14:33). The Bible says that tongues are not to be used unless they are interpreted and even then, the gift is to be exercised by only one speaker at a time (1 Co. 14:23-28). Further, women are not to speak (1 Co. 14:34).

Parham claimed that Ozman was unable to speak in English for three days after her initial tongues experience. Her own testimony was that "many times we could only talk in other tongues" (Martin, *The Topeka Outpouring of 1901*, p. 88). To the contrary, the Bible says a genuine prophet or tongues-speaker is in control of himself. "And the spirits of the prophets are subject to the prophets" (1 Co. 14:32). Ozman's uncontrollable "tongues" were not of God.

Parham moved to Texas and established a string of churches near Houston. The new movement was called the Apostolic Faith, and it grew quickly and split into many different directions. The *Dictionary of Pentecostal and Charismatic Movements* notes that "Parham's contributions to Pentecostalism included the particularly acute level of 'latter rain' millenarianism." He considered himself a latter days John the Baptist, announcing a new dispensation of the Spirit. He gave himself the title "Projector of the Apostolic Faith."

One of the students at Parham's newly founded Houston Bible school was William J. Seymour (1870-1922), a black evangelist who accepted Parham's doctrine and carried it to Los Angeles, California. The mission established by Seymour on Azusa Street in 1906 has become famous as the birthplace of Pentecostalism. Meetings were held three times a day, seven days a week, for three years. Visitors attended from around the world, seeking their own "personal Pentecost," and these and missionaries sent out from the Azusa Street mission created a whirlwind of growth for the burgeoning Pentecostal movement.

The meetings began in the mornings and continued for 10 hours and more. There was no order of services and usually no one was leading. "Whoever was anointed with the message would stand and deliver it. It might be a man, woman, or child" (Larry Martin, *The Life and Ministry of William J. Seymour*, p. 186). Seymour rarely preached. Instead, much of the time he put his head down in an empty packing crate that served as the pulpit and prayed. Pastoral oversight was minimum, to say the least. People sang out at the same time but "with completely different syllables, rhythms, and melodies" (Ted Olsen, "American Pentecost, *Christian History*, Issue 58, 1998).

The services were characterized by much confusion: dancing, jumping up and down, falling, trances, slaying

in the spirit, "tongues," jerking, hysteria, strange animal noises, "holy laughter," spiritual muteness" (people trying to speak and unable to do so), etc. The seekers would be "seized with a strange spell and commence a jibberish of sounds." A very sympathetic biographer of William Seymour admits that "at times the meetings would become so boisterous that the police were called" (Martin, *The Life and Ministry of Seymour*, p. 188).

One man shook so violently under Seymour's ministry that an ambulance was called. When the man who was shaking told the doctor, "Don't touch me, this is the power of God," the doctor wisely replied, "If that is the power of God it is giving you a devil of a shaking" (Martin, p. 306).

Though there were many reports about healing and financial miracles at Azusa, the bank eventually foreclosed on the church's property and Seymour died young at 52 years old, having been in poor health for a long before that. A few months before his death Seymour was described as "worn, tired, and decrepit" (John Matthews, *Speaking in Tongues*, 1925, p. 14).

THE LATTER RAIN COVENANT

In my library is a book published in 1910 by David Wesley Myland (1858-1943) entitled *The Latter Rain Covenant*. It was an influential book that developed the latter rain doctrine in a systematic fashion. When he heard of the Azusa Street "outpouring" in 1906, he accepted the Pentecostal doctrine and was eventually forced to leave the Christian Missionary Alliance. Myland believed the Latter Rain Covenant is based on Deuteronomy 11:14, in which God promised to give Israel the early and latter rains if she would obey His law. The term "latter rain" appears six times in the Old Testament, and it always refers to actual rain upon the land of Israel, but Myland believed the promise of the latter rain had a three-fold application: first, to the nation Israel and the land of Palestine; second, to the Christian life; and third, prophetically to a latter rain outpouring preceding Christ's return.

According to latter rain doctrine, the coming of the Holy Spirit in his apostolic miracle-working power and prophetic outpouring has two stages, the early and the latter rains. Just as there was a sign-miracle outpouring during the days of the apostles, there allegedly will be a similar outpouring at the end of this age before Christ returns.

The only mention of the latter rain in the New Testament, though, is in James 5:7, and there is not even a hint there of the doctrine of an end-time miracle revival. It is something that must be read into the passage. The New Testament prophecies describing the

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end of the church age speak of false miracles, not true ones. See Matthew 24:24; 2 Thessalonians 2:9; Revelation 13:13.

To develop the Latter Rain doctrine, Myland used fanciful allegorical interpretations of the Old Testament passages mentioned above. He wrote: "The corn is a type of the divine manifestation in the life of Jesus ... The Holy Spirit is the wine ... the oil is the type of the Father, the manifestation of God in beauty, in dignity, in glory and power..." (*The Later Rain Covenant*, p. 22).

Myland's book is filled with this type of allegorizing whereby he applies things that belong to Israel directly to the New Testament churches. In reality, the latter rain miracle revival doctrine has no basis in the Word of God.

In the section on the errors of Pentecostalism we deal with Acts 2:16-20.

PENTECOSTAL DENOMINATIONS

Every Pentecostal denomination can trace its history to the latter rain frenzy of the early part of the century. The *Dictionary of Pentecostal and Charismatic Movements* has this comment about the aftermath of the Azusa Street "revival" —

"Sometimes existing denominations were split, while others were totally transformed into Pentecostal vehicles. Among these were the Church of God in Christ, the Church of God (Cleveland, Tenn.), and the Pentecostal Holiness Church. ... But new groups were formed as well. The Apostolic Faith (Portland, Oreg.), the Pentecostal Assemblies of the World (Los Angeles), and in 1914 the Assemblies of God, fell into this category. Indeed, nearly every Pentecostal denomination in the U.S. traces its roots in some way or other to the Apostolic Faith Mission at 312 Azusa Street" ("Azusa Street," *Dictionary of Pentecostal and Charismatic Movements*, p. 35).

Though varying in doctrinal beliefs, all of the Pentecostal denominations originally believed themselves to be part of an end times latter rain revival movement.

The Assemblies of God (AOG) is the largest Pentecostal denomination. It was formed in 1914, a few years after the Azusa Street meetings had ended. One of the early general superintendents of the AOG, E.S. Williams, was baptized at Seymour's Azusa Street mission. Several of the early AOG leaders were also from John Dowie's Zion City. The AOG's major denominational distinctives are as follows: (1) The baptism of the Holy Spirit is an experience to be sought subsequent to the new birth. (2) The baptism of the Holy Spirit is evidenced by tongues' speaking. (3) A Christian can lose his salvation. (4) Physical healing is promised to the Christian because of Christ's atonement.

From the beginning, the AOG ordained women preachers.

Another of the influential Pentecostal denominations that arose from the Apostolic Faith and the Azusa Street movements was the International Church of the Foursquare Gospel. This was established in 1923 by Pentecostal evangelist-pastor Aimee Semple McPherson (1890-1944), whom the *Dictionary of Pentecostal and Charismatic Movements* calls "the most prominent woman leader Pentecostalism has produced to date" (p. 570). McPherson was very influential in the promotion of the latter rain theology. The "foursquare" gospel she promoted was Jesus Christ as Saviour, Baptizer in the Holy Spirit, Healer, and Coming King. "She also did much to popularize a restorationist view of church history with her vision the 'Dispensation of the Holy Ghost' repeatedly shared in her very popular sermon 'Lost and Restored'" (Ibid., p. 571). One of McPherson's music compositions was titled "Former and Latter Rain."

McPherson claimed that physical healing is part of the gospel and boasted of the healings that allegedly took place during her meetings, but the fact is that most that came for healing were not helped. To go through McPherson's healing line required obtaining a card and these were normally limited to 75 people. Arno Gaebelin examined McPherson's healing claims and published his report in the 1925 book *The Healing Question*. He did not find any genuine healings.

THE NEW ORDER OF THE LATTER RAIN/ THE SHARON MOVEMENT

In 1948 teachers associated with the Sharon Orphanage and Schools in North Battleford, Saskatchewan, began experiencing "spirit slaying" and "tongues" and other "miracles." A female student at the school prophesied that a great worldwide revival was about to begin. The movement that arose from these experiences focused on the latter rain restoration of apostolic miracles. They expected end-time apostles and prophets to arise to lead the latter rain. There was an emphasis upon the imparting of the Holy Spirit and spiritual gifts by the laying on of hands and a focus on "personal directive prophecy," which became an instrument of control in the hands of some. The "revival" influence spread rapidly during and after a Camp Meeting in July 1948, which thousands of people attended from Canada the United States.

The Sharon movement was disciplined by the Assemblies of God, not for the latter rain doctrine itself, but for excesses and abuses. In particular, many AOG leaders disagreed with the teaching that apostles would arise and they disliked the use of "personal prophecies" (a form of soothsaying) and the practice of bestowing spiritual gifts by the laying on of hands.

MANIFEST SONS OF GOD

Many well-known Pentecostal leaders have been proponents of the most extreme views of latter rain. One of these, called Manifest Sons of God, claims that a select group of Christians will be perfected and immortalized during the latter rain miracle revival and this band of perfected saints, led by end-time apostles, will go throughout the world performing miracles. Manifest Sons of God theology claims that this miracle revival will result in most of the world being saved and will usher in the Lord's return.

This doctrine was taught by John Robert Stevens, a disciple of William Branham. Stevens was the "apostle" of the Church of the Living Word in Redondo Beach, California. Though discredited by many scandals, the Manifest Sons of God theology has been revived by various Pentecostal "prophets," including Paul Cain who has been aligned with John Wimber and the Vineyard movement in recent years and with Todd Bentley and the "Lakeland Outpour" of 2008.

The strange Manifest Sons of God theology is based on a faulty interpretation of Romans 8:19-23, among other passages. It is a result of dispensational confusion. In reality, Romans 8:19-23 encourages the child of God to be patient with the troubles and imperfection he experiences in this present world, knowing that *when Christ returns* we will experience that which we long for: resurrection bodies, immortality, sinless perfection, the glory of God, the transformation of the earth. Manifest Sons of God proponents do not believe this refers to something which will occur after Christ's return, *but before*.

Though most of the current Pentecostal-Charismatic revivalists would reject certain aspects of Manifest Sons of God theology, such as immortalization, they also hold to some aspects. They believe, for example, that the coming of Christ will be preceded by miracles which will be greater even than those of apostolic times, and they believe that current Pentecostal revivals such as those in Toronto and Pensacola are a harbinger of those miracles.

THE CHARISMATIC MOVEMENT

In the 1960s Pentecostalism became ecumenical and moved into the mainstream denominations. This began with the outbreak of "tongues speaking" at St. Mark's Episcopal Church in Van Nuys, California. The priest, Dennis Bennett (1917-1991), supported the move and became a leader in promoting it in many other churches. Bennett was forced to resign from St. Mark's and subsequently moved to St. Luke's Episcopal Church in Seattle, Washington. Bennett has had a wide influence through his frequent travels and speaking engagements and his best-selling books, including *Nine*

O'Clock in the Morning and *The Holy Spirit and You*. The movement spread quickly among Episcopalians, Lutherans, Presbyterians, Methodists, and other Protestant denominations. It was promoted by the Full Gospel Business Men's Fellowship International led by Demos Shakarian (1913-93).

The Charismatic movement penetrated Roman Catholicism in the latter half of the 1960s. In January 1967 students at the Roman Catholic Duquesne University in Pittsburgh, Pennsylvania, began having Pentecostal-type experiences, speaking in "tongues," falling, weeping, prophesying. By 1974, 30,000 attended the annual charismatic Catholic conference at Notre Dame. The next year 10,000 charismatic Catholics traveled to Rome to hear Pope Paul VI welcome them to the Vatican. It is important to understand that the charismatic experience does not draw Catholics to the truth, but confirms their Catholic doctrine. After Roman Catholics associated with Notre Dame University began exhibiting charismatic phenomena in 1967, a Pentecostal ex-missionary asked them, "Now that you have received the Holy Spirit when are you thinking of leaving the Roman Catholic Church?" The astonished Roman Catholic charismatics replied, "But we have absolutely no intention of leaving the Church" (Fernand Legrand, *All about Speaking in Tongues*, p. 4).

The Charismatic leaders and organizations promote a number of newer teachings. Chief among these are the positive confession doctrines, which claim that the believer can have healing and prosperity through channeling his faith (of which we will say more in the next paragraph). Typically they chase all sorts of other unscriptural doctrines and practices. The "laughing revival," which began under the ministries of Rodney Howard-Browne and John Arnott and swept through countless charismatic churches, is an example. Having loosed themselves from principle that the Bible is the final and sole authority for faith and practice, having accepted the possibility of new revelation, and having put an undue emphasis upon signs and wonders and experiences, they are adrift upon the uncertain sea of confusion and apostasy.

THE POSITIVE CONFESSION/WORD-FAITH MOVEMENT

The Word-Faith movement is a very influential part of the Pentecostal-Charismatic movement today. It is also known as "Positive Confession" or simply the "Faith" movement. It has no organizational or denominational structure or hierarchy but it is promoted by many prominent Pentecostal leaders who have large and prosperous ministries. The Word-Faith movement is powered by massive amounts of money that its teachers raise through their promise of healing and prosperity and power. It is represented by the

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Trinity Broadcasting Network, a half-billion dollar corporation that beams Word-Faith teaching throughout the world.

In general it holds that healing is guaranteed to those who have faith, that Jesus was rich and that He desires for His followers to be financially prosperous, that faith is a creative force that can be used to shape one's world, that when Adam fell he forfeited the nature of God and took the nature of Satan and that salvation requires removing Satan's nature from mankind, that Jesus did not make the atonement for sin by His death and blood but by taking upon Himself the nature of Satan on the cross then going to hell and overcoming the devil there and being born again and thus erasing Satan's nature from man, that Jesus is establishing a new race of little Christs that are equal to Him and that can do what He did.

While the Word-Faith teachers hold certain things in common and while all of them hold to most of the aforementioned doctrines, they are highly individualistic and do not necessarily hold to every single one.

Some of the proponents of the Word-Faith doctrine are Kenneth Hagin, Sr., Kenneth Hagin, Jr., Kenneth Copeland, Benny Hinn, David Yonggi Cho, Paul Crouch, John Avanzini, Robert Tilton, R.W. Shambach, Rod Parsley, Fred Price, Joel Osteen, Creflo Dollar, Marilyn Hickey, Charles Capps, Peter Popoff, Morris Cerullo, John Bevere, Markus Bishop, Juanita Bynum, Kim Clement, Paula White, and Rodney Howard-Browne.

At its heart is the doctrine that whatever a believer claims by faith, he will have. The late Kenneth Hagin, Sr., said, "Your confession of faith in God's Word will bring healing or whatever it is you need from God into the present tense and make it a reality in your life!" (Hagin, *The Word of Faith*, Dec. 1992).

THE THIRD WAVE

Prior to the 1970s, evangelicals looked upon the Pentecostal-Charismatic movement as fanaticism and worse. By the 1970s, this attitude had changed dramatically. In March 1972, *Christianity Today* observed: "A new era of the Spirit has begun. The charismatic experience moves Christians far beyond *glossalalia* [tongues-speaking]. ... An evangelical renaissance is becoming visible along the Christian highway, from the frontiers of the sects to the high places of the Roman Catholic communion. This appears to be one of the most strategic moments in the church's history." Many of the evangelicals that have adopted a positive view of the Charismatic movement do not call themselves Charismatic. Fuller Seminary professor Peter Wagner coined the term "third wave" in the 1980s. He said the first wave was Pentecostalism in the early 1900s; the second wave was the Charismatic movement

of the 1960s; and the third wave has been occurring since the 1980s among evangelicals.

The Third Wave is characterized by the following: (1) An acceptance of tongues speaking as legitimate; (2) an openness to divine healing as something promised by God; (3) a yearning for experiential worship that involves yielding to charismatic style contemporary music; (4) a focus on charismatic style spiritual warfare, including the concept of territorial spirits that must be identified and bound by prayer before evangelism can be successful; (5) an openness to the continued gift of prophecy.

EXPLOSIVE GROWTH

As we have noted, at the turn of the 20th century there were no Pentecostals. Even 50 years ago Pentecostalism was a very minor part of Christendom, but things are different now. The ten largest churches in the world are Charismatic. The Charismatic movement is probably the fastest growing segment of Christianity. It dominates the Christian media in the West and permeates such influential organizations as the Christian Booksellers of America and the Christian Broadcasting Association. Some of the largest mission groups are Charismatic, including Youth With A Mission, with its 21,000 workers. Statistician David Howard claims that 372 million Christians—one in every five—identifies with the Pentecostal-Charismatic movement (Press Release, Indianapolis '90, Aug. 16, 1990). He claims that Charismatics are growing by 54,000 per day, and that 80% of all conversions are Charismatic. While these statistics are doubtful, there can be no doubt that it is a massive movement.

THE ERROR OF THE PENTECOSTAL MOVEMENT

Though there are many sincere Pentecostal Christians who love the Lord, particularly among that extreme minority of old-line Pentecostals who have not accepted the Charismatic movement, we believe they are sincerely misled. The Pentecostal-Charismatic movements share several dangerous, unbiblical characteristics. The Bible says the Holy Spirit is the SPIRIT OF TRUTH (John 14:17; 15:26; 16:13; 1 John 4:6), but the fruit of the Pentecostal-Charismatic movement is not truth but doctrinal error. While not every Pentecostal or Charismatic holds every one of the errors described in the following study, he holds many of them.

1. WE REJECT THE PENTECOSTAL-CHARISMATIC MOVEMENT BECAUSE OF THE FALSE DOCTRINE OF AN END-TIME, LATTER RAIN MIRACLE REVIVAL.

One of the keynotes of the Pentecostal movement since its inception has been the doctrine that the Lord's coming will be preceded by a worldwide revival of signs and wonders. Acts 2:16-20 is used as a proof text. They

say, "See, sons and daughters will prophesy and young men will see visions and old men will dream dreams," but this verse is ripped from its context.

"But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come."

First of all, Peter says the Joel prophecy was fulfilled in his day with the events of Pentecost. Peter explained to those gathered before him on the day of Pentecost that the events they were witnessing, the tongues whereby "every man heard them speak in his own language" (Acts 2:6), was prophesied by Joel. Peter tells us in this passage that the prophesying was fulfilled in his own day, at the beginning of the church age. The prophesying of Acts 2:17-18 was connected directly with the tongues and the prophesying that occurred on the day of Pentecost and the ministry of the apostles. The rest of the New Testament confirms this. Paul explains that tongues were a sign for the unbelieving Jewish nation (1 Co. 14:20-22). As a nation they rejected the sign of the tongues and were dispersed in A.D. 70 by the Roman armies.

Second, there are two parts to the prophecy that Peter cited: first the prophesying and second the signs in the heavens. The signs in the heavens are said to be in the future ("I WILL shew wonders in heaven..."), and we know from other Scriptures that the last half of Joel's prophecy will be fulfilled at the Lord's coming. These things will not occur until the time of the Tribulation and the return of Christ. The heavenly signs are described in the book of Revelation.

Third, the "last days" is a period of time that began in the days of the apostles and that extends throughout this present church age and includes the events surrounding the lord's return. It begins with true signs and revelation from God, and it ends with false signs and revelation from the devil. The apostle John said, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time" (1 John 2:18). John taught that there will be an antichrist, singular, who will arise at the end of this age, but that there are also antichrists, plural, which will operate throughout the age. This describes the general course of the church age which is described in the New Testament. Apostasy, a turning away from the apostolic faith has increased and spread

throughout the age. The Spirit of God warned that "*evil men and seducers shall wax worse and worse, deceiving, and being deceived*" (2 Ti. 3:13). Ultimately this progression of error will blossom into the final apostasy described in Revelation 17-18.

The Bible warns that the end of this age will be characterised by false miracles. Consider the following Scriptures:

"And many false prophets shall rise, and shall deceive many" (Mt. 24:11).

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matthew 24:24).

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders" (2 Th. 2:8-9).

"And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live" (Re. 13:14).

The Lord Jesus Christ said an evil generation seeketh after a sign (Mt. 12:39; 16:4).

2. WE REJECT THE PENTECOSTAL-CHARISMATIC MOVEMENT BECAUSE IN PRACTICE IT EXALTS EXPERIENCE OVER SCRIPTURE.

Though Pentecostals and Charismatics pay lip service to the sufficiency of the Bible, in reality experience and "personal revelation" are commonly the higher authorities.

Some even admit this. Tommy Tenney, author of the popular book *The God Chasers*, says: "A true God chaser is not happy with just past truth. He must have present truth. God chasers don't want to just study from the moldy pages of what God has done; they're anxious to see what God is doing." Henry Frost says, "We are not to say, therefore, that the word is sufficient" (*Miraculous Healing*, p. 110). Michael Harper says the world is tired of "the airy-fairy doctrines of theologians" and "awaits a fresh manifestation of Christ" (*A New Way of Living*, 1973, p. 12). Larry Christenson says: "... the baptism with the Holy Spirit is not a theology to be discussed and analyzed. It is an experience one enters into" (*Speaking in Tongues*, 1968, p. 40).

In his book *Rise and Be Healed* Benny Hinn describes his alleged intimate relationship with the Holy Spirit and says: "You may ask, 'Was it the result of a systematic Bible study?' No, it happened when I invited the Holy Spirit to be my personal friend" (*Rise and Be Healed*, p. 48).

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It is not uncommon to find Pentecostals and Charismatics ridiculing a “Bible only” position. John Wimber warned against “worshipping the book” and mocked those who judge everything strictly by the Bible, saying they have “God the Father, God the Son, and God the Holy Book” (Wimber, as cited in Hank Hanegraaff, *Counterfeit Revival*, p. 109). On another occasion Wimber warned against being “too rigid” and “too heavily oriented to the written Word” (Ibid.). To the contrary, the Psalmist said the written Word “is a lamp unto my feet and a light unto my path” (Ps. 119:105). It is impossible to be too strongly oriented toward the Bible! In his healing seminar, Wimber made the following amazing statement, “It is evil when you hide behind doctrinal beliefs that curtail and control the work of the Spirit. ... The Church today is committing evil in the name of sound doctrine. And they are quenching the work of the Holy Spirit” (Wimber, *Healing Seminar Series*, cited from *Testing the Fruit of the Vineyard* by John Goodwin). This mindset undermines the authority of the Bible and leaves one open to spiritual delusion. If the Holy Spirit operates contrary to the Word of God in any sense whatsoever, there is no way to discern between the true Spirit and false spirits and the Bible cannot be the sole and final authority in the believer’s life.

Charismatic Anglican Michael Harper warns about those that “set up alarm systems and squat nervously behind protective walls” (*These Wonderful Gifts*, p. 107). Of those that believe “the Bible is God’s final word,” Harper says, “[For them God] has been silent ever since. He is not allowed to address His people except through the words of the Bible” (*These Wonderful Gifts*, p. 104). This is a complete misrepresentation of what we believe and it is a trick that is typical of Pentecostal-Charismatics. We do not believe that God has been silent since the completion of the Scripture or that He is not allowed to speak except through the words of the Bible. We believe, rather, that the canon of Scripture is settled and that whereas the preaching and teaching of the Word under the Holy Spirit’s unction is legitimate, speaking by fresh revelation is not. We believe that every doctrine and practice must be and can be tested by the Scripture and we do not believe that God speaks anything that is different from or contrary to the Scripture. We believe that God personally leads His people by His Spirit but He never leads contrary to the Bible.

The Pentecostal-Charismatic movement typically encourages people to be open to new doctrines and experiences and not to “put God in a box” by carefully testing everything with Scripture. There have been exceptions, of course, but this has been a common

feature of Pentecostalism and it is certainly a feature of the modern Charismatic movement.

For example, in 1994 Phillip Johnson visited the Anaheim Vineyard, pastored by the late John Wimber, and he and the rest of the congregation were told by one of the Vineyard pastors:

“In a moment I’m going to call down the Holy Spirit. Things like you’ve never seen will begin to happen. ... Don’t be alarmed by anything you see ... And above all, don’t try to rationally evaluate the things you will see. ... SUBJECTING THE REVIVAL TO DOCTRINAL TESTS IS THE SUREST WAY TO PUT OUT THE FIRE” (Phillip R. Johnson, “My Visit to the Anaheim Vineyard,” 1995, www.gty.org:80/~phil/articles/laught.htm).

At the same meeting a woman church staff member led in public prayer with these appalling words:

“We refuse to critique with our minds the work that You want to do in our hearts. WE REFUSE TO SUBJECT YOUR WORK TO OUR LITTLE DOCTRINAL TESTS.”

In his book *The Touch of God*, Rodney Howard-Browne warns, “If you come in and try to analyze or try to work out what’s happening in these meetings with your mind, you’ll miss it” (p. 99). When dealing with people who come forward to receive “the anointing,” Howard-Browne repeatedly instructs them, “Don’t pray. GET YOUR MIND OUT OF THE WAY!”

When Dale Brooks, pastor of an Assemblies of God congregation in Tampa, Florida, shut down his own services and urged his people to attend the Rodney Howard-Browne crusade in Lakeland in 1993, he advised: “Don’t fight it. Enjoy it. Walk in it. DON’T TRY TO FIGURE IT OUT” (*Charisma*, August 1993).

Colin Dye, a promoter of the Pentecostal Laughing Revival in England, says: “We must not dare test the work of the Spirit!” (*Directions* magazine, April 1995).

In a Brownsville Assembly of God service on Feb. 22, 1996, Stephen Hill said he could discern that the devil had sent analyzers to the service and warned the congregation against analyzing. “He went on to say, ‘LET YOURSELVES GO: DON’T EVEN THINK ABOUT WHAT YOU ARE DOING; forget about those around you and what they are doing. Release your mind; release your spirit; and let the mighty river of the Holy Ghost take you wherever He wants you to go’” (Jimmy Robbins, *Revival ... Or Satanic Counterfeit*, Feb. 1996, Southern Pines, NC: Midnight Cry Ministries, www.midcry.org/revival.htm).

Dennis Bennett, an Episcopalian priest who was influential in the founding of the Charismatic movement in the early 1960s, tells many stories of how people were “baptized by the Holy Spirit” after they stopped analyzing and just “opened themselves to God.” For

example, in the book *Nine O'Clock in the Morning*, Bennett describes an experience he had at a meeting in Oregon:

"... one young minister challenged me. He wasn't ungracious; he just didn't agree with my theology. He held a mild debate with me in the presence of others there--mostly businessmen--and then departed, feeling that he had made his point. Shortly after he left, a young businessman asked for and received the Baptism in the Holy Spirit. He was so overcome with the joy of the Lord that he, like others on the Day of Pentecost itself, looked as if he was filled with new wine. I could not miss the sad contrast between the young minister departing in intellectual triumph, but still dry and hungry in his soul, and the young businessman, filled with the joy which he had accepted from God in simplicity and trust. ... We too, like the young minister, CAN GET SO TANGLED IN INTELLECTUAL QUESTIONINGS that we may spend all our time having 'great reasonings among ourselves,' and miss the glory of God!" (*Nine O'Clock in the Morning*, p. 248).

This is an extremely dangerous position. Observe how that Bennett portrays the young preacher in a negative light, as strictly intellectual and as not properly open to God's leading and as spiritually dry (a judgment that Bennett was not in a position to make). In contrast, he portrays the gullible businessman in a completely positive light because he asked for something the Bible never instructs us to ask for and received an experience never described in the New Testament ("the baptism of the Holy Spirit and spiritual drunkenness").

The fact is that the "young minister" was right. To question a doctrine and to analyze spiritual practices and experiences by the Word of God is not only right, it is necessary. It is obedience to God's command (i.e., Acts 17:11; 1 Th. 5:21; 1 John 4:1).

In November 1993, John Arnott, pastor of the Airport Church in Toronto, flew to Argentina with his wife to have Claudio Friedzon lay hands on them. They were searching for a new experience of "anointing." This occurred during an Argentinean pastors' conference organized by Luis Palau's brother-in-law, Ed Silvano. This event is described as follows by Guy Chevreau, who works with Arnott in Toronto:

"John was standing with his hands up, posturing his openness to the Lord, and Claudio looked at him and said, 'Do you want it?' He said, 'Yes. I really want it.' Then Claudio said, 'Then take it!' and he slapped John on both of his hands. John fell again. BUT THIS TIME HE DIALED DOWN A LOT OF THE ANALYSIS AND SAID, 'I DON'T CARE, I'M JUST GOING TO TAKE WHAT GOD HAS TO GIVE.' Something clicked in his heart at that moment" (emphasis added) (Chevreau, *Catch the Fire*, p. 24).

This is a very significant testimony. Arnott had been unable to receive the "anointing" BECAUSE HE WAS ANALYZING IT BY THE BIBLE. When he finally broke down in desperation and stopped analyzing it, he began to receive the strange unscriptural experiences.

Even those Pentecostals that are the highly theologically oriented and that seemingly base their thinking most solidly upon the Bible commonly exalt experience and "personal revelation" to the same level of divine authority *in practice*.

Consider Derek Prince. He reminds his listeners that he has studied Greek since he was 10 years old and taught it at Cambridge University, but in spite of his intimate knowledge of the biblical languages he launches off into the strange waters of extra-biblical doctrine. For example, he says:

"When you are baptized in the Holy Ghost, you become a kind of prayer wheel. The Holy Spirit turns you around and prays through you. ... A lady who is known to many was born and raised in the Roman Catholic religion in Ireland. She came to London, where she was saved and baptized in the Holy Spirit. At the time, she worked as a maid in a hotel in London, and she shared a room with another Irish Catholic girl. One day, the other girl said to her, 'I want to ask you something. I hope you don't mind, but every night after you have gone to bed and you seem to be asleep, I hear you talking some foreign language. What is that language?' That young lady got to know for the first time that every night after the body was asleep, the Holy Ghost was praying through her" (Prince, *Baptism in the Holy Spirit*, pp. 56-57).

There is nothing like this in the New Testament and thus it is far more likely that the unintelligible dream mutterings he has described are demonic or carnal. Yet in spite of boldly adding to and contradicting the Word of God, Derek Prince would profess that the Bible is his sole authority for faith and practice.

Consider Four-Square pastor Jack Hayford. *Christianity Today* magazine calls him "The Pentecostal Gold Standard" (*Christianity Today*, July 2005), but when Hayford's theology and practice are placed under the microscope we find that his position is not the untarnished gold of Scripture but the rust and corrosion of extra-biblical "revelation." Speaking at St. Louis 2000, for example, Hayford told of how his daughter approached him one day with a concern about her "tongues speaking." She was afraid that she was speaking mere gibberish, but he encouraged her that the believer must first learn to speak in baby tongues before he speaks in adult tongues. There is absolutely no Bible support for such nonsense and it denies the Pentecostal's claim that the Bible is his sole authority for faith and practice. Further, Hayford says that in 1969, as he approached a large Catholic church in Southern

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California, God spoke to him and instructed him not to judge the Roman Catholic Church. He says he heard a message from God saying, "Why would I not be happy with a place where every morning the testimony of the blood of my Son is raised from the altar?" ("The Pentecostal Gold Standard," *Christianity Today*, July 2005) Based upon this "personal revelation," Hayford adopted a neutral approach to Catholicism, yet upon the authority of the Bible I know that the message that Hayford heard was demonic. The atonement of Jesus Christ is NOT glorified on Roman Catholic altars. The Mass is an open denial of the doctrine of the once-for-all atonement that we find in the book of Hebrews. Note what the Vatican II Council said about the Mass: "For in it Christ perpetuates in an unbloody manner the sacrifice offered on the cross, offering himself to the Father for the world's salvation through the ministry of priests" (*The Constitution on the Sacred Liturgy*, "Instruction on the Worship of the Eucharistic Mystery," Intro., C 1, 2, p. 108). This is only a small part of Rome's wicked heresies, and it is impossible that God would encourage Jack Hayford to look upon the Roman Catholic Church in any sort of positive, non-judgmental manner. If Hayford based his theology about the Roman Catholic Church strictly upon the Bible, he would never fall for such delusion.

Thus, regardless of what the Pentecostal and Charismatic say about holding the Bible as the sole authority for faith and practice, this claim is almost always found to be untrue when it is examined carefully. It is a case of "what you are doing speaks louder than what you are saying."

Observe the following Scriptures carefully:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16-17).

It is the Scripture (rather than tradition or experience or personal revelation or a prophecy or a "word of knowledge" or a voice or a vision or an out of body experience) that is given by divine inspiration and the Scripture is able to make the man of God perfect, thoroughly furnished unto all good works. Notice the exceedingly strong emphasis here on the Scripture's sufficiency. Observe the words that are used: "able," "perfect," "thoroughly furnished," "all good works." Thus it is obvious that God's people need nothing beyond the Scripture. The Pentecostals and Charismatics admit that their prophecies and dreams and visions and experiences are not "scripture," and in light of 2 Timothy 3:16-17 it is obvious that they are not needed. The canon of Scripture was completed 2,000 years ago, and it is sufficient for doctrine, for reproof, for

correction, and for instruction in righteousness. Nothing other than the Bible is needed for these things. We don't need a personal revelation or a personal prophecy for doctrine or a "word of knowledge" for correction.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:16-21).

Here Peter exalts the Scripture over mystical (experiential) visions and voices. Peter was an eyewitness of Christ's glorification on the Mount of Transfiguration and heard the actual voice of God from heaven and saw Moses and Elijah, but he says the Scripture is "*a more sure word of prophecy*." A greater exaltation of the Bible as the sole authority for faith and practice could not be made. The Scripture is "more sure" than visions and voices because these can be demonically imitated and fallibly interpreted. Many Pentecostals, such as William Braham and David DuPlessis, have heard voices that led them away from biblical truth, causing them to do such things as deny the Trinity and to accept "latter rain" heresies and "second baptisms" and ecumenism and many other errors.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

Here we see that the New Testament faith was "once delivered unto the saints." This means that it was completed during the days of the apostles. It is not still being delivered. The Lord Jesus promised to lead the disciples into all truth. "*Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come*" (Jn. 16:13). This was fulfilled in the writing of the New Testament and the completion of the canon of Scripture.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God

shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Revelation 22:18-19).

This warning applies not only to the individual book of Revelation but to the entire Book of which Revelation forms the final chapter. When the canon of Scripture was completed with the writing of the final book of the New Testament, it was sealed with a most solemn warning not to add to it nor subtract from it. The Revelation is finished. Ever since then, those who have claimed to speak by prophecy and other extra-biblical revelation have been deluded. This includes the Montanists, Roman Catholic popes and councils and "saints," the prophets of St. Medard, the Cevennol prophets, the Irvingites, the Shakers, Seventh-day Adventists, Jehovah's Witnesses, Christian Science, and Church of Jesus Christ of Latter Day Saints, and Pentecostal prophets.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20).

In Old Testament times, the Scripture was the sole authority for faith and practice and every teaching was to be compared to it and every teaching that was contrary to it was to be rejected. The Scripture is the sole and final test of truth. Anything that is spoken that is not in accordance with the Scripture must be rejected as darkness and those who speak such things are not following the light. This is the infallible test.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

The same standard is true in the New Testament dispensation. The Bereans were called "noble" because they tested everything by the Scriptures. This practice is exalted by the Spirit of God as noble Christianity, and any type of Christianity that tries to add anything to the same level of authority as the Scriptures and any type of Christianity that draws back from testing everything carefully by the Scripture is ignoble and wrong.

"Despise not prophesyings. Prove all things; hold fast that which is good" (1 Thessalonians 5:20-21).

Here the Spirit of God gives two interconnected commandments. Prophesying is not to be despised but all things are to be tested. This is what we see in 1 Corinthians 14:29: "*Let the prophets speak two or three, and let the other judge.*" In the apostolic churches prophesying involved both preaching and revelation, but the revelation aspect ceased with the completion of the canon of Scripture. Paul defined prophesying as speaking to men "*to edification, and exhortation, and comfort*" (1 Co. 14:3), which is a ministry that continues in the churches throughout the age. The chief point of 1

Th. 5:20-21 is that all preaching and teaching must be proven by Scripture and only that which is found to be in accordance with Scripture is to be received.

I am convinced that the doctrine of the sole authority of the Scripture refutes the Pentecostal and Charismatic movements.

3. WE REJECT THE PENTECOSTAL-CHARISMATIC MOVEMENT BECAUSE OF ITS EMPHASIS ON THE MIRACULOUS RATHER THAN A SIMPLE WALK OF FAITH.

The Pentecostal and Charismatic movements definitely emphasize the miraculous. John Wimber believed the miraculous is necessary for effective evangelism and called it "doing the stuff." I could list hundreds of books written by Pentecostals and Charismatics that focus on a miraculous experience and, commonly, the more radical and outrageous the better! The Full Gospel Businessmen's Fellowship has published many books and countless articles emphasizing charismatic experiences. One book titled "The Happiest People on Earth" has a testimony that is typical. After describing the glorious things that allegedly occurred after one couple was "baptized in the Holy Spirit," one of them said to the effect, "Even if there is no heaven, this is so good that it wouldn't matter." That is some powerful experiential Christian living! I picked up a copy of that book in a restaurant in Cody, Wyoming, in the 1980s and at the time my experience was the very opposite of that testimony. I was sick, broke, lonely, and discouraged! I was tempted to find a Pentecostal or Charismatic to lay hands on me so that I, too, could have such a glorious testimony at all moments of my Christian life, but when I prayed earnestly about the matter and meditated upon the Word of God, I came to my senses and remembered that God promises no such experience for the present. Paul described the "normal Christian life" in Romans 8:18-23, and it is nothing like the testimonies given by Charismatics.

Paul says the present Christian experience is one of suffering and bondage to corruption (which refers to the indwelling sin nature and this body of death) and waiting for the glory that is to come when we will finally experience the resurrection and the kingdom of Christ.

Paul described his own Christian experience in many places in his epistles, and it, too, was nothing like the experiences described by Charismatics. In 2 Co. 1:5 he testified that "*the sufferings of Christ abound in us.*" He told the Corinthians, "*We would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life*" (2 Co. 1:8). When he listed his experiences to prove his apostleship Paul

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described suffering rather than glory, care rather than lightheartedness (2 Co. 11:23-28).

Other examples of the experience orientation among the Charismatics are the writings of Dennis Bennett ("Nine O'Clock in the Morning" and "The Holy Spirit and You"), an Episcopalian priest who was influential in the founding of the Charismatic movement in the early 1960s. These books are literally filled with "charismatic" style experiences that are offered as evidence of the reality of the "Spirit baptized life." Another example is "Overcome by the Spirit" by the Anglican charismatic Francis MacNutt. This book contains the experiences of people who have been "slain by the Spirit."

What you won't find in books like these is a description of the simple and humble walk of faith, but consider the following important Scriptures:

"Now faith is the substance of things hoped for, the evidence of things not seen" (He. 11:1).

"For we walk by faith, not by sight" (2 Co. 5:7).

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Ro. 8:24-25).

Faith or hope is the opposite of something that is seen (or felt or even experienced). Faith is waiting patiently for something that one does not yet possess. The believer has all spiritual blessings in heavenly places (Ep. 1:3), is seated in the heavens with Christ (Col. 3:1), and has an inheritance reserved in heaven (1 Pe. 1:4), but he does not yet enjoy all of these blessings. We are waiting for them. We do not have kingdom authority because the kingdom has not yet come. We do not have perfect health because the resurrection body has not yet been given. We do not live in splendid wealth because we have not yet been glorified. The Christian life is a life of faith and that means we are patiently waiting for those things that God has promised even while we live in this present cursed world and in a "body of this death" (Ro. 7:24).

Further, the Lord Jesus Christ rebuked the lust after miracles in the strongest of terms. See Matthew 12:38-39; 16:4; Mark 8:11-12.

The believer is not to lust after the miraculous; he is to walk humbly by faith, obediently serving while patiently waiting for the coming of Christ (1 Th. 1:9-10).

Miracles do not produce faith. Multitudes witnessed Christ's mighty miracles but only a few believed. Faith comes only by the Word of God. "*So then faith cometh by hearing, and hearing by the word of God*" (Ro. 10:17).

The miracles that the believer needs to support his faith are found in the written Word of God. Consider John 20:29-31.

I am convinced that the doctrine that the Christian life is a walk of faith and that faith is based upon the Word of God rather than experience and the warnings of Christ against lusting after miracles refutes the Pentecostal and Charismatic movements.

4. WE REJECT THE PENTECOSTAL-CHARISMATIC MOVEMENT BECAUSE OF THE FALSE DOCTRINE THAT THE MESSIANIC MIRACLES CAN BE REPRODUCED TODAY.

Many have taught that Jesus performed miracles as an example for Christians to follow. I have heard Larry Lea say that we need a "red letter" Christianity, referring to the words of Christ in the Gospels that are printed in red ink in some New Testaments.

This idea ignores the fact that Jesus healed and performed miracles as a sign that He was the Messiah, the promised Saviour, the Son of God. Jesus' healing ministry was not an example for us to follow but was part of His unique credentials as the Christ. Consider John 5:36; 10:25, 37-38; 14:11; 15:24; 20:30-31.

These Scriptures leave no doubt as to the purpose of Christ's miracles. Even the apostles could not do all of the amazing things that Jesus did (i.e., quieting storms and feeding the multitudes), and had they done so the sign nature of Christ's miracles would have been rendered ineffective.

What about John 14:12 -- "*Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father*"? This cannot mean that believers through the centuries would be able to do greater sign miracles than Jesus. That would be impossible. What could be greater than turning water into wine, feeding multitudes, walking on the water, and raising the dead? Jesus did not say that the disciples would do greater miracles; He said they would do greater works. Though the word "works" is sometimes used to describe Jesus miracles, it is not limited to that. Whereas Jesus ministered only in Palestine and saw only a relatively few souls saved under His direct ministry, His disciples have ministered throughout the world and have seen multitudes of souls saved. Whereas Jesus wrote no books, the apostles completed the canon of Scripture. God's people have enjoyed the power to live holy lives in the face of a godless generation, to withstand the most searing persecution, and to preach the gospel to the ends of the earth. God's people have continued to experience miracles and have done great works, but they have not done the Messianic sign miracles.

I am convinced that the doctrine that Christ's miracles had a specific temporal purpose refutes the Pentecostal and Charismatic movements.

5. WE REJECT THE PENTECOSTAL-CHARISMATIC MOVEMENT BECAUSE OF THE FALSE DOCTRINE THAT THE APOSTOLIC MIRACLES CAN BE REPRODUCED TODAY.

The Pentecostal-Charismatic movement has taught that apostolic miracles should be performed by the churches in general and particularly by the churches at the end of the age when the "latter rain" is poured out. Kathryn Kuhlman said, "Every church should be seeing the healings of the Book of Acts" (Jamie Buckingham, *Daughter of Destiny*, p. 104).

In fact, though, the healing ministry of the apostles was unique and was for the purpose of authenticating their work. See 2 Corinthians 12:12; Mark 3:14-15; Acts 2:43; 3:6-8; 4:33; 5:12, 15; 9:40-41; 19:12; 28:3-5, 7-9.

All Christians could not do the sign miracles. The only exceptions were a few men closely associated with the apostles and upon whom the apostles had laid hands. If such miracles could be done indiscriminately by Christians in general, the sign would be rendered ineffective. If I tell a stranger that is meeting me at the airport that I will be wearing a red hat when I come off of the plane, the red hat is the sign of recognition; but if other people on my flight disembark wearing red hats the sign is destroyed. There simply was no general miracle-working experience among the first churches. If there had been, Paul could not have pointed to his miracles as "*the signs of an apostle*" in 2 Co. 12:12. If all believers could have performed miracles as a matter of course, the brethren at Joppa would not have called for Peter to come and raise Dorcas from the dead (Acts 9:36-42). Peter's miracle that day was the "sign of an apostle."

It has never been God's will for all Christians to perform sign miracles and to heal everyone. It did not happen in the first century and it certainly is not happening today. Don't be deceived. Don't seek that which God has NOT promised and thereby leave yourself open to spiritual deception. Jesus warned that an evil generation seeks a sign (Mt. 12:39). Let's not be identified with evil. Let us rather seek those things that God HAS promised and that He wants to do in and for and through us to the glory of Christ. Let us rather seek to live holy lives and to preach the gospel and to walk by faith and to see souls saved and lives changed for the glory of God and to be looking for Christ's return.

It is common for Pentecostals and Charismatics to misrepresent the non-Charismatic position on miracles, claiming that we do not believe in the miraculous. Michael Harper says, "According to them it is as if God is now paralysed. He does not intervene any more in our lives. His hand is shortened" (*These Wonderful Gifts*, p. 105).

In fact, this is so far from what we believe that it is libelous. We believe that the Bible teaches that the sign gifts exercised by Christ and the apostles were special and had a temporary purpose and thus ceased, but we do not believe that God's miraculous power has ceased. Jesus Christ is indeed the same yesterday, today, and forever, but He does not do exactly the same thing in every dispensation. He is not instructing men to build arks to escape a worldwide flood nor is He confounding tongues as at the tower of Babel nor is He giving the Law on Mt. Sinai with lightnings and thunders nor is He being born in a manger today nor is He dying for our sins nor is He coming forth from the tomb nor is He shedding forth Pentecost with the sound as of a rushing, mighty wind. Nor is He doing "the signs of an apostle" today, because the work of the apostles was completed in the first century.

This is not to say, though, that God no longer does miracles. He has done great miracles in every century of the church age and He is doing great miracles today. He is spiritually raising the dead and giving light to the blind and conquering rebellious souls by the power of the gospel and supplying the needs of His churches and granting spiritual understanding and guidance to His people and healing the sick in answer to prayer according to James 5 and granting supernatural power to those who are persecuted and oppressed and many other things. God works this type of miracle today, but the sign miracles had a temporary purpose that ceased with the apostles.

We see the same thing in the Old Testament dispensation. There were only two great periods of the miraculous. First, miracles were done during the days of Moses when God confirmed Moses' authority to establish Israel as a nation and gave her the Law. Second, miracles were done during the early days of the prophets to confirm their authority to rebuke Israel and to complete the canon of Old Testament Scripture. The sign-type of miracle was not done indiscriminately throughout the Old Testament dispensation nor is it done throughout the New Testament dispensation.

I am convinced that the doctrine that the apostolic miracles had a specific temporal purpose refutes the Pentecostal and Charismatic movements.

6. WE REJECT THE PENTECOSTAL-CHARISMATIC MOVEMENT BECAUSE OF THE FALSE DOCTRINE ABOUT THE BAPTISM OF THE HOLY SPIRIT.

From the beginning, most Pentecostal denominations have taught that the baptism of the Holy Spirit is an experience that must be sought subsequent to salvation and that it is accompanied by tongues speaking.

For example, the Assemblies of God's *Statement of Fundamental Truths* gives the standard Pentecostal view:

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"All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Ghost and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the endowment of power for life and service, the bestowment of the gifts and their uses in the work of the ministry. ... This experience is distinct from and subsequent to the experience of the new birth."

Michael Harper concurs:

"I believe we can see this distinction as two operations of the one Holy Spirit [i.e., regeneration and the empowering by the Spirit]. In the first, the Holy Spirit comes to give new life and the new birth. ... While in the other the Spirit anoints or empowers Christians for their witness and ministry. ... It is baptism in the Spirit which has initiated millions of Christians into the life of renewal. ... Royal power, once we have received it, leads us into a new dimension of Christian living" (*These Wonderful Gifts*, pp. 28, 29, 33).

The baptism of the Holy Spirit was a historic event that was fulfilled on the day of Pentecost.

It was prophesied by Jesus Christ during His earthly ministry (John 14:16, 26; 16:7-17). And after His resurrection, Jesus told the disciples that the time for its fulfillment was near (Acts 1:4-5).

Though Pentecost was never repeated, the reception of the Holy Spirit was in three parts in the book of Acts: for the Jews (Acts 2), for the Samaritans (Acts 8:14-17), and for the Gentiles (Acts 10:44-47).

The special coming of the Holy Spirit beyond the day of Pentecost upon the Samaritans and the Gentiles was to demonstrate to the Jews that God was doing a new thing and was creating a spiritual entity composed of Jews and Gentiles.

In Acts 8 the Samaritans received the Holy Spirit

The Samaritans were despised by the Jews because their religion was a mixture, partly Jewish and partly pagan. Samaria had been the center of idolatry in the northern tribes of Israel (1 Ki. 13:32; 16:32). When Samaria was taken captive by the king of Assyria, pagans from other lands were brought in to populate it and the Old Testament Jewish religion became intertwined with paganism (2 Ki. 17:5-6, 24-29).

Thus the Jews hated the Samaritans and the Samaritans hated the Jews. When Jesus conversed with the woman at the well in Samaria, she said, "*How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans?*" (Jn. 4:29).

By treating the Samaritans in a special manner in Acts 8 God demonstrated to the Jews that He loved the Samaritans, too, and was putting them on the same

spiritual footing when they believed in Christ, and God also demonstrated to the Samaritans that salvation is of the Jews. By waiting to impart the Holy Spirit until the apostles from Jerusalem laid hands on them, God was showing the Samaritans that they must accept the Jewish apostles as His representatives. The fact that there was an interval of time between when they believed and when they received the Holy Spirit was not accidental and was not an example for the entire church age. It had to do with the special situation that existed then.

"There were religious, racial and cultural barriers between them. They hated each other. When the shortest route in a journey would mean passing through Samaria, the Jews, unlike the Lord Jesus, would not hesitate to lengthen their trip by going the long way around. The Samaritans, make no mistake about it, gave as good as they got. One evening, when Jesus and His disciples stopped in a little Samaritan village with the intention of spending the night there, no one would take them in because they were heading for Jerusalem! (Luke 9:52, 56). The [Jewish] disciples saw red. Wanting to emulate Elijah (2 Kings 1:10, 12), they asked, 'Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?' Wow! They were certainly the last ones who would have laid hands on the Samaritans for them to receive the Holy Spirit ... And no Samaritan would ever have let a despised Jew put a hand on him. ...

"So, had the Samaritans received the Holy Spirit at the moment of conversion, in that state of mind, the terrible abyss that separated them would have continued into the Christian Church. It would have been a negation of the baptism of the Holy Spirit of which it is written, 'For by one Spirit are we all baptized into one body!' The Samaritans had to be brought to admit that what was happening with them was not a 'Samaritan Pentecost' and that there was only one birth of the Church. The Pentecost in Jerusalem was the beginning of a new era, whereas the evangelization in Samaria was only their entering into the blessings of that era and not the inauguration of it. THE EPISODE IN SAMARIA WAS PART OF THE CHURCH'S GROWTH, AND NOT ITS BIRTH. IT WAS VITAL THAT ALL THOSE PRESENT IN SAMARIA SHOULD KNOW THAT THERE WERE NOT TWO BODIES, TWO CHURCHES, BUT ONLY ONE. ...

"It was crucial that the Samaritans acknowledge what Jesus had said to the Samaritan woman, 'Salvation is of the Jews' (John 4:22), as well as recognise the authority of His apostles, the depositories of the Truth. THE INTERVAL, THEREFORE, BETWEEN THE MOMENT THE SAMARITANS RECEIVED CHRIST AND WHEN THEY RECEIVED THE HOLY SPIRIT, IS NOT ACCIDENTAL. It was deliberate because, just as the Samaritans had to see that they were dependant on the authority of the Jewish apostles, it was equally necessary for the apostles (those same apostles who

wanted to pray for the fire of heaven to come down and incinerate the Samaritans) to understand that these people with whom they had only a very brittle relationship, were to enter into the same Church, have the same Christ, the same salvation, the same God and the same Holy Spirit. ... BY DOING THINGS IN THIS WAY, THE HOLY SPIRIT BROUGHT DOWN THE BARRIERS OF BITTERNESS AND DESTROYED THE SEPARATING WALL RIGHT FROM THE START (Ep. 2:14)" (Fernand Legrand, *All about Speaking in Tongues*, pp. 84, 85).

In Acts 10 the Gentiles received the Holy Spirit

The Gentiles, of course, were hated by the Jews even more than the Samaritans. Thus God gave a special demonstration in Acts 10 to the Jews that He was accepting believing Gentiles on the same spiritual footing. On this occasion He gave two signs to the Jews: Peter's triple vision and tongues speaking. In the account in Acts 10 it is obvious that Peter was still reluctant to preach the gospel to the Gentiles even though he had seen the sign of tongues on the day of Pentecost and had even preached on that day that God was going to pour His Spirit upon all flesh (Acts 2:17) and that "*whosoever shall call on the name of the Lord shall be saved*" (Acts 2:21). The Lord Jesus Christ had commanded the Jewish disciples to preach the gospel to every nation (Acts 1:8) but the chief of them were still hesitating in this matter because of their deep-seated racism and spiritual pride. The vision that Peter saw in Acts 10:9-16 was given to prepare him to receive the Gentiles and to stop looking upon them as unclean and outside of God's love, and it had its intended effect. Because of this vision Peter was willing to go to Cornelius and to preach the gospel to him and his Gentile friends.

But it was the sign of tongues that fully broke down the barrier (Acts 10:44-46). Observe that it was the sign of tongues that astonished the Jews, showing them as it did that God had definitely and unmistakably saved these believing Gentiles and bestowed upon them the Holy Spirit. The tongues on that occasion was a sign to the Jews, just as Paul explained in 1 Corinthians 14:20-22.

When Peter recounted the experience of Cornelius to the Jewish church at Jerusalem he said:

"Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" (Acts 11:16-17).

Thus Peter associated the event in Acts 10 directly with that in Acts 2. In this manner the Holy Spirit showed conclusively that He was offering the gospel to all people and was placing both Jews (Acts 2) and

Gentiles (Acts 10) into one new spiritual Body (Ep. 2:16).

What about Acts 19:1-7?

The last occasion of speaking in tongues in the book of Acts is in chapter 19. Paul found some men who had been baptized with "John's baptism" but did not have the Holy Spirit. Apparently he observed something about them that made him question whether they were true Christians, and after preaching Jesus Christ to them, Paul baptized them and then laid his hands on them and they received the Holy Spirit and spoke in tongues.

It is common in Pentecostal and Charismatic circles to treat this passage as a proof text for the doctrine that the baptism of the Holy Spirit is something that occurs after salvation and is accompanied by speaking in tongues.

For the following reasons we reject this interpretation:

First, it is obvious that the men had not believed the gospel of Jesus Christ but had only believed in a corrupted version of John the Baptist's message. These were not saved men who had not yet received the Holy Spirit. These were unsaved men. Though they had been "baptized with John's baptism," they didn't know John's message. We say this for the following reasons: For one thing, John preached salvation through Jesus Christ (John 1:29), but these men did not understand this salvation, apparently knowing only the ritual of baptism without its significance. Further, John preached the coming of the Holy Spirit (Matthew 3:11), but these men did not know about the Holy Spirit. The men in Acts 19 were emigrant Jews who had heard a semblance of John's message and had been baptized but had never heard or believed the gospel of Jesus Christ and were not in association with the believers in Ephesus.

Second, observe that the laying on of hands was by an apostle (v. 6). This pattern cannot therefore be followed today, since there are no apostles. The situation in Acts 19 was unique. These men were Jews and they spoke in tongues as a sign of the truth of Paul's message and as another evidence to them and to other Jews that God was doing this new thing.

"The episode in Ephesus (Acts 19:1-7), where twelve men suddenly speak in tongues, is along the same lines. These Jews ... lived in communities or mini-colonies, guarding their Jewish cultural identity jealously in the midst of the pagan population. However, the gospel had started to penetrate these pagan masses and churches were already being formed among them. Faced with their natural refusal to believe that they could become ONE with these surrounding peoples, the Holy Spirit seized hold of their lips and made them praise, in the pagans'

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tongues, the God of Israel who was not becoming, in their Jewish eyes, the God of the nations. These twelve men, part of THIS PEOPLE [1 Co. 14:21], needed the sign of tongues in order to be taught about the worldwide dimension that their Yahveh was now giving to His salvation" (Legrand, *All about Speaking in Tongues*, p. 34).

THERE WERE VARIOUS METHODS AND EVIDENCES OF RECEIVING THE HOLY SPIRIT IN THE BOOK OF ACTS, BUT ONE METHOD PREDOMINATED.

To say that we should receive the Holy Spirit like the Jews in the upper room on Pentecost did in Acts 2 or like the Samaritans did in Acts 8 or like the Gentiles did in Acts 10 or like the Ephesians did in Acts 19 is to ignore the fact that these were unique situations that contradicted one another and that were not repeated.

The Jews in Acts 2:1-4. The Jews waiting in the upper room on the day of Pentecost received the Holy Spirit as they waited for Jesus' promise. This was in fulfillment of prophecy. When the Holy Spirit came, the evidence was a sound from heaven as of a rushing mighty wind and cloven tongues like as of fire sitting on the head of each person and tongues speaking. If Pentecostals want to repeat Pentecost, they should expect an exact duplication of all of this evidence, but they focus rather on tongues speaking because this can be worked up and manipulated whereas a mighty wind and cloven tongues like as of fire cannot.

The Jews in Acts 2:41-42. Those who believed Peter's preaching on that same day did not exhibit any of the previous signs. There was no mighty wind for them, no cloven tongues like as of fire, and no tongues speaking. They simply received the gospel, were baptized, and demonstrated the reality of their salvation by continuing steadfastly in the apostles' doctrine and fellowship.

The Jews in Acts 4:4. These believed the preaching of the gospel, but there is no indication that they spoke in tongues or exhibited any type of "Pentecostal" phenomena and there is no record that they later were "baptized with the Holy Spirit."

The Jews in Acts 6:7. Again, there is nothing in the record about these believers speaking in tongues or that they had to be "baptized with the Holy Spirit" on a separate occasion.

The Samaritans in Acts 8:14-17. These received the Holy Spirit through the laying on of the hands of the apostles from Jerusalem. This demonstrated the authority of the apostles. There is no record that the Samaritan believers spoke in tongues when they received the Holy Spirit. Many Pentecostals and Charismatics claim that the Samaritans must have spoken in tongues, but they read this into the Scripture.

The Ethiopian Eunuch in Acts 8:35-39. This man believed and was baptized and went on his way

rejoicing, but he did not speak in tongues and there was no laying on of hands.

The Gentiles in Acts 10. These received the Holy Spirit through hearing and believing the gospel and they spoke with tongues. This is one of only three places in the book of Acts that speaking in tongues followed faith in Christ. The tongues in this case was not "the initial evidence of the baptism of the Holy Spirit" but was a bold and effective sign to the Jews present that God was extending salvation to the Gentiles. This is emphasized in Acts 10:45-46 and 11:15-18.

The people at Antioch in Acts 11:20-21. The firstfruits of the church at Ephesus believed on Jesus Christ but they did not speak in tongues and there is no record that they were later "baptized with the Holy Spirit."

Lydia and her household in Acts 16:13-15. These believed and were baptized but did not speak in tongues and there is no record that they were "baptized with the Holy Spirit" at some later point.

The Philippian Jailer in Acts 16:30-33. The jailer believed on Jesus Christ and was baptized but he did not speak in tongues and there is no record that he later was "baptized with the Holy Spirit."

Those who believed in Thessalonica and Berea and Athens in Acts 17:4, 12, 34. All of these believed in Jesus Christ but none of them spoke in tongues and there is no record about them being "baptized with the Holy Spirit" on a later occasion.

Crispus and other Corinthians in Acts 18:8. Though these believed and were baptized, they did not speak in tongues and they did not have a separate "baptism of the Holy Spirit."

The disciples at Ephesus in Acts 19:4-6. These received the Holy Spirit by believing on Christ and being baptized and by the laying on of Paul's hands. This was a unique situation that is never repeated in Acts and was a sign of Paul's apostleship to the Gentiles. This is the third and final time that those who believed in the book of Acts spoke in tongues, and in each case Jews were present. In the case at Ephesus, those who spoke were Jews and their tongues were a sign to all of the dispersed Jews that God was extending salvation to the Gentiles and that Paul's ministry to the Gentiles was authentic.

Those who believed in Ephesus in Acts 19:17-19. There is nothing in this record about anyone speaking in tongues or about the necessity of seeking the "baptism of the Holy Spirit."

Thus we see that there were many ways that the Holy Spirit was received during the period covered in the book of Acts. He was received with a rushing mighty wind and cloven tongues like as of fire and tongues speaking in Acts 2:1-4. He was received by the laying on

of hands of the apostles and no tongues in Acts 8. He was received by the laying on of the apostle's hands accompanied by tongues in Acts 19. In all other cases, the Holy Spirit was received by simply believing on Jesus Christ and no laying on of hands or tongues were involved. This conforms to the teaching of Romans 8:9, which says, "*Now if any man have not the Spirit of Christ, he is none of his.*"

The doctrine of how the believer receives the Holy Spirit must be found in the majority of these cases. The permanent and abiding pattern is for the sinner to put his faith in Jesus Christ and by so doing he is saved and receives the Holy Spirit and everything God wants him to have. There is no "half-way salvation" in the Bible. Everything God has is in Jesus Christ, and by receiving Jesus Christ and believing on him the individual receives everything.

We see the permanent method of receiving the Holy Spirit in Acts 2:37-42, which describes the first believers under the new dispensation after the coming of the Holy Spirit. The law of first mention is an important method of Bible study. These men and women received the Holy Spirit by repenting and gladly believing on the name of Jesus Christ with water baptism as the outward sign of their inward faith. The evidence that followed the reception of the Holy Spirit was not tongues speaking or a mighty wind or cloven tongues of fire or shaking or falling to the ground. Rather, "*They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers*" (Acts 2:42).

We also see the abiding method of receiving the Holy Spirit in the epistles to the churches. Consider Ephesians 1:12-14.

"That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Here we see that the Holy Spirit is received when the sinner hears the gospel and puts his trust in Jesus Christ. The believer is thus sealed with the Holy Spirit until his resurrection and glorification.

The only mention of the baptism of the Holy Spirit in the epistles is in 1 Co. 12:13 and here we see that it is something that is a reality for all believers.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

That tongues-speaking is not the evidence of being baptized with the Holy Spirit is plain in 1 Corinthians

12. Verse 13 says all have been baptized by the Holy Spirit but verse 30 says not all speak in tongues.

Thus the baptism of the Holy Spirit occurred once on the day of Pentecost but there was a special reception of the Holy Spirit for the Samaritans in Acts 8 and for the Gentiles in Acts 10. Those were unique situations in which God was showing the Jews that He was extending salvation to the nations. Normally believers participate automatically in that one spiritual baptism when they are saved.

IT IS NECESSARY TO UNDERSTAND THAT THE BOOK OF ACTS IS A TRANSITIONAL BOOK.

Not everything that is recorded therein is a pattern for the rest of the church age. Pentecostals and Charismatics often talk about a "book of Acts type of Christianity" or "apostolic Christianity," but there are many things that the apostles did and that we find in Acts that have not been done in New Testament churches since then. The ministry of the apostles was unique. The apostles could lay hands on people to receive the Holy Spirit (Acts 8:18; 19:6). They had special sign miracles to authenticate their ministry. "*Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds*" (2 Co. 12:12). If miracles could be done indiscriminately by believers in general even in the first century, wherein was the sign?

THE NEW TESTAMENT NEVER INSTRUCTS BELIEVERS TO SEEK THE HOLY SPIRIT OR TO SEEK TO BE BAPTIZED BY THE HOLY SPIRIT.

Pentecostals and Charismatics teach that the baptism of the Holy Spirit is an experience in addition to salvation and that it must be sought by the believer. Michael Harper presents four things that are allegedly required for the reception of Spirit baptism: faith, prayer, action, and a sign (tongues). In the early 1980s I attended a service in Nepal led by a Pentecostal "prophet" from England, and he urged his listeners to "come forward and be baptized by the Holy Spirit." The only text that he read to support this doctrine was 1 Co. 12:13, but this verse does not say "come and be baptized"; it says "for by one Spirit ARE we all baptized."

Two passages that are used to support the doctrine that the baptism of the Holy Spirit must be sought are Luke 11:13 and Luke 24:49. Luke 11:13 cannot be talking about asking for the baptism of the Holy Spirit, because not one example is given of such a thing in Acts or the Epistles. Luke 11:13 refers, rather, to asking for the continual filling of and assistance of the Holy Spirit in accordance to the clear instructions of Ep. 5:18 and other passages.

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The commandment of Luke 24:49 was given only one time in Scripture and that was to the disciples that met in the upper room and waited for the coming of the Holy Spirit on Pentecost. Their tarrying did not bring the Holy Spirit and nothing they did while tarrying brought the Holy Spirit. He came in fulfillment of Bible prophecy. The Old Testament feasts described in Leviticus 23 typified New Testament doctrine. The passover signified the cross of Christ (Lev. 23:4); firstfruits signified Christ's resurrection (Lev. 23:10); Pentecost signified the coming of the Holy Spirit (Lev. 23:15-16). It occurred exactly 50 days after the feast of firstfruits, and the coming of the Holy Spirit in Acts 2 occurred exactly 50 days after Christ rose from the dead.

There is simply no command or example in the New Testament for believers to seek the Holy Spirit or to seek the Holy Spirit baptism or to seek a second baptism or a second blessing of any sort.

It is the filling of the Spirit that is commanded. See Ephesians 5:18-21.

Every believer has the Holy Spirit and has been baptized by the Holy Spirit and is thus instructed to be filled with the Spirit. This means to yield to the Spirit's control.

The marks associated with the filling of the Holy Spirit in Ephesians are singing spiritual songs to the Lord, giving thanks unto God, and submission to one another. There is no mention of tongues or of emotional experiences such as "inner healing" or shaking or falling or laughing.

If the baptism of the Holy Spirit were something that the believer needed in addition to his salvation, if he needed it for power and effectiveness and sanctification, the Scripture would clearly state this and would clearly describe how to receive it. If Pentecostal doctrine were true, the apostles would have instructed the churches along this line. In writing to the carnal church at Corinth, for example, Paul would have explained to them that they needed a baptism in the Spirit or a baptism in fire or a second touch of the Spirit or something of that sort and he would have described how they could have this experience. Instead, Paul said these believers were already enriched by God in everything (1 Co. 1:5), were baptized by the Holy Spirit (1 Co. 12:13), and were sealed by the Spirit (2 Co. 1:22). Rather than instructing them about a "second baptism" or a "second blessing," Paul instructed them about holy living. They didn't need to receive the Holy Spirit; they needed to walk in obedience to the Holy Spirit they already had. They didn't need more of the Holy Spirit; He needed more of them. They didn't need to leap above their spiritual struggles by means of a new experience; they needed to faithfully walk in victory

through their struggles step by step. They didn't need to leap by means of a "miracle"; they needed to walk humbly by faith.

The Bible warns that there are false spirits that imitate the Holy Spirit, and we need to be very careful about seeking something that the Bible does not say we should seek. Paul was afraid for the church at Corinth because of this danger. *"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. ... For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light"* (2 Co. 11:3-4, 13, 14).

I am convinced that the doctrine that the baptism of the Holy Spirit is part of salvation and is not an experience to be sought subsequent to salvation refutes the Pentecostal and Charismatic movements.

7. WE REJECT THE PENTECOSTAL-CHARISMATIC MOVEMENT BECAUSE OF THE WAY THAT IT EXALTS THE HOLY SPIRIT.

The Pentecostal-Charismatic movement could be called a "movement of the Holy Spirit." There is a focus on the Holy Spirit rather than upon the Lord Jesus Christ. It is common for Charismatic leaders to invite the Holy Spirit to come when they are seeking manifestations. The Airport Christian Church in Toronto has a "Come Holy Spirit" service on Friday nights.

One of the prominent individuals in the modern Pentecostal-Charismatic movement is Benny Hinn. His unscriptural doctrine of the Holy Spirit is described in his book *Good Morning, Holy Spirit*. Hinn prays to the Holy Spirit, seeks the Holy Spirit, invites the Holy Spirit, throws the Holy Spirit upon people, etc. None of this is based upon the testimony of Scripture.

The true Holy Spirit is the third Person of the Trinity. He is not merely an emanation of God but is very God Himself. He came upon the church at Jerusalem on the day of Pentecost and empowered the believers for the work of the Great Commission (Acts 1:8). The Lord Jesus Christ plainly foretold what role the Holy Spirit would have in this age-long program:

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. HE SHALL GLORIFY ME: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that HE SHALL TAKE OF MINE, AND SHALL SHOW IT UNTO YOU" (John 16:13-15).

The Holy Spirit does not promote Himself or draw attention to Himself. He came to promote and glorify the Lord Jesus Christ. Nowhere in the New Testament do we find the apostles praying to the Holy Spirit or worshipping the Holy Spirit or inviting the Holy Spirit to come into their midst or in any other way promoting or seeking the Spirit Himself. The Lord Jesus Christ taught us to pray to the Father, not to the Holy Spirit (Mt. 6:6, 9; Jn. 16:23). Christ's own prayers were always addressed to the Father (Mt. 11:25; 26:39; Jn. 11:41; 12:28; 14:16; 17:1). The apostle Paul taught us to pray to God the Father *through* the Lord Jesus Christ by the Holy Spirit (Ro. 1:8; 7:25). The Holy Spirit promotes the Lord Jesus Christ and focuses the believer's attention upon Christ. The believer does not even receive the Holy Spirit by seeking the Holy Spirit; he receives the Holy Spirit by trusting in the Lord Jesus Christ (Ep. 1:12-14).

8. WE REJECT THE PENTECOSTAL-CHARISMATIC MOVEMENT BECAUSE OF THE FALSE DOCTRINE ABOUT THE "BAPTISM OF FIRE."

Since its inception the Pentecostal movement has held various doctrines pertaining to a baptism of fire for Christians. Some Pentecostal groups have even named themselves such things as "Fire Baptized Holy Ghost" people. In his history of the Assemblies of God Carl Brumback observes: "Many shades of Protestantism lurked in the background of these men and women, but now they formed a sort of 'United Denominations,' fused by a baptism of fire into a single Pentecostal body" (*Like a River: The Early Years of the Assemblies of God*, p. 13).

This idea of being baptized by the Holy Spirit and fire is also seen in the titles of books about the Pentecostal-Charismatic movement, such as that by Ralph Martin entitled *Fire on the Earth* published in 1976. The Toronto Airport Christian Fellowship hosts "Catch the Fire" conferences. One of Toronto's favorite songs is "A Festival of Joy" by Toronto Airport worship leader Jeremy Sinnott. It calls upon God to "let fire fill this place." Another Toronto favorite is "Let It Burn" by David Ruis.

The concept of being baptized by the Holy Spirit and fire comes from the prophecy of John in Matthew 3:11.

Pentecostals have taken this prophecy and applied it to themselves, but like many other Pentecostal-Charismatic doctrines, this one ignores the context of the Scriptures and thus results in error. John the Baptist was speaking to the Jews when he quoted this prophecy. Those that believed were indeed baptized with the Holy Spirit on the day of Pentecost, but *the baptism of fire is not a promise of blessing for the believer, but a warning of judgment for the unbeliever*. John explains this in the following verse:

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he

will burn up the chaff with unquenchable fire." (Mt. 3:12)

This could not be plainer. The baptism with fire refers to the day when Christ will return and visit unbelievers with everlasting punishment in the lake of fire. Compare Is. 66:15-16; Mal. 3:2-4:1; 1 Th. 1:9-11; and Re. 19-20.

The Scriptures warn that the baptism of fire is eternal torment. We can praise God that because of the blood of Christ no born again Christian will ever be baptized by fire.

The word "fire" is used 83 times in the New Testament, and in the vast majority of instances it refers to judgment by fire in hell. In only one verse is fire" used in connection with the Holy Spirit's ministration to saved people in this present life, and that is the "cloven tongues like as of fire" in Acts 2:3. To claim that this verse is a fulfillment of the baptism with fire of Mt. 3:11-12 is to ignore the plain context of that passage and is also to ignore the consistent biblical usage of fire as a term of judgment.

9. WE REJECT THE PENTECOSTAL-CHARISMATIC MOVEMENT BECAUSE OF THE FALSE DOCTRINE THAT TONGUES SPEAKING IS FOR TODAY.

The view that tongues is a gift for every believer and that it is to be exercised today has been an integral part of the Pentecostal movement from its inception. Tongues-speaking, according to most Pentecostals and Charismatics, has a three-fold purpose: First, it is a sign of the "baptism of the Holy Spirit." In this capacity it is a sign both to the believer himself as well as to those who are observing. Second, it is a means whereby God communicates to the church. This allegedly occurs as the messages of tongues are interpreted. Third, it is a "private prayer language" whereby the user edifies himself. Under this category the private edification is said to produce a wide assortment of benefits, including encouragement during spiritual trials, physical healing, spiritual guidance, even a sleep aid!

Consider some quotes from Pentecostals and Charismatics:

"The distinctive doctrine of the Pentecostal churches is that speaking with tongues is the 'initial evidence' of the baptism in the Holy Spirit. This article of belief is now incorporated in the official doctrinal schedules of practically all Pentecostal denominations" (Donald Gee, *Now That You've Been Baptized in the Spirit*, 1972).

"God took the baptism in the Holy Spirit out of the theoretical by giving the believer an undeniable physical evidence when the believer was filled. That evidence is speaking with other tongues. ... The fact is those who receive the gift of the Holy Spirit *will* speak in tongues" (Charles Crabtree, "How Practical Is the Pentecostal Lifestyle?", *Questions and Answers about*

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the Holy Spirit, 2001, p. 70; Crabtree is assistant general superintendent of the Assemblies of God). [Note that he uses the terms “baptism in the Holy Spirit” and “filling of the Holy Spirit” as synonyms.]

“Speaking in tongues is always manifested when people are baptized in the Holy Ghost” (Kenneth Hagin, Sr., *Concerning Spiritual Gifts*, 1974, p. 89).

“Speaking in tongues is not the baptism in the Holy Spirit, but it is what happens when and as you are baptized in the Spirit, and it becomes an important resource to help you continue...” (Dennis Bennett, *The Holy Spirit and You*, p. 71).

“I say to all those who have a problem of insomnia due to their thoughts and reasoning, ‘speaking in tongues and you will sleep’. ... If you speak in tongues in your bed, your reasoning will cease and you will soon be asleep. ... The remedy is infallible” (G. Ramseyer, *You Think Too Much*).

“Even your physical and cerebral fatigue will disappear [as you speak in tongues]” (Thomas Roberts, late French Pentecostal leader, cited from Fernand Legrand, *All about Speaking in Tongues*, 2001, p. 123).

In his autobiography, David DuPlessis said God showed him that tongues was a means for determining the divine will. “... the light clicked on. I was speaking to God in tongues, and He was speaking back to me in my mind. I began to find beautiful revelation that way. ... Praying in tongues proved to be a wonderful step in working my way out of such an impasse [in not being able to discern God’s will]. I would merely pray in tongues, and if the idea held firm, then I knew it was real” (*A Man Called Mr. Pentecost*, pp. 76-78).

We would note that some within the broader Charismatic movement today de-emphasize tongues as a sign of the baptism of the Holy Spirit. One former Charismatic wrote: “James Robison and others came up with the idea that you can be baptized in the Holy Spirit (2nd experience after salvation) and demonstrate it by another sign gift or by the fruit of the Spirit (esp. by love). That was a much more commonly held belief in the Pentecostal-Charismatic churches we attended outside of the Assemblies of God. We attended Church of God of Cleveland, TN; Assemblies of God; the Foursquare denomination; Calvary Chapel; Vineyard; Open Bible denomination; various independent Charismatic churches and People of Destiny churches (now PDI Sovereign Grace Churches)” (Dave and Tami Lee, March 31, 2006).

Therefore, the sign aspect of tongues is less widely held today than it was before the onslaught of the Charismatic movement.

Thus, while the following study is relevant to the Pentecostal-Charismatic movement as a whole, not every part of it is applicable to every Pentecostal-Charismatic church.

FOLLOWING IS A SUMMARY OF THE BIBLE REASONS WHY WE REJECT THE PENTECOSTAL-CHARISMATIC DOCTRINE OF TONGUES.

Let me say, first, that I am convinced that there are some details pertaining to tongues speaking that we cannot understand today, since the legitimate gift has not been practiced for almost 2,000 years. There are many things in Scripture like this. We know almost nothing about the operation of the Urim and Thummim, for example, even though it is mentioned in seven passages in the Old Testament. We know that it was something that was kept in the breastplate of the high priest (Ex. 28:30) and it was a means whereby the priest ascertained God’s will (Nu. 27:21; 1 Sa. 28:6). Beyond this we know nothing at all. We don’t even know what the Urim and Thummim looked like and we don’t know how they were used to determine divine direction. Since the Urim and Thummim are not in operation in our day, it is enough to believe what the Bible says and to draw general spiritual applications for our time. “*For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope*” (Ro. 15:4).

This is the situation that we face in regard to tongues-speaking. Even by the late 4th century the preacher John Chrysostom (c. 347-407) made this comment on 1 Corinthians 12-14: “This whole place is very obscure: but the obscurity is produced by our ignorance of the facts referred to, and by their cessation, being such as then used to occur but now no longer take place” (“Homilies on 1 Corinthians,” Vol. XII, *The Nicene and Post-Nicene Fathers*, Hom. 29:2).

Thus, while there are questions in regard to tongues that I cannot answer with complete confidence, I don’t believe that I am obligated to answer every question. WE ARE OBLIGATED TO FORM OUR DOCTRINE ON THIS (OR ANY OTHER SUBJECT) UPON THE TEACHING OF THE clearest SCRIPTURES, AND THE MORE OBSCURE ONES WILL TAKE CARE OF THEMSELVES. The false teacher takes exactly the opposite approach. He builds his pet doctrines upon relatively obscure and difficult Scriptures while ignoring and overthrowing the clearest ones. The Charismatic will hang his doctrine of a “private prayer language” composed of unintelligible mutterings upon 1 Co. 14:15, even though that is a doubtful interpretation at best, while ignoring the clear teaching of Scripture that tongues were languages that were supernaturally spoken as a sign to the nation Israel.

First, biblical tongues were real earthly languages.

A foundational fact about biblical tongues is that they were real languages, not some sort of unintelligible mutterings.

The law of first mention is an important rule of Bible interpretation, and the first time we see the exercise of tongues in the New Testament is in Acts 2. Here we see that the gift of tongues was the miraculous ability to speak in a language that one had never learned.

“Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak IN HIS OWN LANGUAGE. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man IN OUR OWN TONGUE, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak IN OUR TONGUES the wonderful works of God” (Acts 2:6-11).

At least 14 or 15 different languages are mentioned here. These were normal earthly languages spoken by men in that day, and the Jewish disciples were able to speak in these languages even though they were not their native tongues and they had never learned them and never before spoken in them.

There is no reason to believe that the gift of tongues mentioned in 1 Corinthians 12-14 is any different from that mentioned in the book of Acts. In both places the tongues involved speaking in earthly languages that one had never learned.

The same Greek word “glossa” is used for both. This word refers to the tongue itself (Mk. 7:33) or to a language spoken by the tongue.

Second, biblical tongues were a sign to unbelieving Israel regarding the founding of the church and they ceased when this purpose was completed.

Another foundational truth about biblical tongues is that they were chiefly a sign to Israel that God was extending the gospel to all nations. Note the following teaching that Paul gave to the church at Corinth:

“Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe” (1 Co. 14:20-22).

The Corinthians were abusing the spiritual gifts and were particularly enamored with tongues. As spiritual infants (1 Co. 3:1), they were “showing off” to one another. Paul tells them to stop being children and to be men by understanding the true purpose of tongues. It

was a fulfillment of the prophecy in Isaiah 28:11-12 that was directed to the Jews.

“For with stammering lips and another tongue will he speak to THIS PEOPLE. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear” (Is. 28:11-12).

The miraculous tongues was a sign to the unbelieving Jews that God was speaking to all nations of men and calling them into one new spiritual body composed of both Jews and Gentiles. “This people” refers to the Jewish nation to whom the prophet Isaiah was speaking.

Each time we see the gift of tongues exercised in the book of Acts Jews were present (Acts 2:6-11; 10:46; 19:6). On the day of Pentecost and in Acts 19 it was the Jews themselves that spoke in tongues. Fernand Legrand, a former Pentecostal, makes this important observation:

“It is worth noting that wherever the sign appears, it is always in the presence of JEWS, and where we do not find Jews, as in Athens or in Malta, neither do we find the sign. ... It is in the very nature of the sign that we find the nature of their unbelief. ... The sign denounced or corrected their lack of faith concerning the salvation of those who spoke languages that were foreign to their own, that is, the Gentiles. But this was precisely what the Jews did not want to believe. In fact, they were ‘contrary to all men: forbidding us to speak to the Gentiles that they might be saved’ (1 Th. 2:15-16). ... The idea of now being made one with foreigners was more than the first-century Jews could stand. The thought alone was enough to fire up their Hebrew atavism. Yet that was the first thing they had to understand and finally admit. So God gave them the best sign possible to make them understand what they could not or would not believe; HE MIRACULOUSLY MADE JEWS SPEAK IN THE LANGUAGES OF FOREIGNERS. IN SO DOING, GOD PUT JEWISH PRAISE INTO THESE PAGAN TONGUES. ...

“A simple but attentive reading of the Bible reveals the scenario of fierce Jewish opposition towards everything that was not specifically Jewish. We see Jonah who hates the men of Nineveh to the point of disobeying God. ... In his frustration he goes as far as asking for his own death. If Nineveh lives, may Jonah die! ... This spirit of opposition and unbelief will only be reinforced over the centuries. The Jews belong to Yahveh and Yahveh to them, in a closed circle of bigotry; everyone else is cursed. ...

“Daring to suggest that people with a tongue different from their own could benefit from the goodness of God, was to risk one’s life. They led Jesus to the top of a hill to throw Him off because He had just said: ‘many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto

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none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.' Jesus added to their immense rage: 'And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian' (Luke 4:25-27). This was, in their eyes, more than enough to deserve death. ...

"What a narrative in Acts 22! The prisoner Paul stands on the steps of the fortress. He motions to the crowd with one hand and asks to speak. As he begins in Hebrew, silence falls upon the crowd. ... But at the very instant that he starts, 'And he said unto me, Depart: for I will send thee far hence unto the Gentiles,' the sentence freezes in mid-air. They listened as far as that word Gentiles (or nations); and threw dust into the air, shouting, 'Away with such a fellow from the earth: for it is not fit that he should live.' What made them explode like that? Simply the idea that God could also be the God of every man and every tongue. It is now easier to understand why speaking in tongues is the sign of this great truth and that for 'this people' it was the means of access to it. ...

"They alone had to be convinced to abandon this particular unbelief and to consider no longer impure the people and the languages that God considered pure, languages pure enough to be spoken by His Holy Spirit. ... This sign in foreign languages, like the triple vision of Peter, taught them that salvation was for 'whosoever,' for 'all flesh,' for 'every tongue.' ...

"But WHO in today's Church composed of peoples, tribes, nations and languages, WHO still needs to be convinced by a repeated sign that the Spirit of God is poured out on all peoples, nations, tribes and languages?" (Legrand, *All about Speaking in Tongues*, pp. 24-27, 33).

It is impossible to have a correct doctrine of tongues without understanding that it was a sign to the nation Israel of the new thing that God was doing, which was extending the gospel to all men and bringing both Jews and Gentiles into one new spiritual body.

The need for such a sign ceased entirely in the first century. By 70 A.D. Jerusalem had been destroyed by the Roman armies led by Titus and the Jews had been scattered to the nations. By then, Gentiles had come to Jesus Christ by the tens of thousands and Gentile churches had been established throughout the Roman Empire. The purpose for the gift of tongues as a sign to the nation Israel had ended. Israel had rejected the sign and she had been judged just as the prophet foretold.

"For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; YET THEY WOULD NOT HEAR. But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; THAT THEY

MIGHT GO, AND FALL BACKWARD, AND BE BROKEN, AND SNARED, AND TAKEN" (Isaiah 28:11-13).

Isaiah not only prophesied that God would give the sign of tongues to Israel but he also prophesied that Israel would reject it and be judged, which is exactly what happened.

In 1 Corinthians 13 Paul taught the church at Corinth that the gift of tongues would cease:

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away" (1 Co. 13:8-10).

This passage is talking about the revelatory gifts of prophecy, tongues, and knowledge. It is not knowledge itself that will cease; it is the gift of knowledge. It is not tongues that will cease; it is the gift of tongues.

When will these gifts cease? The passage indicates that they will cease in two stages. The gift of tongues is treated separately from the gifts of prophecy and knowledge. The gift of tongues is mentioned in verse 8 and then is not mentioned again, whereas the gifts of prophecy and knowledge are mentioned again in verses 9-10. I believe that this teaches that the gift of tongues would cease of its own accord prior to the cessation of the other two gifts. We can see this in the book of Acts. The final time that we see tongues speaking is in Acts 19. By that point in church history there was no question that God was calling the Gentiles by the gospel. That matter had been made crystal clear.

Once a sign has been fulfilled it is foolish to continue with it. If I were to tell someone who is meeting me at the airport that he will know me because I will be wearing a red hat, the red hat is the sign. Once we meet and he recognizes me by the sign of the hat the need for the sign has ceased. If I were to continue to wear a red hat for the rest of my life, that would be foolish.

Thus the gift of tongues ceased even before the events recorded in the book of Acts concluded, but the gifts of prophecy and knowledge continued to operate until "that which is perfect is come," which was the completed canon of Scripture. 2 Timothy 3:16-17 says the Scripture is able to make the man of God "perfect, thoroughly furnished unto all good works." The gifts of prophecy and knowledge were used by the prophets and apostles for the completion of Scripture and then they vanished away. The final book of Scripture to be written was Revelation. John wrote it in his extreme old age in about A.D. 96 on the Isle of Patmos, and it concluded with a solemn divine warning not to add to or to take away from "the words of the prophecy of this book" (Re. 22:18-19). This applies not only to the book of

Revelation itself but also to the entire Book of which Revelation forms the final chapter.

I am convinced that this clear biblical doctrine about tongues single-handedly destroys all modern tongues speaking. When Charles Parham's Bible School students began speaking in "tongues" in 1901 or when "tongues" broke out on Azusa Street in 1906, what Jews were present? Had Jews been present, in what way could the tongues speaking have been a sign that God was extending the gospel to all nations and creating a new body through the Gospel? That sign had already been given 1,900 years earlier. In what way was that sign not entirely fulfilled in the first century? These are the hard questions that every Pentecostal and Charismatic must answer. If someone would rejoin that the Jews still need the sign of tongues, we would ask, "Why, then, has the Pentecostal-Charismatic movements almost entirely ignored this aspect of tongues?" Parham in Topeka and Seymour in Los Angeles did not seek for tongues as a sign to Israel but as a sign of the "baptism of the Holy Spirit." The same is true for the Assemblies of God and the Church of God of Prophecy and the Foursquare Pentecostal Churches and you name it.

"Someone, after reading my book, said to me, 'For you it all boils down to being a sign.' Of course it does! Take a sign-post for instance; you may discourse at length on its height, its shape, the colour, the phosphorescence and size of its letters, but however accurate your remarks may be, it is impossible to get around the fact that its sole and ultimate purpose is to be a sign-post. And so is it with speaking in tongues. However you may look at it, the Holy Spirit said it was a SIGN for incredulous Israel. In this matter as in others, it can be seen that the rules of the game are not being followed" (Fernand Legrand, *All about Speaking in Tongues*, p. 67).

Third, biblical tongues were not a sign to believers.

"Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. WHEREFORE TONGUES ARE FOR A SIGN, NOT TO THEM THAT BELIEVE, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe" (1 Co. 14:20-22).

The Bible plainly states that tongues are *not* a sign to believers. This is a far reaching doctrine, because in the context of the Pentecostal-Charismatic movements tongues are commonly said to be a sign to believers. Tongues-speaking is considered a sign of faith and a sign of God's blessing and a sign of the indwelling Holy Spirit and a sign of power. In all these cases, tongues-speaking is looked upon as a sign to believers. In 1 Co. 14:20-22 Paul refutes this error in the clearest of words.

Fourth, biblical tongues were spoken to God.

"For he that speaketh in an unknown tongue SPEAKETH NOT UNTO MEN, BUT UNTO GOD: for no man understandeth him; howbeit in the spirit he speaketh mysteries" (1 Co. 14:2).

Paul says that biblical tongues were not spoken unto men but unto God. This is what we see on the day of Pentecost. Those that heard the disciples speak in tongues on that day said, "*We do hear them speak in our tongues the wonderful works of God*" (Acts 2:11). The tongues messages were addressed to God but were understood by those who heard them in the various languages. The Jewish tongues speakers might even have been quoting from the Psalms that day. The Jews that heard them were amazed to hear their own Jewish brethren speaking the praises of God in the "unclean" pagan languages. When it came time for God to speak directly to men that day, He used the preaching of Peter and it was not in tongues. No one was saved through hearing a message in tongues; they were saved by hearing and believing the gospel.

Paul said that the tongues-speaking in the churches was for the same purpose. The tongues were addressed to God, and if they were translated men could understand what was being said to God and thus be edified. But tongues-speaking was not a message addressed directly to men, as prophesying was.

In contrast to this clear biblical teaching, Pentecostals and Charismatics everywhere claim that tongues are messages directed to men. Consider the following by former Pentecostal Fernand Legrand:

"After more than thirty years of close contact with these churches, and after having accepted some of their ideas, I have been forced to admit that there is a glaring discordance with the Word of God on this point. I, first of all, capitulated before the authority of the Scriptures; I then proceeded to verify for myself what was being taught and practised. On several occasions, talking to people who were deeply anchored in their convictions, I asked the question, 'When tongues are interpreted in your assembly, what is the context of the message?' I did not enquire because I did not know the answer, but I wanted to hear it straight from the horse's mouth, so leaving no place for ambiguity. Without exception, the replies always confirmed what I had already observed. It was a word of encouragement, or prophecy, or exhortation, or even of evangelization. Quite clearly, these were addressed to those present, that is, to men and was therefore in complete contradiction with the Holy Spirit who said just the opposite, 'he that speaketh in an unknown tongue speaketh not unto men, but unto God.' ... One of my friends, an enthusiastic pastor, invited me for a Gospel campaign in his church. He told me about a lady who, in a private talk with him, had spoken in tongues. 'In what she said,' he explained, 'I discerned a

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message for myself.' The opportunity was ideal. I simply asked him, 'How do you reconcile the idea of a message addressed to you personally with the biblical statement that "he that speaketh in an unknown tongue speaketh not unto men, but unto God"? You are not God!' It was like hitting him over the head. He was totally speechless. He had just discovered a text that he had never seen before, or that he had not taken the time to examine. ...

"Thirty years later, nothing seems to have changed. The last interview previously mentioned, finished in the same way as the first. After having once more pointed out that the speaking in tongues in his Church, as corroborated by his personal experience and observations, was obviously addressed to men, and that it was contrary to what the Bible says, I asked him, 'What will you put aside, the Word of God or your experiences; you must make a choice between the two; which will it be?' Without hesitation and twice in succession, his reply was, 'I choose experience!' Understandable but wretched obstinacy that is explained by the terrible confession of a pastor who said to me on this particular point of doctrine, 'When this word of Paul began to circulate in our assemblies, it had the effect of a bomb. We could not allow it to continue, because we WOULD HAVE HAD TO ADMIT THAT EVERYTHING DONE UP UNTIL THEN WAS FALSE!'" (*All about Speaking in Tongues*, pp. 12-14).

Fifth, biblical tongues were accompanied by the miraculous gift of interpretation.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues" (1 Co. 12:8-10).

"If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (1 Co. 14:27-28).

The gift of interpretation was a supernatural enablement whereby a believer could give an exact interpretation of a message that had been delivered to God in tongues. No tongues speaking was allowed in the church without interpretation, because it is God's will that everyone present in the church services understand everything that is said and done and thus be edified thereby. Thus, even though one or two people might be present in the service who understood the tongue's message because it was given in their native language, this was not sufficient because everyone needed to understand. On the day of Pentecost, no interpretation was needed because there were men present from many locations who spoke the languages that were given by tongues.

When we come to the Pentecostal-Charismatic movements, the "interpretation of tongues" is a very strange thing, because there is little semblance between the "tongues" and the "interpretation." I have oftentimes heard short tongues messages given long interpretations, and I have heard tongues messages composed of three or four words (i.e., shalalama, shalabama, shalanoona, shalalama, shalabama, shalanoona) interpreted as a complex spiritual message.

Former Pentecostal Fernand Legrand of France describes the Pentecostal "interpretation dilemma"--

"IN ALL THE CASES OF INTERPRETATION THAT I HAVE CHECKED PERSONALLY WITH THE GREATEST CARE AND WITH AN OPEN MIND, I HAVE DISCOVERED NOTHING OTHER THAN HUMAN FABRICATION AND DELIBERATE TRICKERY. What surprised me was the unacceptable difference between the brevity of the tongues and the disproportionate length of the interpretation. ... Having taken offence at such deceit, I was candidly told that the interpretation was not a real translation but a heart-felt translation!! So it was just any odd thing left to the fantasy of a pseudo-interpreter. ... Someone else, to try to get himself out of this embarrassing situation, told me that the interpretation was not the translation of what was said in tongues, but the response from heaven to what had just been said! Here we are completely rambling. Scripture is deliberately trampled underfoot, that very Word that points out (v. 16) that giving thanks in tongues must be interpreted so that we may understand 'what thou sayest,' so the congregation can show their agreement and join in the thanksgiving by saying, Amen!"

"Another Pentecostal leader dared even to tell me that the same case of speaking in tongues could very well have several interpretations!! ... Do you expect that a cat can give birth at the same time to kittens, puppies, and chicks? But no one gets upset when, in the spiritual realm, we are asked to believe that ONE kind of speaking in tongues brings forth several kinds of interpretation? Does Pentecostal Darwinism exist? Are we witnessing a sort of mutation of the species? Am I just supposed to accept all this passively without pointing out the fraud? ...

"I personally noted that this counterfeiting was a known thing in the circles concerned. I was present in a meeting when a Christian from the Cape Verde Islands had just prayed in his own language, a Portuguese dialect. Scarcely had he said, 'Amen,' that an elder who was wiser than the others interrupted the word of interpretation by saying, 'Our brother has just given thanks in his native tongue.' This means that without this intervention, there would have been the 'miracle' of an interpretation, evangelical in terms of the vocabulary used, but in the spirit as false as the words of the young fortune teller of Acts 16:17. ...

"One can imagine how attentively I listened to one incident of speaking in tongues that was as jerky,

staccato and incomprehensible as all the others, in the middle of which suddenly stood out a thrice-repeated 'spiriti santi' [Holy Spirits, plural] in Italian. Having grasped this triple repetition, I watched for its reappearance in the interpretation. I waited for it in vain....

"Profoundly saddened by this newly discovered dishonesty, I made up my mind to move on to a more advanced verification. I asked a Scottish brother who had the typical broad accent of his country, to put 'The Lord's Prayer' twice in a row onto cassette. Armed with this recording and that of two other 'genuine' tongues followed by their interpretations taped 'on location,' I went to see some very moderate Pentecostal friends, for whom exaggerations and digressions were only found amongst others. No one in the community doubted their conversions, or their sincerity, or the reality of their 'charisma.' After praying together, I asked them to interpret the pseudo and 'real' tongues. This was done without objection or reticence. Alas, and alas again, the 'Lord's Prayer' in English transformed itself into a message of encouragement in French! As to the rest, it was as different from the first as the Rhone is different from the Rhine and flows in the opposite direction. ...

"Indeed can we still call ourselves Christians when we team up so closely with him who disguises himself as an angel of light?

"In order to get out of this sticky situation, many people claim, without really believing it, that one does not submit a gift of the Spirit to an electronic test. But it must be pointed out that it is not the test that created the trickery, it only confirmed it and it demonstrated moreover that these so-called gifts are not among those good and perfect gifts that come down from above (James 1:17).

"In addition, what more than sufficiently demonstrates that everything is purely human and subjective in today's gift of tongues and that the Holy Spirit has nothing whatsoever to do with it, is that the interpretation is always the reflection of particular tendencies and feelings. The Roman Catholic charismatics show their allegiance to the doctrines of their Church. The spiritualists find occult revelations. The Pentecostals, being evangelicals, adopt an evangelical language, as well as phraseology and convictions specific to their group" (Legrand, *All about Speaking in Tongues*, pp. 47-51).

Legrand devised a simple test for the interpretation of tongues, but no Pentecostal or Charismatic has offered to submit to it. Here is his proposal:

"Prepare a meeting where one of you will speak in tongues and three others will make a recorded interpretation in isolation. The interpretations that ought to say more or less the same thing will then be compared. ... HERE IN WRITING I STAND BY THIS YET UNANSWERED PROPOSITION AS A CHALLENGE TO ANY CHARISMATIC TONGUES-SPEAKING COMMUNITY. Why has there not yet been, and will

there never be, an answer to this offer, which is, nevertheless, an honest one?" (*All about Speaking in Tongues*, p. 52).

If Pentecostals and Charismatics have the genuine miraculous gift of speaking in languages and of interpreting the same, let them step forward and prove it. Otherwise, their very refusal is sufficient refutation of their practice.

In light of the Bible's warnings about the very real danger of spiritual deception, we would be foolish to accept these things at face value without testing them. God has commanded us to "try to the spirits" and "to prove all things" and to "search the Scriptures daily whether those things were so." We are warned that there will be false christs, FALSE SPIRITS, and false gospels (2 Co. 11:4). The Spirit of God Himself has warned us that in the last days there will be an onslaught of deception. "*The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils*" (1 Ti. 4:1). We are warned that "*in the last days perilous times shall come*" (2 Ti. 4:1) because professing believers will have "*a form of godliness, but denying the power thereof*" and "*evil men and seducers shall wax worse and worse, deceiving, and being deceived*" (2 Ti. 3:5, 13). We are warned that "*the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables*" (2 Ti. 4:3-4). Could false tongues and false interpretations not be among these fables? Of course, so we must be exceedingly careful.

The fact that the Pentecostals and Charismatics typically do not want their "gifts" to be analyzed carefully is evidence of fraud.

Sixth, biblical tongues were bound by apostolic direction.

Paul said, "*Forbid not to speak in tongues,*" but he also gave many serious restrictions on how tongues could be used. I have never seen the practice of "tongues" in modern times restrained in the following manner.

* Tongues are to be spoken only by course, one by one ("*If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course...*" 1 Co. 14:27). In most of the Pentecostal-Charismatic meetings I have attended the "tongues" were spoken by many people at once.

* Tongues must be interpreted ("*If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret*" 1 Co. 14:27). Rarely are the tongues messages interpreted in modern Pentecostalism, and when they are it is often obvious that the "interpretation" is something different than the "tongue."

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* There is to be no confusion or lack of peace (*"For God is not the author of confusion, but of peace, as in all churches of the saints"* 1 Co. 14:33). Every time I have been in a Pentecostal-Charismatic service where "the Spirit was moving" I have thought to myself, "This is confusing." Disorder reigns. The "tongues" cannot be understood. Things happen that make no sense and that are not found in the Bible. But we are told that God is not the author of confusion, and that covers a lot of territory.

* Women are not allowed to speak in tongues (*"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law"* 1 Co. 14:34). Paul refers to the Law of Moses, which also said the woman is under the man's authority (Ge. 3:16; Nu. 30:3-13).

Women have been at the forefront of "tongues" speaking since the inception of Pentecostalism. A woman was the first to speak in tongues at Parham's Topeka Bible School. A woman was the first to speak in tongues at Seymour's Azusa Street Mission. A reporter with the *Los Angeles Times* who visited the Mission on April 17, 1906, observed, "The old exhorter [Seymour] urged the 'sisters' to let the 'tongues come forth' and the women gave themselves over to a riot of religious fervor."

If you could remove the women from the modern tongues-speaking movement it would collapse, but the Spirit of God plainly forbids them to speak in tongues or to prophecy in the meetings where the saints are gathered together and men are present. Women are allowed to teach women (Titus 2:3-4) and children (2 Ti. 1:5; 3:15) but are forbidden to teach or usurp authority over men (1 Ti. 2:12).

* Those who are truly spiritual will acknowledge Paul's authority (*"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord"* 1 Co. 14:37). Many times when I have shown these restrictions to Pentecostals and Charismatics they have argued against them and given various reasons why they don't feel obligated to obey them. This only proves that they are not truly spiritual and are not truly attuned to and obedient to the voice of Almighty God. They are self-deceived, and the evidence is that they will not acknowledge that the things Paul wrote are the commandments of God.

* Everything is to be decent (*"Let all things be done decently"* 1 Co. 14:40). The Greek word translated decent is "euschemonos," which is also translated "honestly" (Ro. 13:13; 1 Thes. 4:12). It carries the idea of moral decency and sincerity and integrity, of adorning the gospel of Jesus Christ and the church of Jesus Christ

in such a manner that no reproach is brought upon it by our actions. When we think about the deception and fraud that is so prevalent in the Pentecostal-Charismatic movement and when we think about the many times that women are allegedly overcome by the Spirit and fall in an indecent manner and have to be covered, it is obvious that all things are not done decently.

* Everything is to be orderly (*"Let all things be done decently and in order"* 1 Co. 14:40). The God of creation is the God of order. He is not the God of confusion and disorder.

George Gardiner was a Pentecostal for many years, and he said that his journey out of Pentecostalism "began with nagging questions about the gulf between Charismatic practices and Scriptural statements--a very wide gulf!" (Gardiner, *The Corinthian Catastrophe*, p. 8). He determined to study the book of Acts. "I reread the book of Acts, slowly and carefully, praying as I did, 'Lord, let me see what it says, and only what the Word says. Give me grace to accept it if I have been wrong and grace to apologize if I have been unduly critical. The journey through Acts was an eye opener! The actions and experiences of the early churches were far removed from the actions and 'experiences' of the modern movement. In some ways they were completely opposite!"

I discovered the same thing as a young Christian. One thing that convinced me that Pentecostalism is not scriptural was that their "tongues" were not practiced in a biblical manner. I have attended Pentecostal and Charismatic meetings dozens of times in various parts of the world and I have never witnessed tongues operated in a biblical manner.

Seventh, the Pentecostal-Charismatic method of "speaking in tongues" is unscriptural and dangerous; biblical tongues were not sought or learned but were sovereignly and miraculously given by God.

If we were to agree that there is such a thing today as "tongues speaking" or a "private prayer language" and that it would help us live better Christian lives and if we were to accept the Charismatic's challenge to "try it and see," the next question is, "How do I begin to speak in this 'tongue' or 'prayer language'?"

The first step, we are told, is to stop analyzing things carefully by the Scriptures and to open up to new experiences. A chapter in the book *These Wonderful Gifts* by Michael Harper is entitled "Letting Go and Letting God," in which the believer is instructed to stop analyzing experiences so carefully and strictly, to stop "setting up alarm systems" and "squatting nervously behind protective walls." He says the believer should step out from behind his "walls and infallible systems" and just open up to God. That is a necessary but

unscriptural and exceedingly dangerous step toward receiving the Charismatic experiences.

Having stopped analyzing with Scripture, the standard method of experiencing the “gift of tongues” or a “private prayer language” is to open one’s mouth and to start speaking words but not words that one understands and allegedly “God will take control.” Dennis Bennett says:

“Open your mouth and show that you believe the Lord has baptized you in the Spirit by beginning to speak. Don’t speak English, or any other language you know, for God can’t guide you to speak in tongues if you are speaking in a language known to you. ... Just like a child learning to talk for the first time, open your mouth and speak out the first syllables and expressions that come to your lips. ... You may begin to speak, but only get out a few halting sounds. That’s wonderful! You’ve broken the ‘sound barrier’! Keep in with those sounds. Offer them to God. Tell Jesus you love Him in those ‘joyful noises’! In a very real sense, any sound you make, offering your tongue to God in simple faith, may be the beginning of speaking in tongues” (*The Holy Spirit and You*, pp. 76, 77, 79).

This is so grossly unscriptural and nonsensical it would seem unnecessary to refute it. There is absolutely nothing like this in the New Testament. To ignore the Bible and to seek something that the Bible never says seek in ways the Bible does not support and to open oneself uncritically to religious experiences like this puts one in danger of receiving “another spirit” (2 Co. 11:4). The Bible warns Christians that there are deceiving spirits that attempt to influence Christians and that can appear as angels of light and ministers of God (2 Co. 11:13-15; Mt. 24:24). Paul warned the Corinthians that they were in danger of receiving false spirits because of their carnal, tolerant, undiscerning condition (2 Co. 11:3-4). The true Christian cannot be possessed by evil spirits, but he can certainly be influenced by them.

The Bible plainly teaches that tongues-speaking was a divine miracle and that it was sovereignly given. “*But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will*” (1 Co. 12:11). The disciples did not seek to speak in tongues on the day of Pentecost nor did they take a class on “letting go and letting God.” There is no evidence, in fact, that they even expected to speak in tongues. In every instance in which Christians spoke in tongues in the book of Acts the tongues were sovereignly given. In no instance were the recipients trying to speak in tongues.

Eighth, biblical tongues were not spoken by all Christians even in the first century.

“But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the

same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues” (1 Co. 12:7-10).

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?” (1 Co. 12:28-30).

Paul asks, “Do all speak with tongues?” The question is rhetorical and the answer is no.

The United Pentecostal Church tries to get around this by making a distinction between tongues as “the initial evidence of Spirit baptism” and tongues as a gift of the Spirit.

“Some people quote I Corinthians 12:30 in an attempt to prove that not all speak in tongues when they are filled with the Spirit: ‘Do all speak with tongues?’ However, this verse refers to the gift of tongues, that is, speaking a public message in tongues to be interpreted for the congregation, which is a spiritual gift that a person may exercise subsequent to the infilling of the Spirit. Though both tongues as the initial evidence of the baptism of the Holy Ghost and tongues as a later spiritual gift are the same in essence, they are different in administration and operation” (“Why Did God Choose Tongues?” United Pentecostal Church’s web site).

This teaching does not hold up in light of Scripture. A simple survey of the book of Acts proves conclusively that not all believers in the early churches spoke in tongues. Even on the day of Pentecost, while the disciples that were in the upper room spoke in tongues (Acts 2:4), those that were saved that day through Peter’s preaching did not speak in tongues (Acts 2:40-42). The Jews that believed in Acts 4:4 and 6:7 did not speak in tongues. The Ethiopian Eunuch that was saved in Acts 8:35-39 did not speak in tongues. The first people who were saved at Antioch in Acts 11:20-21 did not speak in tongues. Lydia and her household who were saved in Acts 16:13-15 and the Philippian jailer and his family who were saved in Acts 16:30-33 did not speak in tongues. Those who were saved in Thessalonica and Berea and Athens in Acts 17:4, 12, and 34 did not speak in tongues. Crispus and others who were saved at Corinth in Acts 18:8 did not speak in tongues. Those who believed in Ephesus in Acts 19:17-19 did not speak in tongues.

There is no emphasis whatsoever on tongues-speaking in the New Testament. It was exercised only three times in all the book of Acts and the vast majority of the believers did not use it. To create the sort of emphasis upon tongues-speaking that one finds in the

CHARITY - CHERUBIM

Pentecostal-Charismatic movement one must read many things into the Bible that are not there, and this is not the way that honest brethren use the Scriptures.

(For more about the doctrine of tongues speaking and for a fuller study of this subject see *The Pentecostal-Charismatic Movements: Its History and Error*, which is available from Way of Life Literature.)

CHARITY. Godly love (1 Co. 8:1; 13:1-13; 14:1; 16:14; Co. 3:14; 1 Th. 3:6; 2 Th. 1:3; 1 Ti. 1:5; 2:15; 4:12; 2 Ti. 2:22; 3:10; Tit. 2:2; 1 Pe. 4:8; 5:14; 2 Pe. 1:7; 3 Jn. 6; Re. 2:19). [See Love, Mercy.]

CHARMER. In Ps. 58:5; Je. 8:17 the allusion is to those who can charm serpents, probably by soft and gentle sounds. In De. 18:11; Is. 19:3 it is associated with idolatry and sorcerers: these also carry on their incantations with low mutterings (Concise). [See Witchcraft.]

CHARRAN. [See Haran.]

CHASTE. Pure; clean; consecrated (2 Co. 11:2; Tit. 2:5; 1 Pe. 3:2). The Greek word *hagnos*, in its various forms, is translated “purify” (Jn. 11:55; Ac. 21:24,26; 24:18; Ja. 4:8; 1 Pe. 1:22; 1 Jn. 3:3), “by pureness” (2 Co. 6:6), and “sincerely” (Ph. 1:16). [See Discreet, Modesty, Nakedness, Sanctification, Separation, World.]

CHASTEN. Chastening involves the entire work of discipline, not only correction, but teaching and guiding and encouraging (He. 12:5-11). The Hebrew word translated “chasten” (Pr. 22:15) is translated “discipline” (Job 36:10), “doctrine” (Je. 10:8), “instruction” (Pr. 8:33), and “rebuke” (Ho. 5:2). The Greek word for chasten, *paideia*, is translated “learned” (Ac. 7:22), “taught” (Ac. 22:3), “instruct” (2 Ti. 2:25), “nurture” (Ep. 6:4), “punish” (Lk. 23:16), and “teach” (Tit. 2:12). Thus the Bible doctrine of chastening incorporates the entire realm of child training—instructing and guiding in the right way and correcting the erring one. *How Does God Chasten?* (1) Through the Scriptures (2 Ti. 2:25; 3:16). (2) Through preachers and teachers (2 Ti. 4:2; Titus 2:15). (3) Through grace (Tit. 2:12). Grace is a powerful motivator. The more the believer learns about God’s goodness and mercy, the more he wants to serve Him. We love him because he first loved us (1 Jn. 4:10, 19; Ps. 116:1). (4) Through Satan (1 Ti. 1:20). (5) Through sickness and death (1 Co. 11:32; Ps. 38:1-8). (6) Through the circumstances of life (Ja. 1; Ro. 5; 1 Pe. 1) [See Admonish, Affliction, Bible, Chasten, Child Training, Church Discipline, Convince, Correction, Counsel, Exhort, Guidance, Instruct, Pastor, Rebuke, Reproof, Suffering, Timothy, Trials.]

CHEBAR (joining). Eze. 1:1.

CHECKER. Lattice work (1 Ki. 7:17).

CHEDORLAOMER (sheaf band). Ge. 14:1.

CHEER. To be glad; to be encouraged (De. 24:5; Ec. 11:9; Ac. 27:22, 25, 36). This is a term frequently used by the Lord Jesus Christ to encourage His disciples (Mt. 9:2; 14:27; Mk. 6:50; Jn. 16:33; Ac. 23:11). The Greek words which are 5 times translated “be of good cheer” are also 3 times translated “be of good comfort” (Mt. 9:22; Mk. 10:49; Lk. 8:48). [See Cheerful, Comfort, Dancing, Delight, Glad, Happy, Hope, Jest, Joy, Laughter, Merry, Mirth, Music, Oil of Gladness, Rejoice.]

CHEERFUL. To be glad (Pr. 15:13; Ze. 8:19; 9:17; 2 Co. 9:7). The Greek word translated “cheerful” in 2 Co. 9:7, *hilaros*, is used only one time in the N.T. It “signifies that readiness of mind, that joyousness, which is prompt to do anything” (Vine). [See Cheer, Joy, Merry.]

CHELAL (completeness). Eze. 10:30.

CHELUB (Boldness). Eze. 10:35.

CHEMARIMS. A reference to idolatrous priests in Zep. 1:4. “Chemarims” is defined as “an ascetic (as if shrunk by self-maceration), i.e. an idolatrous priest” (Strong). The word is used only in the plural, suggesting groups, or monkish orders. [See Celibacy, Idolatry, Vegetarian.]

CHEMOSH. [See Idolatry.]

CHERAN (union) Ge. 36:26.

CHERETHITES (executioners). (1) A Philistine tribe (1 Sa. 30:14; Eze. 25:16; Zep. 2:5). (2) David’s bodyguards (2 Sa. 8:18; 15:18; 20:7, 23; 1 Ki. 1:38; 1:44; 1 Ch. 18:17).

CHERITH (trench). 1 Ki. 17:3.

CHERUBIM. The cherubim are the living creatures which appear to guard the presence and secrets of God. They are probably “spirit beings.” Three times they appear in the Scriptures: (1) They guarded the tree of life (Ge. 3:24). (2) They were carved upon the ark in the Tabernacle and in the holy of holies in Solomon’s Temple (Ex. 25:18-20; 1 Ki. 6:23-28). As these were patterns of things in heaven (He. 8:5; 9:23), we see that the cherubim stand over the very presence of God in Glory. (3) They were seen by Ezekiel (Eze. 10:1-22). It is in Ezekiel’s vision that we find the most instruction about the cherubim. They are associated with the glory of God (Eze. 10:4). They have four wings which make a great sound when they fly (Eze. 10:5, 21). They have hands like a man’s (Eze. 10:8). They have many eyes (Eze. 10:12). They have four faces, one like a cherub, one like a man, one like a lion, and one like an eagle (Eze. 10:14). They have wheels that accompany them wherever they go and in which is their spirit (Eze. 10:16-17). The wheels appear as a wheel in the midst of a wheel and they are the color of a beryl stone, which is sea green (Eze. 10:9-10). “The beryl is a gem of a green colour, passing from one side into blue, on the other side into yellow” (Adam Clarke). They transport the

throne of God (Eze. 1:22, 25-28; 10:18-19). [See Angel, Gabriel, Michael, Seraphim.]

CHESALON (fortress). Jos. 15:10.

CHESIL (fleshy, fat). Jos. 15:30.

CHESULLOTH (fatness). Jos. 19:18.

CHEZIB (deceitful). Ge. 38:5.

CHIDE. To scold at; to reprove; to utter words in anger, or by way of disapprobation; to rebuke; to blame; to reproach; to quarrel (Webster) (Ex. 17:2, 7; Ju. 8:1; Ps. 103:9).

CHIDON (destruction). 1 Ch. 13:9.

CHILD TRAINING. Following is a survey of the Bible's teaching on this subject:

What Makes a Good Parent? (1) Salvation and wholehearted love for the Lord (De. 6:4-5; Pr. 20:7). (2) God's Word dwelling in the heart (De. 6:6). (3) A diligent teacher of the Scriptures (De. 6:6-9). (4) One who corrects the child and does not draw back because of his protests (Pr. 13:24; 19:18). (5) A good example (Pr. 4:11). (6) Provide the children's physical needs (1 Ti. 5:8). (7) Train the child in the nurture and admonition of the Lord (Ep. 6:4). (8) Do not provoke the child to wrath and discourage the child by your inconsistency and unreasonableness and unspirituality (Ep. 6:4).

Training the Child to Know God. (1) Lead the child to Jesus Christ (Mt. 19:13-15). (2) Teach the child the Bible (De. 6:6-9). (3) Correct the child (Pr. 13:24; 19:18; 22:15; 23:13-14; 29:15, 17). (4) Warn the child to stay away from evil (Pr. 1:10; 4:14-27; 5:1-23; 19:27). (5) Exhort the child to seek God with all his heart (Pr. 2:1-9; 4:1-9; 7:1-27). (6) Teach the child how to be godly and wise in his everyday life (Pr. 6:1-19; 10:1—31:31). (7) Rear the child in faithfulness to the church (Ac. 2:41, 42; 1 Ti. 3:15; He. 10:25).

The Blessings of Proper Child Training. (1) The disciplined child goes the right way (Pr. 22:6). (2) The disciplined child is wise (Pr. 29:15). (3) The disciplined child is saved from eternal wrath (Pr. 23:13-14). (4) The disciplined child is not foolish (Pr. 22:15). (5) The disciplined child is obedient and submissive to authority (Pr. 13:1). (6) The disciplined child causes the parents joy (Pr. 15:20; 23:24-25; 29:17).

Woes of the Wayward Child. (1) Parental shame (Pr. 29:15; 19:26). (2) Disobedient children (Pr. 13:1; 15:20). (3) Sorrow and bitterness (Pr. 17:25; 19:13). (4) Financial loss (Pr. 29:3). (5) Foolish children (Pr. 22:15). (6) Eternal destruction if the child does not get saved (Pr. 23:13-14).

Bible Examples for Parents. Abraham (Ge. 17:9-11, 23-26; 22:1-18); Lot (Ge. 19); Isaac and Rebekah (Ge. 25:28); Moses' parents (Ex. 2:1-3; He. 11:23); Samson's

parents (Ju. 13-16); Hannah (1 Sa. 1-2); Eli (1 Sa. 2:12 - 3:14); Samuel (1 Sa. 7:15 - 8:3); David (1 Ki. 1:5-6); Job (Job 1:1-5); Solomon (Pr. 10-10); Timothy's mother (2 Ti. 1:5; 3:15); the lady (2 Jn. 1-4).

Principles of Child Training in Proverbs. (1) Instructions must be repeated. Solomon was guided by the Holy Spirit to repeat the same truths almost monotonously. (2) The foremost thing we are to teach children is that God is to be preeminent in their lives (Pr. 1:7). This means trusting Jesus Christ for salvation and seeking God and His perfect will. (3) The subject of immorality should be dealt with frequently and plainly (Pr. 2:16-22; 5:1-23; 6:23-35; 7:1-27; 9:13-18). (4) Youth must be shown that only a personal appropriation of wisdom will protect from sin (Pr. 2:10-11). (5) Youth must be shown that God does not look lightly upon those who reject instruction (Pr. 1:24-32). (6) The teacher should have a serious attitude. Contrary to the philosophy and attitude so prevalent in youth ministries today, the mood of the instruction given in Proverbs is serious. Proverbs is not a party book! (7) Instruction should be plain and direct. The parent must not fear being negative; this is the style of Proverbs. (8) The law of sowing and reaping should be emphasized; this is a major theme of Proverbs (Pr. 5:22). (9) God should be portrayed as the exciting Source of every good thing, as the One who personally, urgently seeks men and desires their love in return (Pr. 1:20-23; 8:1-36; 9:1-12).

The Seven Most Important Truths to Teach to Children. Proverbs was written especially for children. The phrase "my son" is repeated throughout the book. By examining the first nine chapters of this book we can see the seven most important truths that God wants children to be taught: (1) Teach them to put God first (Pr. 1:7). (2) Teach them to submit to parents and authority (Pr. 1:8-9). (3) Teach them to separate from evil companions (Pr. 1:10-19). (4) Teach them to put God's Word first (Pr. 2:1-4). (5) Teach them to flee immorality (Pr. 2:16-22; 5:1-6; 6:23-35; 7:1-27; 9:13-18). Fleeing immorality involves the following things: staying away from every source of temptation (Pr. 5:7-8; 7:24-25); remembering that this sin will ruin the person's life (Pr. 5:8-12); waiting for the right husband or wife (Pr. 5:15-18); staying away from worldly females (Pr. 6:24-25; 7:10-13)—she will be identified by her seductive speech (Pr. 6:24), her immodest dress and the suggestive way she carries herself (Pr. 6:25; 7:10), and by her flirting eyes (Pr. 6:25); staying away from promiscuous males (Pr. 30:18-19); remembering that God hates and judges sin (Pr. 7:27; 9:13-18). (6) Teach them to receive God's free salvation (Pr. 9:1-5). (7) Teach them to love and serve the Lord Jesus Christ (Pr. 8). [See Chasten, Fornication, Friend, Harlot, Home, Instruct.]

CHILIASM. A term which refers to the 1,000 year millennial reign of Christ in Revelation 20. The term "millennium" is Latin for 1,000, while the term "chiliasm" is Greek for 1,000. The latter is pronounced kill-e -azm. [See Millennium, Prophecy.]

CHILDREN OF GOD. Children of God refers to those who have been born again into God's family through faith in Jesus Christ (Jn. 1:12; 11:52; Ro. 8:26). [See Adoption, Born Again, Christian, Gospel, Justification.]

CHILION (wasting away). Ru. 1:2.

CHIMHAM (longing). 2 Sa. 19:37.

CHINNERETH (circuit). District around the Sea of Galilee (Nu. 34:11; De. 3:17; Jos. 11:2; 1 Ki. 15:20).

CHISLEU (rashness, confidence). The 9th month of the Hebrew sacred calendar, corresponding to parts of November and December (Ze. 7:1) The beginning of winter (Potts). [See Calendar.]

CHISLON (strong). Nu. 34:21.

CHISLOTH TABOR (loins of Tabor). Jos. 19:12.

CHITTIM (giants, terrible). Nu. 24:24; Is. 23:1,12; Je. 2:10; Eze. 27:6; Da. 11:30.

CHIUN. [See Idolatry.]

CHODE. To chide; to scold; to reprove; to clamor; to find fault; to contend in words of anger; to quarrel (Webster) (Nu. 20:3).

CHOLER. Anger; rage; bitterness (Da. 8:7; 11:11). The same Hebrew word, marmar, is translated "grieved" (1 Sa. 30:6), "bitter" (Ex. 1:14), "provoke" (Ps. 78:40,56), "vex" (2 Ki. 4:27).

CHORASHAN (smoking furnace). 1 Sa. 30:30.

CHOZEBA (deceitful). 1 Ch. 4:22.

CHRIST. Anointed One (Mt. 16:16). [See Jesus Christ, Messiah.]

CHRIST'S DEITY. [See Jesus Christ.]

CHRISTENDOM. A name used to describe everything which calls itself Christian, including those who do not follow the Bible, such as the Roman Catholic Church, Jehovah's Witnesses, Mormons, and the liberal Protestant denominations yoked together in the World Council of Churches. [See Anglican Church, Assemblies of God, Baptist, Brethren, Charismatic, Christian Science, Churches of Christ, Fundamentalism, Jehovah's Witnesses, Lutheran, Mennonite, Methodist, Modernism, New Evangelicalism, Presbyterian, Roman Catholic Church, Seventh-day Adventism, World Council of Churches.]

CHRISTIAN. This term is used only three times in the Bible, and means Christ-like or follower of Christ (Ac. 11:26; 26:28; 1 Pe. 4:16). In the early churches the term Christian was first used in Antioch (Ac. 11:26). In the Bible, other words are more commonly used to

describe Christ's followers. (1) They are called DISCIPLES (Ac. 1:15; 6:1-2, 7; 9:1, 19, 25, 26, 38; 11:26, 29; 13:52; 14:20, 22, 28; 15:10; 18:23, 27; 19:1, 9, 30; 20:1, 7, 30; 21:4, 16). (2) They are called BELIEVERS (Ac. 5:14; 1 Ti. 4:12). (3) They are called SAINTS sixty times in the N.T. (for example, Ac. 9:13; 26:10; Ro. 8:27; 12:13; 16:2; 1 Co. 6:1; 16:1; 2 Co. 1:1; Ep. 1:1; Ph. 1:1; Col. 1:1; 1 Th. 3:13; 1 Ti. 5:10; 2 Ti. 1:10; Phile. 7; He. 6:10; Jude 3; Re. 5:8). (4) They are called BRETHERN 73 times in Acts and the Epistles (for example, Ac. 9:30; 12:17; Ro. 1:13; 1 Co. 1:10; 2 Co. 1:8; Ga. 1:2; Ep. 6:10; Ph. 1:12; Col. 4:15; 1 Th. 1:4; 2 Th. 1:3; 1 Ti. 4:6; 2 Ti. 4:21; He. 13:22; Ja. 1:2; 1 Pe. 1:22; 2 Pe. 1:10; 1 Jn. 2:7; 3 Jn. 3; Re. 22:9). Each of these terms emphasizes a different truth. "Christian" speaks of Christ-likeness. "Disciple" speaks of dedication to Christ to His service. "Believer" speaks of faith in Christ and in His Word. "Brethren" speaks of Christians as members of one spiritual family.

CHRISTIAN CHURCH. [See Churches of Christ.]

CHRISTIAN EVIDENCES. [See Adam, Apostasy, Apostate, Bible, Bible Versions, Canon, Daniel, Evolution, Fable, False Prophet, False Teaching, Flood, Foolish Questions, Heresy, Heretic, Inspiration, Isaiah, Jesus Christ, Jonah, Modernism, Preservation, Prophecy, Red Sea, Separation, Star, Timothy, Tyre, Zidon.]

CHRISTIAN SCIENCE. The Church of Christ, Scientist, was founded in Boston in 1879 by Mary Baker Glover Patterson Eddy (1821-1910). Today there are approximately 1,886 functioning congregations in 66 countries which follow Christian Science (Handbook). Most of these operate "reading rooms" open to the public. Though the denomination does not give membership statistics, the US News & World Report for Nov. 6, 1990, estimated membership at less than 170,000. If accurate, this is a significant decline from the membership of 268,915 reported in 1936. The number of congregations has declined by nearly 500 in the past two decades. It is possible that the decline has reversed in recent years. It should also be kept in mind that at any given time there are many who are aggressively studying Christian Science at the reading rooms and through their literature but who are not formally members. The Christian Scientists publish the *Christian Science Sentinel*, *Christian Science Journal*, *Christian Science Quarterly*, and the *Herald of Christian Science*. These are published in 12 languages and in Braille. The *Christian Science Monitor*, a general news publication operated by the Christian Scientists, had a circulation of 158,700 in 1984; and the newspaper's one-hour radio program, *Monitoradio*, is heard on 160 stations.

Between 1875 and 1883 Mary Baker Eddy published *Science and Health with Key to the Scriptures*. She taught

that the Bible contains many mistakes and her “key” is necessary to properly interpret the Bible and unlock its mystical secrets. In 1876 she established the Christian Scientists Association and three years later changed its name to The Church of Christ, Scientist, and it grew quickly until the first quarter of the 20th century.

Chronically ill and emotionally unstable, Mary Patterson (her second husband’s name) was powerfully influenced by mental healer Phineas P. Quimby (1802-1866). Quimby, a student of hypnotist Anton Mesmer, believed that illness and disease was an illusion created by wrong thinking and that it could be cured through “correct” and positive thoughts. Mary claimed that Quimby cured her through his hypnotism, and after his death in 1866 she even claimed that she was visited by his ghost. Though she renounced Quimby, she derived much of her teaching from his writings, without giving him credit, claiming instead that her teachings came directly from God.

Eddy taught that sickness and death are not real. Instead of doctors and medicine, Christian Scientists use “Practitioners” who are trained to help the sick person see through the “false reality of illness.”

Mary Baker Eddy’s “Scientific Statement of Being,” which is read every week in every Christian Science congregation, says: “There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual.”

Christian Science teaches that men are not sinful and that they do not need to be saved. Jesus did not actually die nor shed His blood. There is no Satan, sin, judgment, or hell. According to Christian Science, God is everything--“all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence.” Man is a part of God and all he needs is to recognize it. Thus anything that appears to be evil is only a mirage of sorts and is not real: “All reality is in God and His creation, harmonious and eternal. That which He creates is good, and He makes all that is made. Therefore the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise. They are not true, because they are not of God.”

Christian Science congregations are directed rather autocratically from the “mother church” in Boston. The lesson-sermons of Sunday services are prepared by a central committee and issued quarterly by the Christian Science Publishing Society, and all congregations throughout the world follow exactly the same program

and lessons. There is no pastor as such in Christian Science congregations. There are two “readers,” usually a man and a woman; in all services on Sundays and Thanksgiving Day, they read alternately from the Bible and from *Science and Health*. A midweek meeting, conducted by the first reader alone, features testimonies of healing.

Christian Science appeals to intellectuals and mystics. It is a gnostic-type faith, something only the supposedly wise and initiated can understand and appreciate. Those who scoff its strange ideas are oftentimes looked down upon and pitied.

Many also follow this false religion because it promises physical healing. A large number of its followers are elderly. Rather than going to doctors, Christian Scientists try to convince themselves that there is no such thing as sickness. Christian Science Practitioners are called in to help sufferers have faith in the unreality of illness. It is true that some have been healed of various problems, but this does not necessarily mean they were healed by God. Witch doctors and New Age practioners sometimes practice successful healings. The Bible warns that Satan and false teachers perform great miracles (Mt. 7:22-23; 24:24; 2 Th. 2:7-12; Re. 13:11-15). It is true, also, that many illnesses are psychological in nature and therefore respond favorably to mental suggestion. It is also true that God, in His great mercy, extends His blessings even to those who do not obey His Word (Mt. 5:45). [See Healing.]

Christians are told to avoid those who teach false things and should therefore avoid the Christian Science Church (Ro. 16:17-18; 2 Jn. 10-11). [See Doctrine, False Teaching, Separation.]

CHRISTIANITY. The beliefs and practices of Christians. Christianity usually refers to everything which claims to be Christian, even to that which is not patterned according to the N.T. [See Christendom.]

CHRISTMAS. Christmas is the celebration of the birth of Christ. It refers to Christ’s mass, which obviously has a Roman Catholic origin. Normally it is observed on December 25. The practice was popularized by the Catholic Church, and like many other Catholic traditions, it was adopted from paganism; in this case, from the pagan mid-winter solstice marking the turn of the year. The following is a brief overview of its origin: “Saturnalia extended from December 17 to 24 and in A.D. 274 the emperor Aurelian made December 25 a feast of the invincible sun. January 6 was sacred to Dionysus. With the toleration of Christianity under Constantine, both December 25 and January 6 became Christianized feasts (Christmas and Epiphany, respectively). Symbols, originating largely from classical or Teutonic-Celtic paganism, such as lights, greenery, and special foods, gradually became associated with

Christmas, as did St. Nicholas, whose feast on December 6 had been a time for giving gifts, especially to children" (*New 20th-Century Encyclopedia of Religious Knowledge*, pp. 181,182).

All of these things can still be observed in some pagan religions. For instance, in Hinduism, there is a festival of lights in early winter that features bright lights, special foods, the giving of gifts, the alleged visitation of a goddess who bestows blessings on those who are good, etc.

The Santa Claus observance is a Roman Catholic/pagan myth. The *Catholic Pocket Dictionary of Saints* has this to say about "Saint" Nicholas: "His popularity, already great, increased enormously in the West when his relics were brought to Bari in 1087, and his shrine was one of the great pilgrimage centers of medieval Europe. He is the patron of storm-beset sailors (for miraculously saving doomed mariners off the coast of Lycia), of prisoners, of children ... which led to the practice of children giving presents at Christmas in his name and the metamorphosis of his name, St. Nicholas, into Sint Klaes, into Santa Claus by the Dutch. It should be noted though that the figure of Santa Claus is really non-Christian and is based on the Germanic god Thor, who was associated with winter and the Yule log and rode on a chariot drawn by goats named Cracker and Gnasher" (*Dictionary of Saints*, pp. 369,370).

We don't have to reject every social pleasantries of the Christmas season, but God's people are plainly warned to beware of philosophy, the tradition of men, and the rudiments of the world which are not after Christ (Col. 2:8). Christmas can be a pleasant social holiday, and there is nothing wrong with such things; and I see nothing wrong with remembering the wonderful birth of Christ, so long as the emphasis is not on His birth but on His death, burial, and resurrection.

At the same time, we reject the paganism and the Catholicism of the occasion. Our children have never believed in Santa Claus; we have never had Santa's image in our home. I believe that is idolatry. My wife was talking recently with a Hindu woman who thought that the Christian's God is Santa Claus, and that Santa Claus had a son who is the Christian's Saviour. Sadly, for many professing Christians, that is probably close to the truth; because they glibly and mindlessly follow such pagan traditions.

As for the Christmas tree, we have often enjoyed one in our home, but we see it as merely a pleasant social thing that has nothing to do with our faith in Christ. Some have tried to intimate that Christmas trees are condemned in Jeremiah 10:2-5, but I think that is off base. Jeremiah 10 is condemning idolatry, and I don't know anyone who makes an idol of a Christmas tree. We certainly don't. An idol is something used to portray

God, but I have never heard of a Christmas tree being used in such a manner. At the same time, it is fearful to see Christmas trees and such things set up in churches. At least in my estimation, that is a step toward Catholicism. One might as well get some crucifixes and pictures of Jesus and a Mary with a halo to put alongside of it!

We can't "put Christ back in Christmas" because He never was in Christmas! Christmas really has nothing to do with the Bible. Christmas is not Christ's day. The first day of the week is the Lord's Day, the day of His resurrection, and it is the only special day God has given Christians. We are to honor Christ's resurrection, not His birth.

The bottom line is that Christmas is a Catholic myth. We know that Christ was not born in December. The fact that the shepherds were out in the fields when He was born (Lk. 2:8) is evidence that Jesus was not born in the winter time. There is no indication in the Bible that God wants us to celebrate His birth with a special festival. If He did, He would have told us when He was born and what we should do on that day. Christianized error is error still.

Dear Christian friend, enjoy your freedom in Christ during the Christmas season. If your activities are not condemned in the Scriptures and you have a clear conscience before the Lord (Ro. 14), you are free to enjoy yourself. At the same time, "Little children, keep yourselves from idols" (1 John 5:21).

CHRISTOCENTRIC. Christocentric means Christ-centered. Jesus Christ, as Creator and Saviour, is to be the center of all of life. [See Jesus Christ.]

CHRISTOLOGY. The doctrine concerning Jesus Christ. [See Jesus Christ.]

CHRONOLOGY - BIBLE.

Chronological Table of Persons

B.C.

4004—Adam created; lived 930 years (Ge. 1-2).

3876—Abel martyred; lived 128 years (Ge. 4).

3874—Birth of Seth; lived 912 years (Ge. 5:3).

3769—Birth of Enos; lived 905 years (Ge. 5:6).

3679—Birth of Cainan; lived 910 years (Ge. 5:9).

3609—Birth of Mahalaleel; lived 895 years (Ge. 5:12).

3544—Birth of Jared; lived 962 years (Ge. 5:15).

3382—Birth of Enoch; lived 365 years (Ge. 5:18).

3317—Birth of Methuselah; lived 969 years (Ge. 5:21).

3130—Birth of Lamech; lived 777 years (Ge. 5:25).

2948—Birth of Noah; lived 950 years (Ge. 5:28,29).

2448—Birth of Shem (Ge. 5:32).

2346—Birth of Arphaxad (Ge. 11:10).
 2281—Birth of Heber (Ge. 10:21-25; 11:14).
 2247—Birth of Peleg (Ge. 10:25; 11:16).
 2126—Birth of Terah (Ge. 11:24).
 1996—Birth of Abram (Ge. 11:26).
 1920—Birth of Ishmael (Ge. 16:15).
 1896—Birth of Isaac (Ge. 21:2-3).
 1837—Birth of Jacob and Esau (Ge. 25:24-26).
 1758—Birth of Reuben (Ge. 29:32).
 1757—Birth of Simeon (Ge. 29:33).
 1756—Birth of Levi (Ge. 29:34).
 1755—Birth of Judah (Ge. 29:35).
 1745—Birth of Joseph (Ge. 30:24).
 1571—Birth of Moses (Ex. 2).
 1405—Othniel judges Israel (Jud. 3:9).
 1325—Ehud judges Israel (Jud. 3:15).
 1303—Shamgar judge Israel (Jud. 3:31).
 1285—Barak and Deborah judge Israel (Jud. 4).
 1245—Gideon judges Israel (Jud. 6-8).
 1232—Tola judges Israel (Jud. 10:1).
 1232—Jair judges Israel (Jud. 10:3).
 1188—Jephthah judges Israel (Jud. 11).
 1182—Ibzan judges Israel (Jud. 12:8).
 1175—Elon judges Israel (Jud. 12:11).
 1165—Abdon judges Israel (Jud. 12:13).
 1137—Samson judges Israel (Jud. 14-16).
 1137—Birth of Samuel (1 Sa. 1).
 1114—Samuel judges Israel (1 Sa. 3:20).
 1085—Birth of David.
 1033—Birth of Solomon.
 975—Rehoboam rules Judah.
 975—Jeroboam rules northern tribes.
 958—Abijah rules Judah.
 955—Asa rules Judah.
 954—Nadab rules northern tribes.
 953—Baasha rules northern tribes.
 930—Elah rules northern tribes.
 929—Zimri rules northern tribes.
 918—Ahab rules northern tribes.
 914—Jehoshaphat rules Judah.
 897—Ahaziah rules northern tribes.
 896—Jehoram rules northern tribes.
 889—Jehoram rules Judah.
 885—Ahaziah rules Judah.
 884—Athaliah rules Judah.
 884—Jehu rules northern tribes.
 878—Jehoash rules Judah.
 856—Jehoahaz rules northern tribes.
 839—Amaziah rules Judah.
 839—Jehoash rules northern tribes.

825—Jeroboam II rules northern tribes.
 810—Uzziah rules Judah.
 773—Zachariah rules northern tribes.
 772—Shallum rules northern tribes.
 772—Menahem rules northern tribes.
 761—Pekahiah rules northern tribes.
 758—Jotham rules Judah.
 758—Pekah rules northern tribes.
 742—Ahaz rules Judah.
 730—Hoshea last king of northern tribes.
 726—Hezekiah rules Judah.
 698—Manasseh rules Judah.
 643—Amon rules Judah.
 641—Josiah rules Judah.
 610—Jehoahaz rules Judah.
 610—Jehoiachim rules Judah.
 610—Jehoiakin rules Judah.
 599—Zedekiah last king of Judah.

Chronological Table of Events

B.C.

2348—The Deluge (Ge. 7).
 2247—Confusion of tongues at Babel (Ge. 11).
 2218—Nineveh founded (Ge. 10:11).
 1921—Call of Abram (Ge. 12).
 1912—Lot taken captive (Ge. 14).
 1897—Sodom and Gomorrah destroyed (Ge. 19).
 1728—Joseph sold into Egypt (Ge. 37).
 1706—Jacob and his family go down into Egypt (Ge. 46).
 1531—Moses' flight to Midian (Ex. 22).
 1491—The exodus of Israel from Egypt (Ex. 14).
 1490—The law given by Moswes (Ex. 20).
 1471—The death of Korah and his company (Nu. 26).
 1452—Moses writes Pentateuch (Lk. 24:44).
 1452—Eleazar becomes high priest (Nu. 20).
 1451—The river Jordan crossed (Jos. 1).
 1444—The land divided (Jos. 24).
 1417—book of Joshua written.
 1116—The ark captured by the Philistines (1 Sa. 4).
 1063—David slays Goliath (1 Sa. 17).
 1055—Battle of Gilboa (1 Sa. 31).
 1045—Ark removed to Jerusalem (1 Ch. 15).
 1024—Absalom's rebellion (2 Sa. 15).
 1017—David numbers the people (2 Sa. 24).
 1014—Solomon's marriage to Pharaoh's daughter (1 Ki. 3).
 1012—Foundation of the temple laid (1 Ki. 7).
 1004—Dedication of the temple (1 Ki. 8).
 990—Queen of Sheba's visit to Solomon (1 Ki. 10).
 975—Division of the kingdom (1 Ki. 12).

CHRYSOLYTE - CHURCH

974—Idolatry established in Israel (1 Ki. 12).
 924—Samaria built by Omri (1 Ki. 16).
 918—Jericho rebuilt (1 Ki. 16).
 906—Elijah slays the prophets of Baal (1 Ki. 18).
 896—Elijah translated to heaven (2 Ki. 2).
 894—Cure and conversion of Naaman the Syrian (2 Ki. 5).
 926—Jonah sent to Ninevah (Jon. 1).
 771—King of Assyria invades Israel (2 Ki. 15).
 753—Rome founded by Romulus, its first king.
 724—Samaria besieged by the Assyrians (2 Ki. 17).
 721—Deportation of the N. tribes to Assyria (2 Ki. 18).
 677—Land of Israel colonized by the heathen (2 Ki. 18).
 677—Manasseh carried captive to Babylon (2 Ch. 33).
 676—Manasseh's repentance and restoration (2 Ch. 33).
 625—Fall and destruction of Nineveh.
 606—First deportation to Babylon of Judah (2 Ki. 24).
 599—Second deportation to Babylon of Judah (2 Ki. 24).
 588—Third deportation to Babylon of Judah (2 Ch. 36).
 580—Hebrew youths cast into the furnace (Da. 3).
 568—Nebuchadnezzar becomes insane (Da. 4).
 559—Cyrus ascends the Medo-Persian throne (Is. 44:28).
 555—Daniel's vision of the Beasts (Da. 7).
 538—Belshazzar's impious feast (Da. 5).
 538—Daniel cast into the den of lions (Da. 6).
 536—Zerubbabel conducts remnant to Jerusalem (Ezr. 2).
 535—Foundation of the new temple laid (Ezr. 3).
 510—Haman slain by Ahasuerus (Es. 7).
 457—Ezra conducts remnant to Jerusalem (Ezr. 8).
 444—Nehemiah is appointed governor of Jerusalem (Ne. 2).
 416—OLD TESTAMENT CANON CLOSED WITH MALACHI.
 401—Cyrus the younger slain.
 359—Philip ascends the throne of Macedon.
 356—Alexander the Great born.
 336—Alexander succeeds to the throne of Macedon.
 332—Alexander's march against Jerusalem.
 320—Jerusalem taken by Ptolemy, the Egyptian king.
 320—Great settlement of the Jews in Alexandria.
 312—Palestine becomes subject to Egypt.

216—Fifty thousand Jews slain at Alexandria.
 204—Formation of the Sadducean sect.
 197—Palestine conquered by Ptolemy of Egypt.
 170—Palestine conquered by Antiochus of Syria.
 168—Temple dedicated to pagan god Jupiter by Antiochus.
 166—Era of "the bold Maccabees."
 166—Judas Maccabeus takes Jerusalem.
 155—Palestine free from the Syrian yoke.
 65—Syria becomes subject to Rome
 63—Judea becomes subject to Rome.
 54—Crassus, the Roman general, plunders the temple.
 40—Herod becomes king of Palestine.
 37—Herod, by Roman assistance, takes Jerusalem, reigns.
 31—Thirty thousand Jews destroyed by an earthquake.
 30—Egypt becomes subject to Rome.
 28—Augustus becomes first Emperor of Rome.
 20—Herod commences rebuilding the temple.
 6—Roman census or enrollment of the people in Judea.
 4—Birth of John the Baptist.
 4—BIRTH OF JESUS CHRIST, SAVIOUR OF THE WORLD
 3—Death of cruel Herod.

Years - Summary

From the creation of man till the flood (Ge. 1-7) — 1656

From the deluge till the call of Abram (Ge. 9-12)— 427

From the call of Abram till the law — 430

From the exodus and the law till Solomon's temple — 479

From the founding of the temple till the destruction of Jerusalem by Nebuchadnezzar— 426

From Jerusalem's destruction till Christ's coming — 586

Total — 4004 (Handbook of the Old Testament)

CHRYSOLYTE. A transparent precious stone, having the color of gold mixed with green. It has a fine luster (Re. 21:20) (Smith).

CHRYSOPRASUS. A gem; the color was golden green (Re. 21:20) (Smith).

CHUN (founding). 1 Ch. 18:8.

CHURCH. The word "church" is used 115 times in the KJV. In 114 of those passages the Greek word translated "church" is *ekklesia*. (In one passage, Ac. 19:37, the Greek word *hierosulos*, meaning "a robber of a sacred place," is translated "church.")

The Meaning of the Church. *Ekklesia* means a lawful, organized assembly. It is used in three ways in the N.T. (1) Israel in the wilderness (Ac. 7:38). (2) A political assembly (Ac. 19:32-41). (3) Christ's assembly (Mt. 16:18). Of the 115 N.T. references to the "church," 111 refer to Christ's assembly. The references to Christ's church are divided into three categories: (1) *The Local Assembly on earth* (Ac. 2:47; 13:1). This forms the vast majority of the Bible references to the church. Sometimes "church" refers to the local church in a general, generic, institutional sense (1 Co. 15:9; Ga. 1:13; Ph. 3:6). (2) *The Heavenly Assembly of the saints* (He. 12:23; 2:12). (3) *The Eternal Assembly of all the saints of all ages* (Ep. 1:10-11; 2:16-22).

The Bride of Christ. There is endless speculation about the bride of Christ, but the Bible says very little about it. The term "bride" is used only five times in the New Testament, and only two of those refer directly to the bride of Christ (Re. 21:9; 22:17). Both of these are applied to the eternal city described in Revelation 21. Ephesians 5:32 says the husband and wife picture Christ and the church. One could say, therefore, that the church is the bride of Christ, but the Bible does not specifically use that terminology so again we are speculating about its exact meaning. Revelation 19 describes the "marriage of the Lamb" but, again, the term "bride" is not used and we enter into the realm of speculation when we try to connect this term with the events in Revelation 19. Debating doctrinal positions which are based on assumption and speculation is unprofitable. By the way, whatever the bride of Christ is I do not believe it is a "Baptist" bride. The term Baptist is a good historical term and can be an important label today if defined correctly; but it is not used even once in the Bible in direct connection with the church.

The First Mention of the Church. The first mention of the word "church" in the N.T. is Mt. 16:16-19. Consider some important lessons from this passage: (1) *The church is built by Christ* ("I will build"). This is one of His most important present occupations. (2) *The church is built upon Christ.* The Rock upon which the church is built is Christ Himself—not Peter (compare 1 Co. 3:11; 10:4; Ep. 2:20; 1 Pe. 2:6). (3) *The church did not exist until Christ came. It is an entity distinct from Israel* (1 Co. 10:32). (4) *The church belongs to Christ* ("I will build my church"). This means that Christ is the sole Head of the church. He has given this position to no man, not even Peter and his so-called successors! Christ is also the sole legislator, law-giver, of the church. The church itself has no lawmaking powers; its sole purpose is to obey those laws that Christ has given in His Word. (5) *The church will be preserved through all generations* ("the gates of hell shall not prevail against it"). (6) *The church is the only institution blessed with Christ's authority* ("And I will

give unto thee the keys of the kingdom of heaven..."). Mt. 18:18 makes it clear that this promise of authority is to the church and not just to Peter.

The Beginning of the Church. We believe the church began to be built during the earthly ministry of the Lord Jesus Christ, that it was empowered on the day of Pentecost, and that it was organized and established by the Apostles as recorded in the Acts and Epistles. Why do I believe the church began during the earthly ministry of Christ? (1) There is no statement in Scripture which supports the common view that the church started on the day of Pentecost. (2) In Matthew 16:18, Christ said he would build His church. Christ is the Founder and Rock of the church. I can see no biblical reason for not assuming that He began building the church during His earthly ministry. (3) Matthew 18:17 implies that the church already existed during Christ's earthly ministry. (4) Acts 2:41 says those saved on the day of Pentecost were "added unto" the congregation which already existed. The four Gospels and the early part of the book of Acts describe a transitional period during which God is turning from Israel to the church.

The Constitution of the Church. The book of Titus was written to describe the proper organization of churches. There were believers in Crete, but there was still something lacking: They needed to be organized into N.T. churches (Tit. 1:5). According to Titus, the following are necessary for a proper church: (1) A Proper Gospel (Tit. 1:1-3). The one true Gospel is eternal life through faith in the grace of Jesus Christ. It is grace alone and faith alone without admixture. Anything else is cursed (Ga. 1:6-9). The sound Gospel also calls for sound ordinances which symbolize the Gospel—believer's baptism as symbolic of the death, burial, and resurrection of Christ (Ro. 6:3-5), and the Lord's Supper as a memorial meal symbolizing Christ's atonement through His shed blood and broken body (1 Co. 11:23-26). Churches which pervert the Gospel also tend to pervert the ordinances. (2) Proper Leadership (Tit. 1:5-9). The only proper leaders for a N.T. church are the pastors, also called "elders" (Tit. 1:5) and "bishops" (Tit. 1:7). A church is not to be run by a deacon board, or trustees, or a denominational hierarchy. (3) Proper Doctrine (Tit. 2:1). A N.T. church is grounded in the whole counsel of God (Ac. 20:27; Mt. 28:20), in sound doctrine pertaining to Christ, God, Man, Sin, Death, Heaven, Hell, Angel, Prophecy, the Church, and every other Bible truth. (4) Proper Living (Tit. 2:2-12). A N.T. church will manifest godliness in Christian life and service. (5) Proper Discipline (1 Co. 5; Tit. 3:10-11). A N.T. church will discipline sinning members and heretics.

CHURCH

What the N.T. Church Is Not. (1) The church is not a man-made organization, but is a divinely given and designed institution. (2) The church is not a Bible study or merely an unorganized group of believers, but is a body properly organized according to the N.T. pattern (1 Timothy, 2 Timothy, Titus). (3) The church is not Christianity or some ecumenical body. True churches are composed of “faithful brethren in Christ” (Col. 1:2). Christianity is more properly identified as the Harlot of Re. 17, and her daughters. (4) The church is not a national church, or the churches of a particular area. The Bible always uses the plural term “churches” to refer to the churches of an area (1 Co. 16:19 — in this verse we see both church singular and churches plural; Ac. 15:41; Ro. 16:4,16; 2 Co. 8:1; Ga. 12:22; 1 Th. 2:14; Re. 1:4). It is wrong to refer to “the church of Nepal,” or “the church of Germany.” There are churchES in Nepal, and churchES in Germany. (5) The church is not the kingdom of God (2 Ti. 4:1,18). Christians are not building the kingdom; that will be built at Christ’s return (Ac. 1:6-8). Christians are to pray for the kingdom of God to come, referring to the future when Christ returns (Mt. 6:9-10). (6) The church is not a denomination. The Bible never uses the term “church” to refer to any particular denomination. It is not proper to refer to the “Anglican Church,” or the “Roman Catholic Church,” or the “Presbyterian Church.”

The Importance of the Church. The Holy Spirit in Scripture has exalted the local church in the following ways: (1) It is the only institution Jesus is building today (Mt. 16:18). (2) It is the pillar and ground of the truth (1 Ti. 3:15). (3) It is the house of God (1 Ti. 3:15). (4) It is where Jesus is standing (Re. 1). (5) It is the institution to which the Holy Spirit is speaking (Re. 2:7, 11, 17, 29; 3:6, 13, 22). (6) It is the recipient of the Great Commission and the headquarters for world missions (Mt. 16:15-17; 28:18-20; Ac. 11, 13). It is the center for the discipline of Christians (1 Co. 5); the exercise of spiritual gifts (1 Co. 12-14); the training of Christians (He. 13:7); ordaining missionaries (Ac. 13:3); supporting missionaries (Ph. 4:16; 2 Co. 11:8); Christian service (Tit. 2); and prayer (Ac. 12:5). (7) It is the institution through which God is to be glorified (Ep. 3:21). (8) It is God’s church (Ac. 20:28). The term “church of God” is used 13 times in the N.T. and always of the local church. (9) It is purchased with Christ’s blood (Ac. 20:28). (10) It is Christ’s body (1 Co. 12:27).

Faithfulness to the Church. Hebrews chapters 10 and 13 give at least nine reasons why the believer must be faithful to the church: (1) Steadfastness (10:23). The believer needs the church so he can remain steadfast in his faith. (2) Fellowship (10:24). The believer needs the fellowship and example of the believers. (3) Responsibility (10:25). The believer has a responsibility

before God to be faithful to the church. (4) Safety (10:25). The believer needs the church because the days are evil. (5) Evidence of salvation (10:26-27). By his faithfulness to the things of God, the believer gives evidence of his salvation. Those who neglect the things of God are proving that they are not saved. (6) Training (13:7). The believer needs the church in order to be taught the Word of God. (7) Example (13:7). The believer needs the example of his church leaders. (8) Discipline, oversight (13:17). The believer needs the godly and loving oversight that God-called and qualified pastors provide. (9) Judgment (13:17). The believer needs to be faithful to the church because God will judge him in this matter.

Lessons from Revelation 1-3. (1) The churches are to be independent and autonomous. Revelation addresses the churchES (plural) of Asia, not the church (singular) of Asia. Each church had its own message from Christ. There was no reference to the establishment of any kind of interchurch union. Each was addressed and respected as a sovereign, autonomous body. (2) Each church possesses the glory of Christ, which is symbolized by the “golden candlesticks” (Re. 1:12). (3) Each church is an autonomous light. There was not one candlestick (singular) in the region of Asia, but seven individual candlesticks (plural). Each church is to seek to fulfill the Great Commission and has every right to do so—to preach, disciple, baptize, ordain, and send forth missionaries. Compare Ac. 13:1-4; 1 Th. 1:7-8; Ph. 2:15-16. (4) Christ is concerned today with the churches. He is standing in the midst of the churches. In the next age He will be enthroned in the midst of the New Jerusalem (Re. 21:22-23; 22:3). (5) The Holy Spirit is speaking today to Christians particularly through the churches (Re. 2:7, 11, 17, 29; 3:6, 13, 22). Though we know that the Holy Spirit speaks directly to every believer, it is also true that He speaks to Christians corporately through the churches. (6) The church is not mentioned during the Tribulation period. The church is mentioned 19 times in the first three chapters of Revelation, but not again until 22:16. Israel comes back to center stage during the Tribulation (Re. 7:3-8; 11:3-13; 12:13) because this is the seventieth week of Daniel (Da. 9:24-27). The Harlot “church” also comes to center stage in the Tribulation (Re. 17).

Church Services and “Liturgy.” The Bible says very little about the church meetings and gives no set “liturgy” or pattern of worship. We are only given a couple of hints about how the early churches conducted their meetings. We do know that they had organized meetings that were different from the everyday house to house fellowship (1 Co. 11:22; He. 10:25). Paul rebuked the Corinthians for treating the church services like a common activity at home. Thus, even though the church

services were typically conducted in homes in the early days, the services themselves were to be set apart from common Christian activities by an orderliness and godly respect befitting an occasion during which the church of God assembles before its Head.

The only specific occasion for regular church services mentioned in Scripture is the first day of the week (Acts 20:7; 1 Co. 16:2). That is the resurrection day, the day that Christ rose from the dead (Mark 16:9) and the day He first appeared to the disciples (Jn. 20:19). This does not mean, though, that Sunday is the only day that churches can have services. Again, this is a matter that is decided by each church under the direction of the Holy Spirit. It is largely a practical matter of what are the specific needs of that time and place. When the church leaders determine that meetings should be held, the members should submit to that decision and support the meetings with their faithful attendance (He. 10:25; 13:7, 17).

We know that the early churches had the teaching of apostolic doctrine, fellowship, Lord's Supper, and prayers (Acts 2:41-42). They preached the Word of God and ministered spiritual gifts (1 Co. 14). They took up offerings (1 Co. 16:2). They sang songs, hymns, and spiritual songs (Ep. 5:19). They exhorted one another (He. 10:25).

The Bible only gives a few very general instructions about the order of church service. (1) We know that everything is to be done "decently and in order" (1 Co. 14:40). All speaking is to be done in turn (1 Co. 14:31). (2) There is to be no confusion (1 Co. 14:33). (3) The women are restricted from speaking (1 Co. 14:34-35). (4) Nothing is to be done contrary to apostolic instruction (1 Co. 11:2; 14:37).

The Worship Service. There is a great emphasis among churches today on "worship services." Commonly this involves the use of a "praise band" and a "worship leader." The traditional hymns are discarded in favor of powerful contemporary rock type songs that literally take control of the people. An invitation is given to the church members to move with the flow of the music and to abandon themselves in adoration to God. There is commonly an emphasis on inviting the Holy Spirit to minister to the people during these occasions. In such circles, it is typical to find a concept that the Holy Spirit should not be "put in a box," and that it is not wrong if strange manifestations such as shakings and fallings occur during the worship. It is not uncommon to find disorder, confusion, women leaders, and other blatantly unscriptural things in contemporary worship services.

The New Testament does not give any pattern for conducting a specific corporate worship service in the churches. None whatsoever. Those who try to find

biblical justification for the "worship service," cannot find it in the writings of the Apostles. They must go to the Old Testament temple worship or to the book of Revelation, but the pattern for the churches is the Apostolic writings. There are three key words for worship in the New Testament: *worship*, *praise*, and *glorify*, and none of these are used in the context of a corporate church worship service. The only time the word "worship" is used in the Acts or Epistles in connection with the church services is in 1 Co. 14:25, and it is speaking of individual worship, not corporate worship. Likewise, the words "praise" or "glorify" are never used in the New Testament of corporate worship in church meetings. They are used, rather, of individual praise to God through private thanksgiving and godly living (Acts 2:47; Ro. 15:5-6; 1 Co. 6:20; Ph. 1:11; He. 13:15; 1 Pe. 4:16).

This does not mean that it is wrong for churches to worship the Lord together. Just the opposite. Certainly, that is what we are to do at all times, including during the church services. In fact, there is a gross lack of conscious worship in the average church service in strong Bible-believing congregations today. Everything is treated with such a lack of solemnity and with such a lack of heart-felt praise directed toward God. Even the singing is approached in a "ho hum" manner, more as a ritual that we go through than an occasion of directing one's heart to God. It often appears that little or no godly and wise forethought has gone into the selection of the songs, and there is commonly no exhortation for the people to turn their hearts and minds toward Christ.

What, then, is the difference between the typical contemporary worship service and the biblical pattern for worship in the church?

(1) *Biblical worship has no emphasis on the use of music.* The two mentions of music in the New Testament epistles focus as much on edifying the saints as on singing unto the Lord (Ep. 5:19; Col. 3:16). In fact, biblical worship emphasizes that God is worshipped through everything done in the church rather than merely through one particular type of worship offered to Him via a praise time (1 Pe. 4:11). In direct contradiction to this, contemporary worship focuses almost exclusively on one type of worship to God, that being the worship that is associated with contemporary music.

(2) *Biblical church worship is submitted to the apostolic commandments*, which require that everything be done decently and in order, that there be no confusion, that women cannot lead, etc. (1 Co. 11:2; 14:37). This means that all of the unscriptural things commonly associated with contemporary worship, particularly in charismatic circles, are rejected.

CHURCH DISCIPLINE

(3) *Biblical church worship emphasizes the understanding* rather than the emotions (1 Co. 14:15). The emphasis is not on “feeling God” but on understanding and knowing God through the truth of His Word. We see this reflected in the traditional hymns. The old hymn writers aimed to edify the understanding rather than to create an emotional high. In contemporary worship, though, “songs are chosen in order to induce feelings in the worshippers. . . . [to induce] an altered state of consciousness by flagrant manipulation” (Alan Morrison, *The New Style of Worship and the Great Apostasy*).

(4) *Biblical church worship emphasizes the unity of the faith* rather than the ecumenical concept of unity in diversity that is so common in contemporary Christian worship (Ro. 15:6; Mt. 15:9; John 4:24). There can be no true worship unless there is complete commitment to sound Bible doctrine. The hodgepodge of doctrine present in the typical ecumenical setting does not glorify God and is not acceptable to Him, regardless of the zeal and enthusiasm exhibited during the worship sessions.

(5) *Biblical church worship requires moral purity and separation from the world* (Ro. 12:1-2; Ph. 1:11), in contrast to the contemporary worship which typically ignores separation and which builds bridges to the world through the use of the world’s music, dress, etc. Typical contemporary worship also ignores the necessity of moral purity and is very careless about how Christians live. It is enough that they enter into the “worship times” with great enthusiasm. If they divorce their spouses and commit adultery and are crooked in their business practices and dress like harlots and watch filthy television programs and Hollywood movies, that is overlooked. Among churches that incorporate contemporary worship styles, there is little or no preaching against the world in any plain and practical sense and little or no church discipline exercised. There are exceptions, but this is the rule.

(6) *Biblical church worship is constantly vigilant of spiritual dangers* (1 Pe. 5:8; 2 Co. 11:1-4). At least 11 times the Apostles warn Christians to be “sober.” Pastors are to be sober (Titus 1:8); aged men are to be sober (Titus 2:2); the women are to be sober (Titus 2:4); young men are to be sober (Titus 2:6); the wives of pastors and deacons are to be sober (1 Ti. 3:11). 1 Thessalonians 5:6 and 1 Pe. 5:8 explain what it means to be sober; it means to be spiritually alert and watchful and vigilant. To the contrary, though, contemporary worship teaches people to open up unreservedly to spiritual influences without any sense of danger or fear of deception. They instruct the people to “let go and let God,” to “be open and vulnerable,” to “open yourself to the Spirit,” to “invite the Holy Spirit to come and do his thing,” to “be ready for the unusual.” There is absolutely

nothing like this taught in the New Testament Scriptures. The Apostles and early churches did not practice anything like this. When the Corinthians began to dabble in similar things and were allowing confusion and disorder to reign in their midst, the Apostle rebuked them and corrected their error. [See Apostle, Baptism - Immersion, Baptism - Infant, Baptist, Brought on the Way, Church Discipline, Daniel, Deacon, Diotrephes, Doctrine, Footwashing, Holy Spirit, Korah, Lord’s Supper, Missions, Ordain, Pastor, Prophecy, Revelation, Separation, Timothy, Unity.]

CHURCH DISCIPLINE. The term discipline might sound harsh and cruel to the ears of this pampered, self-esteem-mad generation, but true Bible discipline is neither. *Bible discipline is training and chastening with the goal of conforming an individual or a church to the will of God.* It involves teaching, encouragement, correction and reproof, punishment when required, and restoration. *Church discipline involves everything necessary to keep a church pure before God.* It is a matter of love—love for God and for holiness, love for the truth, love for Christ’s testimony in the church, love for the brethren, and love for the unsaved who are observing the church’s testimony. “The discipline of a church consists in their admitting or rejecting those who offer themselves to join with them; in the members watching over each other; in reproving and admonishing those who walk disorderly, and taking all proper methods to reform them; and in rejecting those who will not be reclaimed, but continue obstinate and unreformed, when all proper means have been previously used to bring them to repentance” (Samuel Hopkins). “. . . so long as the churches fail to preserve a pure membership, so long as they refuse to purge out the obvious leaven, so long as they fail to seek to reconcile those who may have been excluded, there is little hope for any improvement in the condition of the churches, and good reason to expect the churches to move in the opposite direction” (Davis W. Huckabee, *The Constitution of the Church*).

The Neglect of Church Discipline

One of the root problems with the lack of spiritual power and zeal in Baptist churches today is the neglect of discipline. This affects nations as a whole. When President Bill Clinton committed adultery and lied to the country about it and tried to pervert the judicial system to cover himself, there was a call for his home church to exercise discipline; but the call was ignored. Bill Clinton is a member of Immanuel Baptist Church in Little Rock, Arkansas, which is affiliated with the Southern Baptist Convention. At that time, an Associated Press article quoted Timothy George, dean of Beeson Divinity School at Samford University (Southern Baptist) as follows: “Church discipline was common

among Baptists until early this century, when it faded as people abused the system to carry out vendettas" (AP, Sept. 12, 1998). Dean Register, president of the Mississippi Baptist Convention, confirmed this, saying: "It's very unusual for Southern Baptist churches to take disciplinary action against an individual" (*The Sun Herald*, Biloxi, Mississippi, Sept. 13, 1998). This is a sad testimony, but there can be no doubt that it is accurate. Across the length and breadth of the land there are unrepentant moral reprobates and heretics on the rolls of Southern Baptist churches. Billy Graham, Pat Robertson, and many other radical ecumenists who are promoting unity with Roman Catholicism, are members of Southern Baptist congregations. Many politicians, such as Bill Clinton and Al Gore, who support the murder of unborn children, are members in good standing in SB congregations. More than a million Freemasons, who are yoked together with idolatrous organizations in disobedience to 2 Corinthians 6, are members of SB congregations. Many modernists who deny the infallible inspiration of the Holy Scripture are members of SB congregations. An example is Mercer University President R. Kirby Godsey in Georgia. In his 1979 book, *When We Talk about God*, he said, "the notion that God is the all powerful, the high and mighty principal of heaven and earth should be laid aside." Wicked heresy such as this is held by thousands of men and women who are members in good standing in SB churches. [For more about compromise within the Southern Baptist Convention see my 97-page book *HAS THE SOUTHERN BAPTIST CONVENTION BEEN RESCUED FROM LIBERALISM*, Way of Life Literature, P.O. Box 610368, Port Huron, MI 48061, 866-295-4143, fbns@wayoflife.org.] Neglect of discipline is not a problem that is isolated to Southern Baptist churches. It is spread across the entire realm of "evangelicalism." In "Church Discipline: The Missing Mark," R. Albert Mohler, Jr., recently observed: "The decline of church discipline is perhaps the most visible failure of the contemporary church. No longer concerned with maintaining purity of confession or lifestyle, the contemporary church sees itself as a voluntary association of autonomous members, with minimal moral accountability to God, must less to each other. . . . The present generation of both ministers and church members is virtually without experience of biblical discipline. . . . By the 1960s, only a minority of churches even pretended to practice regulative church discipline. . . . Consumed with pragmatic methods of church growth and congregational engineering, most churches leave moral matters to the domain of the individual conscience" (from chapter 8 of *The Compromised Church*, edited by John H. Armstrong, 1998). Even among fundamental Baptist churches, the ones that are so frequently labeled legalistic, there is a

rapid decline in the practice of church discipline. Most of the big ones simply don't practice discipline, and have not done so for many decades. Even many of the smaller ones are so busy trying to build impressive numbers that they avoid anything that would interfere with the potential for growth. That includes not only discipline of the members but also a plain warning ministry. Recent history has demonstrated all too evidently that fundamental Baptist pastors at large can commit immorality and other gross sins that should bring serious discipline and discrediting of their pastoral qualifications, but instead they simply move to another church across the country and continue as if nothing had happened. If someone protests such an action and calls for the permanent resignation of the sinning pastor, he is treated with a withering blast of mocking reproach by those who think pastors are above correction.

The Goals of Church Discipline

(1) *To maintain a good testimony before the unbelieving community* (Ph. 2:14-15; 1 Pe. 2:9-12).

(2) *To protect the church from being permeated with sin and false doctrine* (1 Co. 5:6-8; Ga. 5:7-9). Both of these passages are written in the context of church discipline. In fact, the very letters themselves (1 Corinthians and Galatians) are examples of the process of church discipline. The Apostle was writing to correct error and sin; he was teaching, pleading, rebuking, warning. All of these things are involved in church discipline. Sin and false teaching are called "leaven," because if moral and doctrinal impurities are not corrected or removed from the assembly, these will permeate the body and destroy the church. Unrepentant sin and false teaching cannot be ignored in the vain hope that the problem will somehow disappear on its own. It must be dealt with in a biblical fashion.

(3) *To keep the church ready for Christ's return* (Tit. 2:11-15). We are warned that those who do not remain pure and ready for Christ's appearing will be ashamed when He comes (1 Jn. 2:28).

(4) *To please and glorify the Lord*. In Tit. 2:14 we learn that a pure church pleases the Lord because this was His purpose in our redemption. In 1 Pe. 2:9, 11-12 we see that a pure church is a praise and glory to the Lord.

(5) *To correct erring church members* (1 Co. 5:5; 2 Co. 2:6-8). As we exercise church discipline, we must ever keep in mind that our goal is not to destroy people, but to help them. Even when a member must be put out of the assembly, the goal is to see that one restored.

(6) *To restrain sin* (De. 13:11; 17:12-13; 19:18-20; Ac. 5:1-11; 1 Ti. 5:20). "Modern psychology objects to a negative approach and opposes commandments and warnings. God's Word does not support such a theory,

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for the theory ignores the awful fact of a depraved human nature. It would be ideal if men could be encouraged to live godly lives without any warning of judgment upon ungodliness. But to suppose they will do so is idealistic and contrary to all observation, as well as to Scripture. God warns of impending judgment and says, 'It is a fearful thing to fall into the hands of the living God' (He. 10:31). 'Because there is wrath, beware...' (Job 36:18). If sin goes unjudged in a church, we are thereby inviting others to become self-indulgent. It will not do to plead 'love' as a basis for neglect. ... God does not put love and punishment in opposition to each other. He says, 'For whom the Lord loveth he chasteneth...' (He. 12:5-11). The church has a solemn responsibility to restrain sin by proper discipline. If we do not exercise the judgment, the Lord will (1 Co. 11:31-32)" (Paul R. Jackson, *The Doctrine and Administration of the Church*).

The Exercise of Church Discipline

PREVENTIVE CHURCH DISCIPLINE. "Prevention is the best medicine." This is true in church discipline as well as in other areas of life. God's goal in disciplining His children is to cause them to live the right kind of lives. He does not want to punish us. He simply wants to instruct us from His Word by His Spirit and have us obey (Ps. 32:8-9). He punishes only when we refuse to follow His instructions. Preventive discipline, then, is everything the church does in an attempt to cause the members to live obedient lives and to avoid the need for disciplinary correction.

(1) *Preventive discipline is maintained through having Bible standards for church members* (Ac. 2:41-42). This is a very basic and essential part of church discipline. It is impossible to keep the church pure unless efforts are made to guard the door into church membership by seeking to ascertain if people are born again and committed to the N.T. faith before they are brought onto the church roll.

(2) *Preventive discipline is maintained through having Bible standards for church officers and workers* (1 Ti. 3; Ja. 3:1). One of the most important ways to encourage high moral standards in a church body is to maintain high standards for those who teach and who are involved in any capacity of leadership. These are the people who will set the moral tone for the assembly. The average church member cannot be expected to live a higher standard of Christianity than his officers. If the teachers and deacons are worldly and participate in questionable practices, their students will normally follow this poor example and will be even more worldly than the teachers. It is wise to have written guidelines which state the various standards which are expected of any person who is looked upon as a teacher or officer in the church family.

(3) *Preventive discipline is maintained through the preaching and teaching ministry of the church.* Church discipline is exercised when the leaders teach and preach the Bible in such a way that God's people become what they should be. The kind of preaching and teaching a church has will largely (but not entirely, of course) determine what kind of church it will be. The word translated "chasten" in He. 12:6 is translated "instruct" in 2 Ti. 3:16, showing that discipline comes through the Scriptures. Church leaders who faithfully preach the Bible are thereby disciplining their members. This ministry requires that the Bible be preached plainly and that it be applied specifically to the lives of the hearers. Proverbs 6:23 says "reproofs of instruction are the way of life." The modern "self-esteem" type of ministry will not discipline the church in holiness. Preaching in vague generalities and using examples which miss the mark of the actual condition of the church family, will not get the job done, either. If people can sit year after year under the preaching of a pastor and remain carnal and worldly and unfruitful, there is something seriously wrong with the man's preaching. Sound preaching will drive people one way or the other. It will not allow them to be comfortable in their sin. The focus today on "church growth" rather than on strict faithfulness to God and His Word has encouraged a generation of cowardly preachers who refuse to rebuke sin plainly. Such "preaching" will not provide the discipline that the church needs to remain pure before God.

(4) *Preventive discipline is maintained through the pastoral ministry of the leaders* (1 Th. 2:7-12; Col. 1:28). While the preaching ministry of the church is crucial, there is also the need for a personal, private ministry to individuals. Love and personal attention is necessary. This is referred to in the title of "pastor," meaning shepherd. Many Christians have become discouraged because of the failure of church leaders to love and help them on an individual basis. I recall such a case in a church some years ago. The pastor faithfully and in great detail taught the Bible, but he did not exercise a personal ministry to the members, and it is not unlikely that this failure was partially to blame for the subsequent divorce of two young married couples in the church. The pastor did not visit the couples and try to help them privately. He did not have time for them. Today two of the people involved have returned to the Lord and to the church, but their lives are marred and broken by the pain of divorce. It was their own sin that brought this ruin upon them, but it is also possible that the divorces could have been avoided had the pastor fulfilled his responsibility as a shepherd. Contrast this failure with the following testimony of a genuine pastor who recognizes the importance of shepherding his flock:

"I truly long to be of service to you as your pastor. When I first got saved, I thought pastors were half human and half divine and that it was good to stay away from them. As a result, I did not grow as I should. Had I known that I could approach my pastor, there were many questions he could have answered for me, and there was much needed counseling that he could have given me. ... There is a very tender relationship between the shepherd and the sheep, and our Lord wills it thus for the pastor and the members of the church family. When you have sickness, problems, and other difficulties, please call me. ... I am busy, but not too busy to be concerned to help you with your burdens and heartaches" (James Crumpton, *New Testament Church Discipline*). See Ps. 23; Je. 23:1-4; Jn. 10:11-30; Ac. 20:28-32; 1 Th. 2; 1 Pe. 5:1-4.

Richard Baxter, a 17th-century pastor, spent much of his time dealing personally with his people, with amazing results. He found that many of the people did not get much from his preaching but that they responded to his personal ministrations. "I have found by experience, that some ignorant persons, who have been so long unprofitable hearers, have got more knowledge and remorse of conscience in half an hour's close disclosure, than they did from ten years' public preaching" (Baxter, *The Reformed Pastor*, 1656). Thus he began the practice of spending two days a week, from morning to evening, with the help of two assistants, visiting his church members and their neighbors and acquaintances in their homes, teaching them and leading them to the truth. This was in addition to the regular Sunday, Wednesday, and Thursday services. When he left that pastorate, there were entire streets where every single family served Christ, whereas when he began, there had been only one or two families.

(5) *Preventive discipline is maintained through the fellowship of the church members.* It is not enough for the church leaders to preach and shepherd the flock. They are limited in number and simply cannot do everything that is needed for the sanctification of the assembly. The members must minister to one another day by day. Every Christian, therefore, has a vital part in maintaining the discipline of the church. The members are to *teach one another* (Col. 3:16), *exhort and correct one another* (He. 3:12-14; 10:24-25; Ro. 15:14), *minister to one another* (1 Pe. 4:9-10), *comfort one another* (1 Th. 4:18; 5:11), *love and forgive one another* (Ro. 12:10; Ga. 5:13; Ep. 4:32; Col. 3:13; 1 Pe. 3:8), *visit and help the sick and widows* (Ja. 1:27), *confess faults to one another and pray for one another* (Ja. 5:16).

CORRECTIVE CHURCH DISCIPLINE. Though God does not desire to punish His children, if a Christian refuses to walk in obedience, he must be corrected with whatever measures are necessary. There comes a time for corrective church discipline when preventive discipline has failed to do the job.

(1) *The first step in exercising corrective discipline is always to attempt to solve the problem and to bring any sinning parties to repentance.* We see this in

Matthew 18:15-17. This passage speaks of problems between church members. In all cases, though, we should spare no effort in our attempts to help an erring person and to bring him to repentance and obedience. The last step of church discipline—dismissal—is a most serious matter, and should be carried out only when other steps fail. Following are the steps outlined in Matthew 18:15-17: "When one has been offended by a fellow church member, he is to (a) Go to him privately and seek to reconcile that offense. If the offender has the right attitude, he will want to get right with his brother. The opposite may also be true; the offended party may not know of the offense. If not, and if the offense comes to the knowledge of the offender, he is to seek the reconciliation (Mt. 5:23-24). The Scripture puts the responsibility of reconciliation equally upon both parties. (b) If the first overture is rejected he is to take one or two more with him and make a second attempt at reconciliation. If the offender is adjudged guilty of the offense by the disinterested parties (it is sometimes the case that the supposedly offended brother is the one who really is at fault) and he refuses to make it right with his brother, then, and only then, (c) the matter is to be taken before the church for consideration. Even here, there is still opportunity for reconciliation and righting of the wrong" (Huckabee). We also see this in Titus 3:10. The church should make one or two attempts to deal with false teachers and to bring them to repentance.

2 Timothy 2:23-26 offers some instruction about how to deal with a disobedient person. (1) *Refuse to get entangled with foolish questions* (v. 23). Those are the type of questions that produce strife rather than edification, the type of questions that are not asked sincerely but are asked only to cause doubt and confusion. (2) *Maintain a godly attitude when dealing with those who are foolish and disobedient* (v. 24 — "not strive, gentle, patient"). This is not easy, because disobedient people can be very unreasonable and unkind. (3) *Teach the disobedient one, if he will listen* (v. 24 — "apt to teach"). Repentance comes through the power of the Scriptures, so give the Scriptures whenever possible, even if the person does not believe them. (4) *Remain humble* (v. 25 — "in meekness"). Be careful not to get puffed up at your superior knowledge of the truth. (5) *Trust in God's power to bring repentance* (v. 25). Don't forget that it is not your responsibility to bring the sinner to repentance; that is God's work. Only through His great power can a disobedient person come to repentance. (6) *Remember that you are dealing with the devil and not with flesh and blood* (v. 26; Ep. 6:12).

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Keeping this truth in mind helps us not get frustrated with the person who is sinning. The warfare is spiritual and is directed to the spiritual power that is behind the blind and sinning individual, and that is the devil (2 Co. 4:4).

Romans 15:14 contains two important prerequisites for the exercise of church discipline: (1) *Spirituality*, “full of goodness” (compare Ga. 6:1). (2) *Knowledge*, “filled with all knowledge.” Those who are involved with carrying out church discipline must have godly lives and much knowledge of the Word of God and spiritual wisdom and discernment. If church discipline is exercised by unspiritual or unknowledgeable people, it will probably result in more harm than good.

(2) *If all efforts to correct the problem fail and those involved refuse to repent, the final step of discipline is to dismiss the sinning party from the church fellowship* (Mt. 18:15-17; 1 Co. 5:11; Tit. 3:10-11). Note that there is no higher body of appeal in the N.T. than the local assembly. Denominational practices of establishing headquarters and committees to which the assembly must appeal its decisions are unscriptural.

The Causes for Dismissal from the Church.

(1) *Unresolved Personal Conflicts between Church Members* (Mt. 18:15-17). Please note that this passage is not talking about dealing with heretics (Tit. 3:10-11), with false teachers (Ro. 16:17-18), or with sinning church leaders (1 Ti. 5:19-20). Many times I have been charged with sin because I do not follow the instructions of Matthew 18 before I warn publicly about the teaching and actions of various church leaders. Yet Matthew 18 has nothing whatsoever to do with critiquing the ministries of public individuals or analyzing published materials. New Evangelicals such as Billy Graham or Modernists such as Robert Schuller or Pentecostals such as Oral Roberts have not trespassed against me personally. That is not the issue in such cases, and it would be impossible to follow Matthew 18 when trying to warn such men. Even if I were to attempt to follow the first part of the passage, by approaching such men personally, it would be impossible to follow the last part. I have no way to take this issue “unto the church” for the simple reason that I am not a member of the same church as those men. Their churches have no authority over me, and the church of which I am a member has no authority over them. To attempt to follow Matthew 18 in such matters would be confusion.

When I am dealing with the ministries and teaching of public church leaders, the issue is to critique published material and to warn people when I feel that a danger exists. When men publish their teaching and distribute it widely to individuals and churches, God’s people have the responsibility before God to judge that teaching. Material that is distributed publicly should be

analyzed publicly. Following are some of the verses which give Scriptural authority to do so:

“Prove all things; hold fast that which is good” (1 Thessalonians 5:21). “The simple believeth every word: but the prudent man looketh well to his going” (Proverbs 14:15). “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Timothy 4:2). “And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Ephesians 5:11). “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” (Acts 17:11). “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints” (Jude 3).

(2) *Public Moral Sin That Brings Reproach to the Church* (1 Co. 5:11). The nature of the sin that calls for church discipline is as follows: (a) It is public sin (v. 1 — “it is common reported”). (b) It is grave sin (v. 11). The six moral evils referred to in this passage are immorality, covetousness, idolatry, railing, drunkenness, and extortion. All of these evils are definite causes for church discipline, because the church which allows its members to partake in such things without exercising discipline becomes a reproach to the name of Christ (2 Sa. 12:14). (c) It is sin that would destroy the church if ignored (v. 6). There will always be sin of one sort or another in a church that is populated by sinners, but there are some sins that have the ability to destroy the church if left alone.

(3) *Doctrinal Error* (Ro. 16:17; Tit. 3:10-11). The apostle Paul warned the leaders at the church in Ephesus that false teaching would come from without and from within (Ac. 20:28-30). This is even more applicable in these closing days of the church age, days of great apostasy from the faith and of serious compromise of the faith even among those who claim to be Bible-believers. We must be constantly alert to this danger and deal with every false doctrine which reveals itself within the assembly (Ep. 4:11-14). First there must be a serious attempt to turn those involved away from their error. If this fails, those persisting in promoting false teaching must be dismissed from the church. We should note that these passages are not dealing with believers who are merely weak or ignorant in the faith, but with those who are stubbornly committed to error.

(4) *Refusal to Obey Apostolic Instruction in Practical Matters* (2 Th. 2:15; 3:6). The example given in 2 Th. 3 is disorderly conduct in one’s daily life—refusing to work and becoming a busybody in the affairs of others.

We believe this principle applies to other instances of refusing to obey the Apostolic pattern. It would seem preposterous to think that churches are to discipline members who refuse to work while ignoring even more serious offences. Other examples are as follows: (a) A wife who refuses to submit to her husband's authority in the home (Ep. 5:22). (b) A husband who refuses to love and care for his family (Ep. 5:25—6:4; 1 Ti. 5:8). (c) A young person who is rebellious against his parents (Ep. 6:1-4). (d) An individual who is a reproach to Christ because of his actions in the workplace (Ep. 6:5-8). (e) A young widow who is idle and a busybody (1 Ti. 5:11-14). (f) those who refuse to practice Bible separation (Ro. 16:17-18; 2 Co. 6:14-17; 1 Ti. 6:3-5; 2 Ti. 2:16-21; 2 Jn. 9-11). An example of this would be ecumenical evangelists such as Billy Graham and Luis Palau and leaders of Christian organizations such as Bill Bright who blatantly ignore the Word of God and fellowship with false teachers. There would not be a neo-evangelical movement if the churches would have exercised discipline toward those who are rebelling against the Bible in these matters. Billy Graham is a member of a Baptist church, and he should have been disciplined long ago for his great compromise of the truth and for his efforts to break down the walls of separation between truth and error. (g) Those who disregard the N.T. pattern for church order, such as those who ordain women to the ministry or who exercise spiritual gifts contrary to the N.T. pattern. It is common in these days to despise church doctrine and practice, relegating it to an very unimportant sphere. But this is not what the Apostle Paul taught Timothy. The epistle of 1 Timothy was written to teach church doctrine (1 Ti. 3:15), and at the end of the epistle, Paul exhorted Timothy to "keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ" (1 Ti. 6:14). Thus we see that church truth is very important before the Lord, that it is to be kept until Christ returns.

The Attitude of Dismissal. God's people must be careful to maintain the proper attitude when dealing with sinning Christians and not to give the devil a place. (1) The attitude of humility (Ga. 6:1). (2) The attitude of love and concern (2 Co. 7:12). (3) The attitude of mourning (2 Co. 2:4). (4) The attitude of firmness of purpose (1 Co. 5:3-5, 13).

The Meaning of Dismissal. What does it mean to dismiss a member from a congregation? (1) *It means the members must not have close fellowship with the one under discipline* (1 Co. 5:11). (2) *It means the offender is not allowed to partake in the Lord's Supper* (1 Co. 5:11). The eating in this verse can refer to personal social eating as well as to eating the Lord's Supper (1 Co. 11:26,29). (3) *It involves turning someone over to Satan*

(1 Co. 5:5). This refers to turning the unrepentant offender over to Satan's domain, the world, and over to Satan's power for chastisement (Lk. 22:31-32; 13:16; 2 Co. 2:7; 1 Jn. 5:16). Though Job was not undergoing church discipline, he does give us an example of how the Lord can use the devil for his good purposes (Job).

The Power for Dismissal (1 Co. 5:4; Mt. 18:18-19). Dismissing someone from the church is not an easy matter. There are often many doubts and fears. Will it hurt the church? Has everything possible been done to correct the problem in other ways? Will some protest and sympathize with the offender? How will the erring one(s) react? How will his or her friends or relatives react? I know of a church that had to discipline a member for marrying an unsaved man; and the offending party's mother and sister sided with her, and all of them left the church. This is very common. The power of God is needed in exercising church discipline, though, and the Bible promises that His power and blessing will be available when His people are earnestly trying to walk in obedience to Him. I received the following note from a pastor recently: "I brought a lady before our Church back in 1999 because she would not repent of the poker machines [used for gambling] in the restaurant she just purchased. They had her picture on the front page of the paper with the poker machines behind her and her smiling. I found out about the poker machines when I got the newspaper out of the paper box that Sunday morning. She promised me she would get them out, and I explained to her what we would do if she did not repent. Well to make a long story short, she held on to the poker machines! After we excommunicated her out of the Church I sent her a letter to let her know. But she already knew what was going to happen. She took the letter to the news media and the newspaper. I had poker parlors calling my house and screaming and cussing at me and threatening to come to our Church and disrupt our worship. There was only one Church that stood with us openly! Every other Baptist Church around, Southern Baptist or Independent, seemed to dodge the issue. We are an Independent Baptist Church. We stood firm upon the Word of God and He has Blessed our Church because of it. I, for one, believe in practising what the Bible says! And I thank God that the poker parlors were shut down in my state of South Carolina on my Birthday July 1st 2000!"

The Limitations of Church Discipline

(1) Church discipline pertains only to matters upon the earth. The church cannot open and close the doors of heaven at will. Only Christ "openeth, and no man shutteth; and shutteth, and no man openeth" (Re. 3:7).

(2) Church discipline pertains only to church matters, not to civil matters. To confuse these things has often been at the root of persecution. The Roman Catholic Church of old believed that it held two swords, the sword of the Spirit and the physical sword; but this is great confusion. The secular government bears the

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carnal sword (Ro. 13:-14), but the churches have only the sword of the Spirit.

(3) Church discipline pertains only to matters within a given church. A church only has the authority to act upon disorders within its own ranks. Let me hasten to say, though, that churches should honor the discipline of sister churches. If a believer is under the discipline of a church, it is wrong for another church to receive him until he makes things right. There are rare occasions, of course, in which a believer is wrongly accused and wrongly disciplined, but a church is unwise not to look into such matters very carefully before making the serious decision to overrule the discipline of a sister church. The work of God is much weakened by churches that are so carnal and so eager for new members that they receive people who have been disciplined by a sister church, without even discussing the matter with the leaders. This type of thing has many serious consequences. (a) It *renders the discipline ineffective* by allowing the sinning parties to go on in their service for Christ as if nothing happened. (b) It *weakens the receiving church* by bringing into its bosom the unrepentant sin, rebellion, and bitterness of the sinning parties. (c) It *discourages the hearts of the leaders and members of the disciplining church*, tempting them to think that it is more trouble than it is worth to obey the Bible and that their struggle to deal with sin was in vain. (d) It *is also a direct affront to the Lord Jesus Christ*, who, as the Head of the church, has commanded that unrepentant sin be disciplined rather than ignored.

(4) Church discipline pertains only to the exclusion of the person from the privileges and fellowship of the church. No corporal or physical punishment is to be inflicted by the church. Once outside the church, God administers the judgment, sometimes even to the point of taking the life (He. 12:6-8; 1 Co. 11:30-32; 1 Jn. 5:16) (Huckabee). [See Chasten, Church, Pastor, Rebuke, Reproof, Timothy.]

CHURCH HISTORY. [For overview of church history see Prophecy, Roman Catholic Church.] [For particular denominations and movements see Anglican, Assemblies of God, Baptist, Brethren, Churches of Christ, Eastern Orthodoxy, Episcopal, Lutheran, Mennonite, Methodist, Presbyterian, Prophecy, Protestant Reformation, World Council of Churches.]

CHURCH PROPHECY. [See Prophecy, Roman Catholic Church.]

CHURCH OF CHRIST. (1) A biblical name for the church, emphasizing Christ's lordship over it (Ro. 16:16). This term is used only one time in the N.T. (2) A denomination. [See Churches of Christ.]

CHURCH OF CHRIST, SCIENTIST. [See Christian Science.]

CHURCH OF ENGLAND. [See Anglican Church.]

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. [See Mormons.]

CHURCH POLITY. A term used to describe church organization and operation. Polity means government. [See Church.]

CHURCHES OF CHRIST. The Churches of Christ, Disciples of Christ, and Christian Church are groups of churches which grew out of the early 19th century Restoration Movement on the American frontier. Key leaders were Barton Stone, Thomas and Alexander Campbell (hence the term "Campbellites"), and Walter Scott, all from Presbyterian backgrounds. These men claimed the desire to restore the church to its N.T. purity. These movements were first independent of one another, later combined, then divided again in the 20th century.

Alexander Campbell was noted for his abilities in debating. He loved to argue and even boasted that an hour of debating was more profitable than an entire day of preaching. Sadly, this proud, argumentative spirit has often been evident among Church of Christ leaders.

The Christian Church (Disciples of Christ) was organized nationally in 1968 with headquarters in Dallas, Texas, and has become very ecumenical and modernistic. It is represented in the National and World Council of Churches.

Though there have been differences among Church of Christ congregations concerning things such as the role of elders in the churches, the formation of denominational structures, and whether or not musical instruments should be used in the services, some key distinctives are as follows: (1) Salvation is by faith plus good works. (2) Water baptism is an essential means of salvation (baptismal regeneration). (3) The Churches of Christ are the only true churches today. (4) Christians should not be called by names other than "Church of Christ," "Disciples," or "Christian." (5) A Christian can lose his salvation.

These doctrines are contrary to the teaching of the N.T.; therefore, the Churches of Christ must be avoided in obedience to Ro. 16:17-18. [See Baptism - Immersion, Church, Eternal Security, Gospel, Grace, Justification.]

CHURLISH. Selfish; harsh; unfeeling (Is. 32:5; 1 Sa. 25:3).

CIEL. To cover over; panel; overlay (2 Ch. 3:5; Je. 22:14; Eze. 41:16; Hag. 1:4).

CIRCUMCISION. The Jewish custom of cutting away the foreskin of male children. Circumcision was the sign of God's promise and the sign of Abraham's faith ("it shall be a token" Ge. 17:11). Abraham had already believed and been justified; circumcision was a sign of

his faith. See Romans 4:11. Circumcision signifies salvation. It signifies the death of the old life and the birth to the new life. Circumcision was performed on the eighth day, which is the day of resurrection, the day of the new creation. God rested on the seventh day of the old creation, and Christ rose from the dead on the eighth day or the first day of the new creation. When we are born again, we are born into the new creation. We are raised with Christ to new life. God told the Jews to circumcise their hearts (De. 10:16; Je. 4:4). The true reality of circumcision will happen to Israel when Christ returns (De. 30:6). See also Romans 2:28-29. Circumcision is the same picture as baptism: it signifies dying to the old life and rising to the new life in Christ. Romans 6:3-5 says that baptism is a "likeness" of Christ's death and resurrection and of our spiritual death and resurrection with Him. No one has ever been saved by circumcision (Gal. 6:15). The Jews perverted the doctrine of circumcision and made it into a saving ritual, believing that all who were circumcised in the flesh were saved (Lk. 3:8). This is what false Christians have done with baptism and the Lord's Supper. They have perverted these simple ordinances that are supposed to symbolize salvation and have turned them into "sacraments" or a means of salvation. This is true of the Roman Catholic Church, the Greek Orthodox Church, many of the Protestant denominations, and the Church of Christ with its baptismal regeneration. New Testament believers are not obligated to be circumcised (1 Co. 7:18). [See Born Again.]

CIRCUMSPECT. Literally, looking on all sides; looking round. Hence, cautious; prudent; watchful on all sides; examining carefully all the circumstances that may affect a determination, or a measure to be adopted" (Webster) (Ex. 23:13; Ep. 5:15). The Greek word translated "circumspect" (*akribos*) is also translated "diligently" (Mt. 2:8; Ac. 18:25) and "perfect" (Lk. 1:3; 1 Th. 5:2).

CISTERN. A tank or reservoir for collecting and storing water (2 Sa. 17:18; 2 Ki. 18:31; Je. 2:13; 38:6).

CITIES OF REFUGE. Cities set apart in Israel for the protection of persons who killed someone by accident (Nu. 35; De. 19; Jos. 20). "Inasmuch as to take another's life by any means soever is murder, and exposes the murderer to the penalty of retaliation; so, if the deed be done in enmity, it is in truth very murder, and the murderer shall be slain; but if it be not done in enmity, then the congregation shall interpose to stay the avenger's hand. ... The homicide was safe only within the walls of his city of refuge. He became a virtual exile from his home. The provisions here made serve to mark the gravity of the act of manslaughter, even when not premeditated; and the inconveniences attending on them fell, as is right and fair, upon him who committed

the deed" (Barnes). The homicide was required to abide in the city of refuge until the death of the high priest. "The atoning death of the Saviour cast its shadow before on the statute-book of the Law and on the annals of Jewish history. The High priest, as the head and representative of the whole chosen family of sacerdotal mediators, as exclusively entrusted with some of the chief priestly functions, as alone privileged to make yearly atonement within the Holy of Holies, and to gain, from the mysterious Urim and Thummim, special revelations of the will of God, was, preeminently, a type of Christ. And thus the death of each successive High priest presignified that death of Christ by which the captives were to be freed, and the remembrance of transgressions made to cease" (Barnes). The cities of refuge also symbolize Jesus Christ as the sinner's refuge from judgment. [See Avenger of Blood, Capital Punishment, Kill, Vengeance.]

CITY OF DAVID. (1) Jerusalem, the city where David reigned (2 Sa. 5:6-9). (2) Bethlehem, David's original home (1 Sa. 20:6; Lk. 2:4). [See Bethlehem, Jerusalem.]

CLAMOROUS, CLAMOUR. To make a noise; to complain loudly; to make an outcry; repeated and urgent complaining (Pr. 9:13; Ep. 4:31). [See Anger, Evil Speaking.]

CLAVE. The past tense of cleave, meaning (1) to split (Ge. 22:3; Nu. 16:31) and (2) to adhere to (Ru. 1:14; 2 Sa. 20:2).

CLEAN. (1) Pure; undefiled (Pr. 20:9; Mt. 8:2; Lk. 11:39). (2) Completely (Jos. 3:17; 4:1; Ps. 77:8; Is. 24:19).

CLEAR. (1) To be free; guiltless; innocent (Ge. 24:8). (2) Bright; sunny (2 Sa. 23:4; Song 6:10; Is. 18:4). (3) Transparent; like ice or crystal (Re. 21:11, 18; 22:1).

CLEFT. Cleaved; divided; split (De. 14:6). The same Hebrew word (*shaca*) is translated "clovenfooted" (Le. 11:3), "cleave" (Le. 1:17), and "rent" (Ju. 14:6).

CLERGY. The term "clergy" derives from a Welsh word signifying teachers or learned men of the druidical order and from a Greek word referring to the lot or estate of those who perform sacred duties (Webster). To label church leaders "clergy" is derived from Roman Catholicism, whose priests hold a position similar to those of the pagan world from whence the term originated. It signifies a special class of "holy men" or a priestly caste. Though the term has come to signify ordained preachers in general, we do not use it because of its unscriptural signification and origin and its ecumenical overtones. [See Father, Holy, Laity, Liturgy, Rabbi, Reverend.]

CLIFT. Cleft (Ex. 33:22; Is. 57:5). [See Cleft.]

CLOAK - COLORS

CLOAK. (1) A mantle; a garment (Mt. 5:40; 2 Ti. 4:13). (2) To hide; to cover; pretense; deception (Jn. 15:22). The phrases “cloak of covetousness” (1 Th. 2:5) and “cloak of maliciousness” (1 Pe. 2:16) mean a cloak or covering for covetousness and maliciousness. In 1 Th. 2:5, the Apostle Paul testified that his ministry was not a cloak of covetousness, meaning he did not use the ministry to conceal a motive to make a personal gain. False teachers, on the other hand, are characterized by this sin (Ro. 16:18; 2 Pe. 2:3).

CLOSE. (1) Secret; concealed (Nu. 5:13; 1 Ch. 12:12). (2) Near (Je. 42:16; Da. 8:7; Ac. 27:13). (3) To enclose; to shut (Am. 9:11).

CLOSED. (1) To unite; close up; make whole (Ge. 2:21). (2) To enclose; cover over (Nu. 16:33). (3) To shut; stop; withhold (Ge. 20:18).

CLOSET. Inner room (Mt. 6:6; Lk. 12:3).

CLOTHING. [See Coat, Modesty, Nakedness.]

CLOUD. (1) *The clouds in the atmosphere and the mist or dew of the morning* (Ge. 9:13-16; 1 Ki. 18:44; Ho. 6:4; 13:3). As early as in the book of Job the Bible revealed the fact that water is bound up in the clouds (Job 26:8). (2) *The cloud of glory.* This was the manifestation of God’s presence during Israel’s wilderness wandering. (Ex. 13:21-22; 14:19-24; 19:9, 16; 24:15-18; 34:5; Le. 16:2, 13; Nu. 9:15-22; Nu. 10:11-12, 34; 11:25; 12:5, 10; 14:14; 16:42; De. 1:33; 5:22; 31:15; Ne. 9:19; Ps. 78:14; 1 Co. 10:1-2). The cloud of glory marked God’s approval upon the Tabernacle (Ex. 40:34-38) and Solomon’s Temple (1 Ki. 8:10-11; 2 Ch. 5:13-14). [See Holy Spirit.] The cloud of glory was witnessed by Ezekiel departing from the Temple (Eze. 1:28; 10:3-4, 18). It was witnessed by the Lord’s apostles (Mt. 17:5; Mk. 9:7; Lk. 9:34-35). Christ was received up in a cloud at His ascension (Ac. 1:9) and will return in a cloud of glory (Lk. 21:27). (3) *The cloud is used to symbolize God’s forgiveness* (Is. 44:22). As when a cloud covers an object so that it cannot be seen, though it is still there (Eze. 32:7), God’s mercy covers the repentant sinner. Though he is still a sinner, his sin has been covered by the blood of Jesus Christ. [See Glory, Holy Spirit, Rainbow, Temple.]

CLOUD OF GLORY. [See Cloud.]

CLOUTED. Patched; mended clumsily (Jos. 9:5).

CLOUTS. Rags; old patched clothes (Je. 38:11-12).

CLOVEN. Divided; split (Le. 11:26; Ac. 2:3).

COAST. Border; region (Mt. 2:16). This term has come to be limited to the narrow strip of land along a sea, but as used in the Authorized Version it refers to a border or region in general.

COAT. (1) *Clothing; a covering* (Ge. 3:21; 37:3; Ex. 28:4; 1 Sa. 2:19; 2 Sa. 15:32; Job 30:18; Song 5:3; Da. 3:21, 27; Mt. 5:40; 10:10; Jn. 19:23; 21:7; Ac. 9:39).

The coats with which the Lord clothed Adam and Eve covered their nakedness; they also symbolized salvation. In vain Adam and Eve had tried to cover their own nakedness and undo their evil deeds. God showed them that He Himself would provide their salvation. He killed animals and covered the man and the woman. Some lessons from this: (a) Man’s efforts at self-redemption are unacceptable to God (Is. 64:6). (b) God has provided full salvation; garments often picture salvation (Is. 61:10; Ze. 3:4). (c) This salvation is through the death and blood of an innocent substitute (Is. 53:6). (d) This salvation is offered freely; man’s part is simply to receive it from God’s hand (Ep. 2:8-9; Ro. 3:24; Tit. 3:5). (e) God Himself instigated salvation; men do not seek God; God seeks sinful man. His hand has been extended to man ever since the Fall. His coat of salvation in Jesus Christ is freely offered to “whosoever will.” (f) Nakedness is no longer a proper condition for man because of the sinful condition of his heart. (2) *Body armor* (1 Sa. 17:5, 38). (3) *Protective armour* (1 Sa. 17:5, 38). [See Coat of Mail.] [See Adam, Atonement, Blood, Lamb, Gospel, Justification, Modesty, Nakedness.]

COAT OF MAIL. Protective armor (1 Sa. 17:5, 38). [See Breastplate, Military.]

COCKATRICE. Adder; viper (Is. 11:8; 14:29; 59:5; Je. 8:17). [See Adder, Asp, Dragon, Serpent.]

COCKLE. A weed with an unpleasant odor (Job 31:40). “A weed which grows in cornfields, called also corn-campion: its botanical name is *agrostemma githago*. The Hebrew word thus rendered is by some supposed to denote the same plant as the ‘tares’ of Mt. 13:30” (The Bible Word-Book).

CODEx SINAITICUS. An ancient manuscript containing parts of the Bible and discovered in 1844 by Constantine Tischendorf. [See Bible Versions, Codex Vaticanus, Erasmus, Inspiration, Masoretic Text, Preservation.]

CODEx VATICANUS. An ancient manuscript of the Bible which was kept in the library of the Roman Catholic Vatican in Rome, Italy, and not allowed to be publicly examined until the mid-1800s. It was examined briefly by Constantine Tischendorf, a German scholar, in 1867, and later was used by the translators who worked on the English Revised Version of 1881. [See Bible Versions, Erasmus, Inspiration, Masoretic Text, Preservation.]

COGITATION. Thought; meditation (Da. 7:28).

COLHOZEH (wholly a seer). Ne. 3:13.

COLLOPS. Pieces of flesh (Job 15:27).

COLORS. Matchless, marvelous Book of God! As we contemplate even the threads comprising its warp and

woof we stand amazed. Let us look a bit just at the color scheme that runs through the Bible.

Throughout the Book GOLD is emblematic of Deity. The Thread of gold begins in Eden where it is said of this metal that it "is good." It plays an important part throughout the whole Old Testament. With it the Tabernacle furniture was covered, as also the walls of the Temple. With it kings were crowned, designating their divinely-appointed supremacy. Thus throughout the Book, it speaks to us of the beauty and preciousness of our God and His Christ.

The SILVER thread of redemption also runs through the Book. Silver was designated as atonement money and symbolized the one price for all in the experience of redemption. Christ paid this price in His own blood at Calvary. WHITE is the thread of righteousness or purity. Used in the Tabernacle and Temple hangings, it portrayed the righteousness of Jehovah. Christ was transfigured before His apostles in the Mount and His "raiment was white and glistening, so as no fuller on earth could white them." Angelic messengers from His holy habitations make their appearances in the white of heaven.

BLACK is not omitted from the sacred page. It made its first appearance in the rebellion of Lucifer. In the records of time it first besmirched the restored creation of God in Eden. Satan is its author and it is SIN. At Calvary the ebony hue of sin is beheld in its awfulness; the sun loses its light and the earth is bathed in blackness, that portrays the wrath of God.

BLUE is the thread of heaven, one of the most predominant colors in the coverings and trimmings of the Tabernacle and Temple. It presents to us the truth that Israel's system of faith and worship was from heaven, a revelation brought down, not a religion gotten up.

PURPLE is the color of royalty, evident in the drapings of Tabernacle and Temple, typifying the coming regal One whose undisputed right to reign was contested at Calvary. When He was mocked, they put a purple robe upon Him. Little did they realize His right to be clothed in royal array. They stripped Him of it again and with hissing mockery born of hell they cried, "Hail, king of the Jews!" But He is again to be clothed in royal purple, for as King of kings and Lord of lords, He is to rule from David's throne in Jerusalem.

SCARLET is the color of blood atonement, without which "there is no remission of sins." The scarlet thread of sacrifice begins in Eden. After man had sinned, he realized his nakedness and sought to cover his shame with fig leaves. But God in mercy and grace, ere He drove man forth, slew the lamb and provided a blood covering. Fig leaf religion, that provided by man's own

ingenuity, is utterly insufficient. God must provide our covering. He did it in Eden and in so doing pointed His finger down the course of time to Calvary to the Lamb that taketh away the sin of the world.

Again and again, woven into the whole texture of the Book, this blood thread appears. It cannot be escaped. It is seen climactically at Calvary where sins were expiated once for all. In this scarlet thread the CROSS has been woven inextricably into the texture of the Bible—the one Book of adequate substitutionary sacrifice for man's redemption.

What do these colors mean to YOU? Where do you stand in respect to the Word of life which is nigh thee, even in thy mouth? "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Ro. 10:9-10) (V.C. Oltrogge). [See also High Priest, Tabernacle.]

COLOUR. (1) Color (Nu. 11:7). (2) Pretense; outward show (Ac. 27:30).

COME AT. Come near (Nu. 6:6; Lk. 8:19).

COME BY. (1) To approach by; to pass near (Jos. 7:14; Ro. 15:28). (2) To get possession of (Ac. 27:16).

COMELY. Elegant; well-fashioned; attractive; befitting (1 Sa. 16:18; Ps. 33:1; 147:1; Pr. 30:29; Song 1:5; Is. 53:2; Eze. 27:10; Da. 10:8; 1 Co. 7:35; 11:13; 12:24).

COMFORT. Relief from pain; ease; rest or moderate pleasure after pain, cold or distress or uneasiness of body; relief from distress of mind; the ease and quiet which is experienced when pain, trouble, agitation or affliction ceases; support; consolation; encouragement (Webster) (Ge. 5:29; 18:5; 27:42; 37:35; 2 Sa. 10:2; 1 Ch. 7:22; Job 2:11; Ps. 23:4; Is. 40:1; Lam. 1:2; Mt. 9:22; Jn. 11:19). The child of God has comfort in the Holy Spirit (Ac. 9:31), the Scriptures (Ro. 15:4), preaching (1 Co. 14:3), the ministry of the godly preachers (2 Co. 1:4; Ep. 6:22; Col. 4:8; 1 Th. 3:2), the fellowship of the brethren (1 Th. 4:18; 5:11, 14). [See Cheer, Consolation, Delight, Hope, Joy, Rejoice, Suffering, Trial.]

COMFORTER. A name for the Holy Spirit, referring to His ministry of encouraging and strengthening the believer (Jn. 14:16, 26; 15:26; 16:7). [See Holy Spirit.]

COMMEND. (1) To commit to (Lk. 23:46; Ac. 14:23). (2) To approve; recommend (Pr. 12:8; Ro. 16:1; 1 Co. 8:8; 2 Co. 3:1; 5:12; 10:12). (3) To commend to the care of (Ac. 20:32). (4) To make known; to manifest (Ro. 5:8).

COMMENDATION. Recommendation; introduction (2 Co. 3:1).

COMMENTARY - CONCUPISCENCE

COMMENTARY. A discussion on a particular passage of the Bible; a Bible exposition; a book containing such studies.

COMMODIOUS. Convenient; suitable (Ac. 27:12).

COMMON LANGUAGE TRANSLATION. [See Dynamic Equivalency.]

COMMOTION. Shaking; trembling; instability, trouble (Je. 10:22; Lk. 21:9).

COMMUNALISM. [See Private Ownership of Property.]

COMMUNE. To talk with; fellowship; share in (Lk. 22:4).

COMMUNICATE. (1) To speak with (Ga. 2:2). (2) To give; to share; to help; to impart (Ga. 6:6; Ph. 4:14-15; 1 Ti. 6:18; He. 13:16).

COMMUNICATION. (1) To speak with; conversation; exchange of knowledge (2 Sa. 3:17; Ep. 4:29; Phile. 6). (2) Associations; relationships (1 Co. 15:33).

COMMUNION. (1) Christian fellowship (2 Co. 6:14; 13:14). (2) The Lord's Supper (1 Co. 10:16). [See Lord's Supper.]

COMMUNISM. [See Private Ownership of Property.]

COMPACTED. Pressed close; firmly united (Ep. 4:16). [See Unity.]

COMPANY WITH. Associate with; fellowship with (Job 34:8; Pr. 29:3; 1 Co. 5:9; 2 Th. 3:14). [See Church Discipline, Separation.]

COMPASS. Circle; encompass (Pr. 8:27; Je. 31:22).

COMPASSION. Mercy, kindness; tenderheartedness; loving care. "A suffering with another; painful sympathy; a sensation of sorrow excited by the distress or misfortunes of another; pity. Compassion is a mixed passion, compounded of love and sorrow; at least some portion of love generally attends the pain or regret, or is excited by it" (Webster). The two Greek words translated "compassion" are *sumpatheo* and *sumpathees*, from which the English word "sympathy" is derived. In commenting on the meaning of *sumpatheo*, W.E. Vine says: "'to suffer with another, to be affected similarly' (Eng. 'sympathy'), to have 'compassion upon, He. 10:34, of 'compassionating' those in prison, is translated 'be touched with' in He. 4:15, of Christ as the High Priest." Compassion is particularly a characteristic of God (De. 13:17; 30:3; 2 Ki. 13:23; Ps. 78:38; 86:15; 111:4; 112:4; 145:8; La. 3:2, 32; Je. 12:15; Mi. 7:19; Mt. 5:32; 9:36; 14:14; 18:27; 20:34; Mk. 1:41; 6:34; Lk. 7:13; 10:33; 15:20). Christians are to have compassion (1 Pe. 3:8; 1 Jn. 3:17; Jude 22). [See Charity, Labor, Love, Mercy.]

COMPEL. To force; to strongly urge; to constrain (Le. 25:39; 1 Sa. 28:23; Mt. 5:41; Lk. 14:23).

COMPOUND. Mixing (Ex. 30:25).

COMPREHEND. (1) Understand; perceive (Job 37:5; Ep. 3:18). (2) Take in; measure; hold (Is. 40:12). The reference in John 1:5 probably incorporates both of these meanings. The darkness neither understands nor holds or grasps the light. The Greek word translated "comprehend" in John 1:5 is also translated "apprehend" (Ph. 3:12) and "attain" (Ph. 3:11). It means to lay hold of, either physically or with the mind.

CONCEIT. Prideful imagination; opinion (Pr. 18:11; 26:5, 12, 16; 28:11).

CONCEITS. Plural of conceit. Imagination; opinion (Ro. 11:25; 12:16).

CONCISION (cutting off). Paul used "concision" to refer to Jews who demanded that circumcision was necessary for salvation (Ph. 3:2). [See Circumcision, Cut Off.]

CONCLUDED. Comprehended; included (Ro. 11:32; Ga. 3:22).

CONCORD. Agreement; union; harmony (2 Co. 6:15). The Greek word, *sumphonesis*, refers to harmoniousness. It is translated "agree" in Mt. 20:13; Lk. 5:30; and Ac. 5:9. The English word *symphony* comes from this term, referring to musical harmony. The English word *concord* comes from the Latin word *concordia*, which means "of the heart." [See Unity.]

CONCORDANCE. A Bible study aid which lists words of the Bible and their location by book, chapter, and verse. It helps the Bible student understand a particular word or subject by enabling him to study Bible words in the various passages. It also helps the student locate a particular passage by consulting one of the words in the passage.

CONCOURSE. A gathering (Ac. 19:40).

CONCUBINE. Wives of lower status than ordinary wives. Some O.T. men had concubines (Ge. 25:6; 35:22; Ju. 8:31; 2 Sa. 5:13; 1 Ki. 11:3; 2 Ch. 11:21). This was never God's will, though. It has always been God's will for one man to have one wife (Ge. 2:20-25; Mt. 19:4-6). God told Israel that kings must not have many wives (De. 17:17). Those who did were disobeying God in that particular matter, even though some were godly men. David is a key example. He multiplied wives to himself in spite of God's command against this, but his lust also brought him into terrible grief. [See Home, Polygamy.]

CONCUPISCENCE. Unlawful desire; illicit lust; a longing for that which is forbidden (Ro. 7:8; Col. 3:5; 1 Th. 4:5). The same Greek word, *epithumia*, is translated "desire" (1 Ti. 3:1; 1 Pe. 1:12; Re. 9:6), "lust after" (Mt. 5:28; 1 Co. 10:6; Ga. 5:17; Ja. 4:2), and "covet" (Ro. 7:7). [See Adultery, Fornication, Inordinate Affection, Lascivious, Lust, Modesty, Nakedness, Sodomy.]

CONDEMNATION. Judgment against (Ro. 5:16; 8:1; 1 Co. 11:34; 2 Co. 3:9; 1 Ti. 3:6; Ja. 3:1; Jude 4). [See Damned, Damnation, Hell, Judgment.]

CONDESCEND. To descend from the privileges of superior rank or dignity; to humble oneself (Ro. 12:16). [See Humble, Pride.]

CONDUCT. To send forward (2 Sa. 19:31; 1 Co. 16:11).

CONDUIT. A channel for conveying water (2 Ki. 20:20; Is. 7:3).

CONEY. A small mammal mentioned in Leviticus and Deuteronomy as one of the unclean animals that Jews were not allowed to eat (Le. 11:5-6; De. 14:7). The coney lives in the rocks (Psa. 104:18; Pr. 30:26). Conies are still common in some parts of Israel. We have seen them in Ein Gedi where David fled from Saul. They do live in the rocks, and they also climb trees to eat leaves and bark.

CONFECTION. Perfume; compound of spices (Ex. 30:35).

CONFECTIONARY. One who makes perfume or mingles spices (1 Sa. 8:13).

CONFEDERACY. A covenant; agreement (Is. 8:12).

CONFEDERATE. Banded in league together; conspiracy; covenant (Ge. 14:13; Ps. 83:5).

CONFER. To talk together (Ac. 4:15).

CONFESSION. [See Fault, High Priest, Priest, Roman Catholic Church, Sin.]

CONFERENCE. To be conferred with; to be reputable (Ga. 2:6).

CONFIDENCE. Trust; hope; certainty (Ju. 9:26; 2 Ki. 18:19; Job 4:6; Ps. 65:5; Pr. 14:26; Is. 30:15). The term "confidence" is a good definition of saving faith (He. 3:6, 14; 10:35). Our confidence must not be in man (Ps. 118:8) or in the rulers of this world (Ps. 118:9) or in the flesh (Ph. 3:3), but in the Lord (Pr. 3:26; 14:26). We can have confidence in our relationship with God because of the faith of the Lord Jesus Christ (Ep. 3:12). Confidence in the Lord is the source of our strength (Is. 30:15). Our confidence in God is affected by our obedience (1 Jn. 2:28; 3:21). [See Believe, Consolation, Hope.]

CONFIDENCES. Refuge; that which is trusted or depended upon (Je. 2:37).

CONFIRMATION. To confirm; to establish; to ratify. Confirmation is a religious observance practiced by the RCC and by many Protestant groups as well. Confirmation is the ritual of receiving a person into the full privileges of a denomination or church. It also refers to the procedure whereby some denominations approve bishops. [See Roman Catholic Church.]

CONFORMED. To be fashioned in the same way; to make like, in external appearance; to reduce to a like

shape, or form, with something else; to reduce to a likeness or correspondence in manners, opinions or moral qualities (Webster) (Ro. 12:2; Ph. 3:10).

CONFOUNDED. (1) To be ashamed (2 Ki. 19:26). (2) To be thwarted in one's purpose (Ge. 11:7, 9; 1 Co. 1:27). (3) To be brought down (Je. 1:17). (4) To be confused (Ac. 2:6; 9:22). "To pour together, and hence, to mix in disorder, to throw into confusion. In old writers the word was used in a much stronger sense than at present, and was almost synonymous with 'destroy,' which is the rendering in both the Geneva and Bishops' Bibles of the word translated 'confound' in Je. 1:17" (The Bible Word-Book).

CONFUSION. (1) Unnatural in a wicked sense; shameful (Le. 18:23; 20:12). (2) Shame; disgrace; reproach (Ezr. 9:7; Job 10:15; Ps. 35:26; 44:15; Da. 9:7). (3) Vanity; empty; desolate; worthless (Is. 41:29). (4) Commotion; tumult; disorder (1 Co. 14:33; Ja. 3:16).

CONGREGATIONAL. The biblical church polity that gives the authority of rule to the local church itself rather than to some body outside of the church. [see Church.]

CONIAH (Jehovah is creating). Je. 22:24.

CONSCIENCE. The conscience is the knowledge of good and evil which God has put in man (Pr. 20:27; Ro. 2:15). The Greek word, *suneidesis*, means "a knowing with oneself." It denotes an abiding consciousness whose nature it is to bear witness to the subject regarding his own conduct in a moral sense (Tit. 1:15). ... Conscience, accordingly, is the awareness man has of himself in his relation to God, manifesting itself in the form of a testimony that is the result of the action of the spirit in the heart" (Zodhiates). The conscience (1) must be cleansed by the blood of Christ (He. 9:14; 12:22); (2) convicts of sin (Jn. 8:9; Ro. 2:15); (3) should be kept pure and void of offense (Ac. 23:1; 24:16; 1 Ti. 1:5, 19; 3:9; 2 Ti. 1:3; 1 Pe. 3:16); (4) motivates the Christian to do right (Ro. 13:5; 1 Pe. 2:19); (5) can be seared (1 Ti. 4:2); (6) can be defiled (Tit. 1:15); (7) can be weak (1 Co. 8:12). The Bible also uses terms such as "spirit" (Pr. 20:27) and "heart" (1 Jn. 3:19-21) to refer to the conscience of man. Pr. 20:27 says the spirit of man is God's candle to search the inward parts. *How to Have A Good Conscience:* (1) Salvation (He. 10:22). (2) Baptism (1 Pe. 3:21). (3) Diligent obedience to the Bible (He. 5:14; 13:18; 2 Co. 1:12). (4) Faith in God's Word (1 Ti. 1:19). (5) Exercise to keep the conscience clear before God (Ac. 24:16). [See Heart, Imagination, Light, Mind, Prick, Sear, Spirit.]

CONSECRATE - CONTROVERSY

CONSECRATE. (1) To devote; to set apart (Ex. 28:3; Nu. 6:12). (2) To make new; to dedicate (He. 10:20). [See Holy, Sanctification.]

CONSENT UNTO. Approve of; agree with (Ge. 34:15; Ro. 7:16).

CONSOLATION. Comfort; encouragement; satisfaction; alleviation of misery or distress of mind. It is used of the following: (1) The Christian's eternal consolation in Christ (2 Th. 2:16; He. 6:18). (2) Israel's consolation at the coming of her Messiah (Lk. 2:25). (3) God's consolation in general (Ro. 15:5). (4) Consolation in Christ in this present life (Ph. 2:1; 2 Co. 1:5; Ac. 15:31). [See Believe, Comfort, Eternal Security, Hope, Joy, Millennium, Rejoice, Times of Restitution.]

CONSPIRACY. To conspire and secretly agree together to cause injury or overthrow a government (Ac. 23:13).

CONSUBSTANTIATION (to unite in one common substance or nature). The erroneous belief of some denominations that after the bread and juice of the Lord's Supper are blessed by a priest, the literal presence of Christ is "present in, under, and with the elements so that Christ may be received sacramentally by those who observe the ordinance" (*Pictorial Bible Dictionary*). This is the doctrine of the Anglican and Lutheran denominations, and is a compromise between the abomination of the Roman Catholic mass and the true meaning of the Lord's Supper as a simple memorial meal. [See also Lord's Supper, Mass, Roman Catholic Church, Transubstantiation.]

CONSULT. Deliberate; to take counsel with others; devise; consult (1 Ki. 12:6; Ps. 62:4; Lk. 14:31; Jn. 12:10).

CONSULTER WITH FAMILIAR SPIRITS. [See Familiar Spirit, Witchcraft.]

CONSUMPTION. Destruction; judgment (Is. 10:22-23; 28:22). The "consumption decreed" of Isaiah chapter 10 and 28 is the punishment He had promised to rebellious Israel (Le. 26:16; De. 28:22). It points to the Great Tribulation. The word translated "consumption" in Is. 28:22 is translated "riddance" in Zep. 1:18 and "consume" in Eze. 13:13. [See Great Tribulation.]

CONTAIN. (1) Hold; comprehend (1 Ki. 8:27). (2) To restrain oneself (1 Co. 7:9).

CONTEMN. (1) To loathe (Ps. 15:4; Song 8:7). (2) To refuse; reject (Eze. 21:10, 13). (3) To despise (Ps. 10:13; 107:11). (4) To be lightly esteemed (Is. 16:14).

CONTEMPT. (1) To loathe; despise (Job 12:21; Ps. 107:30; 119:22; 123:3-4). (2) Abhorrence (Da. 12:2). (3) Look down upon; think nothing of (2 Co. 10:10).

CONTEND, CONTENTION. Strive; fight; struggle (De. 2:9; Jude 1:3). The term "contention" is used in

Scripture in a positive sense (Pr. 28:4) as well as a negative (Pr. 13:10; 17:14). The difference has to do with one's attitude and motive and goal in the debate. The Bible instructs us to earnestly contend for the faith once delivered to the saints (Jude 3), and the Apostles did this (Acts 15:1-2). The preaching of the Gospel and the Word of God in this wicked world always involves a certain amount of contention for truth's sake (1 Th. 2:2). The Word of God is preached in the context of spiritual conflict against the fallen nature of man and the rulers of the darkness of this world. On the other hand, contentions for selfish, carnal motives are forbidden by the Word of God (1 Co. 1:11; Tit. 3:9). [See Anger, Bitterness, Controversy, Debate, Dispute, Dissension, Malice, Strife, Variance.]

CONTRARIWISE. The opposite; on the contrary (2 Co. 2:7).

CONTRARY. (1) Disobedient to God (Le. 26:21-28). (2) Contradictory; opposed; adverse; antagonistic (Eze. 16:34; Mt. 14:24; Ac. 17:7; 26:9; Ro. 11:24; Col. 2:14; 1 Th. 2:15). (3) In transgression of; against (Ac. 18:13; 23:3). (4) In contrast to; contradictory to (Ro. 16:17).

CONTRARY PART. Antagonistic; opposed to (Tit. 2:8).

CONTRITE. Contrite is humility; it is the opposite of pride (Is. 57:15). Contrite is to be poor (Isa. 66:2), which refers to the opposite of self-sufficiency and self-righteousness. To be contrite is to acknowledge that one is a sinner before God, that one's righteousness is filthy rags, and that apart from God's grace and the free gift of righteousness in Christ there is no salvation, no relationship with God, no ability to please God. Contrite is to tremble at God's Word (Is. 66:2). It refers to a holy respect for God's Word, a fervent desire to obey God, a holy fear of displeasing Him. Contrite is a broken spirit (Ps. 34:18). Contrite is Jacob after he was crippled (Gen. 32:24-31). Contrite is the publican who stood afar off and did not so much as lift his eyes to heaven, saying, "God be merciful to me a sinner" (Lk. 18:13). Contrite is Mephibosheth considering himself a "dead dog" before king David because he was a cripple (2 Sa. 9:8). The Hebrew word translated *contrite* (*nakeh*) is translated "lame" in 2 Samuel 4:4 referring to Mephibosheth. Contrite is David pouring out his confession before God (Ps. 51). Contrite is Jeremiah saying, "Ah, Lord GOD! behold, I cannot speak: for I am a child" (Je. 1:6). Contrite is the servant doing all of his duty and then saying, "I am an unprofitable servant" (Lk. 17:10). Contrite is not to think more highly of oneself than is proper (Ro. 12:3). [See Humble, Repentance.]

CONTROVERSY. (1) Strife; pleading (De. 17:8; 2 Sa. 15:2). (2) Without argument; spoken unanimously; without possibility of contradiction (1 Ti. 3:16). [See

Anger, Brawler, Clamour, Contend, Debate, Dispute, Dissension, Dispute, Flesh, Malice, Strife, Striker, Variance.]

CONVENIENT. (1) Becoming; fitting; proper (Ro. 1:28; Ep. 5:4). (2) Right (Je. 40:4-5). (3) Well-timed (Mk. 6:21). (4) To have time (1 Co. 16:12). (5) Without trouble or difficulty (Mk. 14:11; Ac. 24:25; 1 Co. 16:12).

CONVERSANT. To dwell or abide with; to associate with (Jos. 8:35; 1 Sa. 25:15).

CONVERSATION. (1) Manner of life; deportment; behavior (Ps. 37:14; 50:21; Ga. 1:13; Ep. 4:22; 1 Ti. 4:12; He. 13:7; Ja. 3:13; 1 Pe. 1:15, 18; 2:12; 3:1-2, 16; 2 Pe. 2:7; 3:11). (2) Citizenship (Ph. 3:20).

CONVERSION. [See Convert.]

CONVERT. To turn; to change. "In a theological or moral sense, a change of heart, or dispositions, in which the enmity of the heart to God and his law and the obstinacy of the will are subdued, and are succeeded by supreme love to God and his moral government, and a reformation of life. Conversion is used in Scripture in a way similar to repentance" (Webster) (Is. 6:10; Ps. 51:13; Mt. 13:15; 18:3; Lk. 22:32; Ac. 3:19; 28:27; Ja. 5:19-20). [See Born Again, Eternal Security, Gospel, Justification, Repentance.]

CONVICT. To convince of a crime; to find guilty; to be aware of guilt (Jn. 8:9). "The meaning of conviction as a law term is being found guilty. In common language it means being persuaded or convinced. In theology it means being condemned at the bar of one's own conscience as a sinner in view of the law of God. It is the antecedent to repentance, and is often accompanied by a painful sense of exposure to God's wrath. It is the work of the Holy Spirit, showing the heinousness of sin and the soul's exposure to divine wrath. The means of conviction are various: Gospel truth, the law read or heard, reflection, calamity, etc. It often comes suddenly and may be stifled, as it surely is, if not heeded" (*The People's Bible Encyclopedia*). The Greek word translated "convict" in Jn. 8:9 (*elegcho*) is also translated "reprove" (Jn. 16:8; Ep. 5:11), "rebuke" (1 Ti. 5:20), "convince" (Tit. 1:9), and "tell fault" (Mt. 18:15). These various usages of the Greek word for convict remind us of the fact that conviction is for the saved as well as for the unsaved. The child of God needs the continual reproof of the Word of God and conviction of the Holy Spirit to keep him walking in the light. [See Convince.]

CONVINCE. To make manifest; to convict; to persuade or satisfy the mind by evidence; to subdue the opposition of the mind to truth (Webster) (Job 32:12; Jn. 8:46; Ac. 18:28; 1 Co. 14:24; Tit. 1:9; Jude 15). The Greek word most commonly translated "convince" (*elenko*) is also translated "tell him his

fault" (Mt. 18:15), "reproved" (Lk. 3:19; Jn. 16:8; Ep. 5:11, 13), and "rebuke" (1 Ti. 5:20; Tit. 1:13; 2:15). The conviction of sin comes chiefly through two channels: (1) The work of the Holy Spirit (Jn. 16:8). (2) The preaching of the Word of God (Tit. 2:15). [See Admonish, Chasten, Conscience, Correction, Counsel, Exhort, Guidance, Instruct, Light, Rebuke, Reproof.]

CONVOCATION. A religious festival during which no work was done (Le. 23:1-3, 16-21; 23:24-28). [See Feasts, Offerings.]

COR. [See Weights and Measures.]

CORAL. A shade of red; used ornamentally, such as beads and necklaces (Job 28:18; Eze. 27:16) (Boyd).

CORBAN. A gift or offering made to God (Mk. 7:10-11). "The Jews allowed, and perhaps encouraged, sons to devote their property to God, and then refuse to assist their parents under the plea that their substance was 'corban,' or devoted. The Lord blames the rulers for this as one of their traditions by which they had made the Word of God of none effect" (Concise).

CORE. The Greek form of Korah (Jude 11). [See Korah.]

CORIANDER. A round aromatic seed (Ex. 16:31; Nu. 11:7).

CORMORANT. A large bird that lives upon fish. It dashes down upon its prey and can follow it in the water or dive after it if it descends (Le. 11:17; De. 14:17) (Concise).

CORNELIUS. The first Gentile to be saved through the ministry of the Apostles (Ac. 10).

CORNERSTONE. The stone that binds together the sides of a building. It refers to the Lord Jesus Christ. "In Is. 28:16, the Lord God lays in Zion 'for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.' This is quoted in 1 Pe. 2:6. In 1 Co. 3:11 we are told 'other foundation can no man lay than that is laid, which is Jesus Christ;' and in Ep. 2:20 we read, 'Jesus Christ himself being the chief corner stone.' Thus the Lord Jesus Christ is the chief corner stone that binds all together, and is the foundation upon which all rests. In addition to this, as the stone which the Jewish builders rejected, Christ has become 'the head stone of the corner' (Ps. 118:22; Ze. 4:7; Mt. 21:42; Mk. 12:10; Lk. 20:17; Ro. 9:33; 1 Pe. 2:7)" (Concise) [See Jesus Christ, Rock.]

CORNET. There are three Hebrew words translated "cornet" in the O.T. (1) *keren* is translated "cornet" in Da. 3:5, 7, 10, 15, and is translated "horns" in Da. 7:7-8, 11, 20, 21, 24. It refers to a wind instrument, a horn. (2) *shophar*, the common Bible word for "trumpet" is translated "cornet" in 1 Ch. 15:28; 2 Ch. 15:14 and Ps. 150:3. (3) *menana*, translated "cornet" in 2 Sa. 6:5,

CORRECTION - COUNSEL

probably refers to “a rattle which gave a tinkling sound on being shaken” (Wilson). The text says this instrument was made of “fir wood.” [See Music, Trumpet.]

CORRECTION. To be instructed and disciplined (Job 5:17; Ps. 39:11; 94:10; Pr. 3:12; 7:22; 15:10; 22:15; 23:13; 19:19; He. 12:9). [See Admonish, Affliction, Chasten, Child Training, Church Discipline, Convince, Counsel, Exhort, Guidance, Instruct, Rebuke, Reproof, Trials.]

CORRUPT COMMUNICATION. [See Evil Speaking.]

CORRUPTION. (1) To spoil; rot; ruin (Ac. 2:27, 31; Ja. 5:2). (2) To twist; pervert (2 Co. 2:17). (3) Wickedness (Ep. 4:22, 29; 2 Ti. 3:8).

COSMETICS. Preparations for beautifying women (2 Ki. 9:30; Je. 4:30; Eze. 23:40). Isaiah reproved the women of Israel for following the fashions of pagan societies and devoting themselves inordinately to cosmetics and clothing. They had an unrighteous devotion to physical beauty and sex appeal (Is. 3:18-23). The Jewish women imitated the fashion of the pagan nations such as Egypt and Babylon, just as many Christian women borrow from the world’s pop fashion industry today. The Bible teaches modesty in dress as opposed to extravagance and drawing undue attention to one’s person (1 Tim. 2:9-10). Evidence has been found of this unholy pursuit. The Israel Museum has a display case filled with cosmetics items, such as perfume bottles and combs and fancy containers for kohl, which the women used to paint their eyes black after the fashion of Egypt. The prophets associated this practice with harlotry (Pr. 6:25-26; Je. 4:30; Eze. 23:40). There are also bronze mirrors. These were brought out of Egypt by the Israelite women and were used to fashion the laver of brass in the Tabernacle (Exodus 38:8). Some of the mirrors on display at the Israel Museum have handles fashioned like popular goddesses. Isaiah warned that in the judgment of Israel the women would be left without the things they lusted after in their vanity (Is. 3:17, 24). This was fulfilled in the Assyrian captivity of the northern tribes and the Babylonian captivity of Judah. Archaeologist Henry Layard said that after the Assyrians attacked, the Jewish women “had been stripped of their ornaments and their fine raiment, and were left bare-footed and half-clothed.” God’s people must guard against the temptation to borrow from modern Egypt’s immodest, self-centered, self-flaunting fashions. [See Modesty.]

COTES. Enclosures for flocks (2 Ch. 32:28).

COUCH. (1) A piece of furniture for reclining; a bed (Ge. 49:4; Job 7:13; Ps. 6:6; Am. 6:4; Lk. 5:19, 24; Ac. 5:15). (2) To crouch or bend down (Nu. 24:9).

COULTER. A plowshare (1 Sa. 13:20-21; Is. 2:4; Joe. 3:10; Mi. 4:3).

COUNSEL (advice, instruction). Bible words translated *counsel*: In the O.T. the Hebrew words most frequently translated counsel are *yawats* (Ex. 18:19), and *aytsaw* (De. 32:28). These words are derived from the same Hebrew roots and mean the same thing. These Hebrew words are also translated “advise” (1 Ki. 12:6); “determined” (2 Ch. 25:16); “purposed” (Is. 14:24, 26); “consult” (Hab. 2:10). *The Importance of Right Counsel*: (1) The way of man is not in himself (Je. 10:23). (2) The heart is perverted (Je. 17:9). (3) By counsel purposes are established (Pr. 15:22; 20:18). (4) By counsel there is safety (Pr. 11:14; 24:6). (5) To accept counsel is a mark of wisdom (Pr. 1:5; 12:15). *Warnings against Wrong Counsel*: Nu. 31:16; 2 Ch. 10:6-13; 22:3-5; Job 5:13; Ps. 1:1; 33:10. *A Description of the Right Kind of Counsel*: (1) Wise counsel (Pr. 24:6). (2) Good counsel (Pr. 20:18). (3) Excellent counsel (Pr. 22:20). (4) The counsel of the Lord (Pr. 19:21; Ps. 33:11). (5) Sweet and hearty counsel (Pr. 27:9). *The Source of Right Counsel*: (1) The Word of God (Pr. 2:6; 22:17-21; Ps. 16:7; 119:24; 73:24; Is. 28:29; Je. 23:18, 22; 32:18-19; He. 6:17). (2) The Lord Jesus Christ (Is. 9:6). (3) Wise men (Ex. 18:19; Pr. 13:20; 2 Ti. 2:22).

How to seek good counsel. One of the important parts of making wise decisions in God’s will is to seek godly counsel (Pr. 12:15; 19:20). It is mentioned 13 times in Proverbs, the book of practical wisdom. Before making a major decision--such as marriage, education, a job, or a move--a person should seek godly counsel. But it just as important to know where to get the right counsel and how to weigh it. The classic case in Scripture of someone who listened to unwise counsel is Solomon’s son Rehoboam (1 Ki. 12:1-16). He followed foolish advice and lost most of his kingdom. This doesn’t mean that young people always give bad counsel, while older people always give good counsel. A younger person that walks with the Lord and knows God’s Word can give better counsel than an older person who lacks these things. In 1 Kings 13 we have the sad case of a man of God who got out of God’s will by listening to a backslidden, lying older prophet.

1. Seek counsel from wise people (Pr. 24:6). What is a wise counselor? *First, wise counselors know God’s Word.* When seeking counsel in a biblical fashion, we don’t need human opinions; we need biblically-informed wisdom. We are not seeking a word from man, but a word from God. Thus, we need to seek counsel from believers who have studied the Bible diligently. Wise counselors are spiritually mature and biblically knowledgeable.

Second, wise counselors are doctrinally sound and likeminded. Many people in fundamentalist homes have

made bad decisions by seeking counsel from New Evangelicals or Charismatics or Calvinists or even liberals and Roman Catholics or others who are not likeminded theologically. We think of the sad case of Norma McCorvey, who was the plaintiff in the Roe v. Wade case that legalized abortion in America. She rejected abortion and was baptized by an “evangelical” minister, but later joined the Roman Catholic Church through close associations with Catholic priests in the Right to Life movement.

Third, wise counselors have made good decisions in their own lives and have good character and stability (Pr. 25:19). People who are lazy, don’t pay their bills, lie, cheat, are unstable, etc., will not give wise counsel. Young people must especially keep this in mind. God tells the young person to honor his parents, but if the parents are not people of good character they are not wise counselors. An “unfaithful man” can also refer to someone that is mentally and spiritually unstable. My father fell into that category, because of the mental damage he sustained fighting in the Pacific Islands during World War II. He was never right after that and had to be institutionalized from time to time. He knew the Lord, but was unable to take any kind of pressure or make important decisions and his thinking wasn’t right. As a result my mom and we children had to learn to go on without his blessing at times. For example, he couldn’t keep a job, so Mom had to go back to work in order to support the family. There was no choice, but he was fiercely opposed to it. He couldn’t work and had no possibility of an income, but he didn’t want her to work. Mom finally went ahead and the Lord blessed and she was able to get back on at the phone company where she had worked before their marriage, and Dad gradually got used to the idea. Ordinarily this would be rebellion on the part of a wife, but not in that case. After I was saved at age 23, I wanted to go to Bible College and train for the ministry. Dad was opposed to it. The Lord led me to start writing Christian books. Dad was opposed to it. He wanted me to stay there in my home town and just work somewhere. I am so glad that I followed the Lord rather than my confused, wounded Dad. Such decisions to go against parental counsel must never be made lightly, but sometimes they are necessary.

Fourth, wise counselors are found in good Bible-believing churches. The first place to find such counsel is my own church, assuming I am in a good Bible-believing church. The church is the pillar and ground of the truth (1 Tim. 3:15). God has given pastors and teachers for the purpose of training and protecting His people (Ep. 4:11-12), and they should always be at the top of the list when it comes to spiritual counsel.

Fifth, wise counselors have wisdom pertaining to your particular situation. If you need advice about

automotive repair, don’t go to an accountant. Likewise, if you need counsel pertaining to preaching, go to a preacher, or if you need counsel about married life, go to someone who is successfully married, or if you need counsel about a missionary calling, go to an experienced missionary. Charles Spurgeon told how that he was discouraged from preaching by a godly woman. The fact is that a woman does not understand such things, no matter how godly she is. He said, “I remember well how earnestly I was dissuaded from preaching by as godly a Christian matron as ever breathed; the value of her opinion I endeavoured to estimate with candour and patience—but it was outweighed by the judgment of persons of wider experience” (C.H. Spurgeon, *Lectures to My Students*).

Sixth, wise counselors are willing to speak the truth (Prov. 27:6). If we only seek counsel from those who will tell us what we want to hear, or who will only speak non-offensive things and pamper us and tiptoe around difficult issues, we are wasting our time. We need to seek out counselors who will speak the truth no matter what it entails. When a child of God seeks counsel only from those who tell him what he wants to hear, he proves that he is not serious about knowing God’s will. What we need are counselors like the prophet Micaiah who spoke the truth even when it resulted in suffering (1 Kings 22:27). For this reason, the wicked king Ahab complained said, “I hate him; for he doth not prophesy good concerning me, but evil” (1 Kings 22:8). Micaiah was exactly the counselor that Ahab needed, but he was too foolish and rebellious to discern this.

2. Seek counsel from more than one person (“multitude of counselors,” Pr. 11:14; 24:6). This is repeated twice in the Proverbs by way of emphasis. One way that God confirms His will is by the agreement of godly counselors. If a young person is seeking wisdom about marriage, for example, and he or she approaches his parents and his pastor and teachers and other mature spiritual authority figures, there should be agreement. Again, the best place to find the “multitude of counsellors” is a God-fearing, Bible-believing church. What Charles Spurgeon said of a Bible college is even truer of a godly church: “Meeting as you do in class, in prayer-meeting, in conversation, and in various religious engagements, you gauge each other; and a wise man will be slow to set aside the verdict of the house” (Spurgeon, *Lectures to My Students*). This does not mean that I should never decide against something unless the authority figures in my life are agreed, because men can be wrong; but it does mean that I should only make such a decision if I have a clear Bible support for it and absolute confidence that it is God’s will. To obtain counsel from a variety of people protects the believer from becoming a slave to the will of one

COUNT - COVENANT

person. This is the mistake that was made in the 1970s by the Pentecostal Shepherding Movement. They taught that each believer should submit to a “shepherd” who was someone appointed by the church. No decision was to be made without consulting this “shepherd.” The result was widespread abuse. Pastors and teachers and disciplers are important helpers, but the believer is to have only one Master, which is Christ. I must warn that “a multitude of counselors” can result in confusion if those counselors are not godly, biblically wise, and doctrinally likeminded!

3. Seek counsel from near people (Pr. 27:10). Many times people seek counsel from those who are far off rather than those who are near, and though this is not always wrong, it is often done for the wrong reason. A lot of strangers have written to me through the years to ask my opinion about situations in their family or church, and I have always thought this to be strange, since I know nothing about them and have no way of knowing the full picture. People sometimes want to seek counsel from those afar off for the very reason that they don’t know them and their situation, but it is for this very reason that we should usually seek counsel from those who are near. For a young person, the first line of counsel should be his or her own parents, particularly if they are believers (Ep. 6:1-3). The next line of counsel would be one’s church leaders. God gives leaders to the churches to watch over His people and to help them, like a shepherd with sheep. Godly church leaders “watch for your souls” (He. 13:17). They think about the church members and pray for them and desire the best for each of them, and God gives them particular wisdom. In our church we urge the young people who are thinking about marriage to talk with their parents and then to discuss the matter with their church leaders. If a boy is interested in a certain girl, we urge him not to pursue the matter until he has talked it over with the leaders. They know things that the young people don’t know, and they can give good advice about whether it is wise to pursue a certain relationship. Invariably, those who have ignored this procedure have made a mess of things!

4. Seek counsel from caring people. It is wise to seek counsel from those who not only know you but who care about you and are interested in your spiritual welfare. A young person, for example, will get better counsel from a spiritual leader who is praying for him rather than from someone else who is not interested in his spiritual well-being and who is uninvolved in his life in this way.

5. Seek counsel earnestly (Pr. 20:5). One pastor observed: “Not every counselor will be quick to give counsel. The person seeking the counsel has the responsibility of sincerely and purposefully drawing out

the counsel from the wise person. Most people who are considered wise will not hastily pass out counsel.”

6. Seek counsel in fellowship with God and in the light of His Word. It is idolatry to put one’s trust in man rather than God (Je. 17:5-8) or to submit to a man blindly as if he were God. God gives human authorities and teachers to help us, and they are very important. But ultimately our confidence must be in God and we must get wisdom directly from Him. The Bill Gothard “chain of authority” approach is to obey the authority blindly, but the Bible doesn’t support that. Jesus said that if we love even mother or father more than Him we are not worthy to be His disciples (Mt. 10:37). Obviously, then, there is a time when we must go against what our authority figures demand. And when is that? It is when they are leading us contrary to God’s will as supported by His Word. The apostles taught that we must obey God rather than man (Ac. 5:29). One of the first converts in one of our churches in Nepal was a teenage girl. Her Hindu parents and her older sisters forbade her to attend church, but she put Christ first and obeyed God’s Word and attended services every chance she got. As a result, nearly her entire family came to Christ. We must honor earthly authorities as far as possible, but Christ must be our first and only Master. As we noted earlier, the bottom line is that we must be Bereans and test everything by God’s Word (Ac. 17:11). Let us hasten to emphasize that we must not test counsel by our personal opinions, by the thinking of society, by our peers, by the pop culture, by human psychology, or by any other thing other than God’s Word. [See Admonish, Chasten, Convince, Correction, Exhort, Rebuke, Reproof.]

COUNT. (1) To number; estimate (Ex. 12:4; Le. 19:23; Nu. 23:10). (2) Account; deem; consider (Is. 5:28; Ac. 20:24; Ja. 1:2; 5:11; 2 Pe. 2:13; 3:9).

COURSE. (1) In due order; one by one (1 Co. 14:27). (2) Company; distribution of service among the priests (1 Ch. 27:1; Lk. 1:8). (3) Proper order (Ps. 82:5). (4) Way; path; progress (Je. 23:10; Ac. 16:11). (5) Career; race; assigned duty (Ac. 13:25; 20:24).

COUSIN. A kinsman or kinswoman. The word denotes any one who is not in the first degree of relationship (The Bible Word-Book) (Lk. 1:36, 58).

COUNTENANCE. (1) Face; expression; disposition (Ps. 10:4; Da. 5:6). (2) Appearance (1 Sa. 16:7; 17:42; 2 Sa. 14:27; 25:3; Da. 1:15; Mt. 28:3; Re. 1:16).

COUNTERVAIL. To act against with equal force, or power; to equal; to balance; to compensate (Es. 7:4) (Webster).

COVENANT. A covenant is an agreement and a promise. God has made several covenants with man.

Noah's Covenant (Ge. 8). God gave the rainbow to symbolize His covenant with Noah and His promise never again to destroy the world with water.

The Abrahamic Covenant (Ge. 12:1-3, 7; 13:14-18; 15:1-21). God promised to bless Abraham and his nation and the entire world through Abraham's Seed. Jesus Christ is the Seed who inherits these blessings and bestows them upon those who believe (Mt. 1:1; Ga. 3:6-29). The national aspects of Abraham's covenant are fulfilled to the nation Israel (Je. 30-33).

The Mosaic Covenant (Ex. 19-24). This is also called the Old Covenant or the Law of Moses. The Mosaic covenant was a system of law God gave to Israel on Mt. Sinai. The purpose of this law was to prepare Israel and the world for the Saviour by (1) revealing that man is a sinner who cannot keep God's perfect standard of righteousness; (2) showing God's way of salvation and pointing to Christ in types such as the tabernacle, the Levitical offerings, the priesthood, and the feasts (Ro. 3:19-10; Ga. 3:10-13). The Mosaic law was also given to separate Israel from other nations that she might remain pure through the centuries as God accomplished His will through her (Le. 20:22-26). The Mosaic law was never intended to be a means of salvation, which has always been, in every age, through faith in God's revelation on the basis of Christ's shed blood (Ro. 3:19-22; 4:3-13; Ga. 3). The Mosaic covenant was done away with when Christ died, and the New Testament believer lives by a higher law, which is called the law of Christ and the law of the Spirit (2 Co. 3; Ga. 3; Ro. 4; He. 7-9).

The Davidic Covenant (2 Sa. 7:12-17). The Davidic covenant is an extension of the covenant God made with Abraham. God's covenant with David (1) reaffirmed the Abrahamic covenant (2 Sa. 7:10); (2) promised that the throne of David would be established forever through David's seed (2 Sa. 7:13); (3) promised chastisement for sin, but never annulment of the promise (2 Sa. 7:14-15); (4) established David's house and kingdom forever (2 Sa. 7:16). All of this is fulfilled through Jesus Christ, David's Son, who has inherited the throne of David (Mt. 1:1) and who will establish the Davidic kingdom at His return from heaven (Is. 9:6-7).

The New Covenant (Je. 31:33; He. 8:7-13; 10:9-22). It was given to the nation Israel (Je. 31-34), but Christians share in the spiritual aspects of the New Covenant through Jesus Christ (He. 8:7-13). The New Covenant with Israel promises that God will restore them to their promised land and give them a new heart to obey Him. This will happen when Jesus returns from heaven (Ro. 11:25-27; Ze. 13-14). *The details of the New Covenant*: (1) It was made with the nation Israel (Je. 31:31). (2) It will replace the Mosaic covenant (Je. 31:32; He. 10:8-9). It promises regeneration and cleansing from sin (Je. 31:33-34). (4) It reaffirms

Israel's national security and future kingdom (Je. 31:35-37). (5) It promises Israel's possession of the land (Je. 32:37, 41-44). (6) It is eternal (Je. 32:40). (7) It promises God's blessing upon the land (Eze. 36:29-30). (8) It will be established when Israel is restored and blessed before the eyes of all nations (Is. 61:8-11; Eze. 37:21-28). *The New Covenant and the Church*: If the New Covenant is not fulfilled in the church (referring to the church in a general, institutional sense), why does the writer of Hebrews apply it to Christians (He. 8:6-13; 10:15-19)? Hebrews does not say the New Covenant is fulfilled in the church; it says the New Covenant belongs to "the house of Israel" (He. 8:10). Hebrews refers to the New Covenant to show that the law of Moses was temporary and that even the O.T. promised that one day it would be abolished and replaced by another covenant. The writer of Hebrews indicates that every N.T. believer partakes of the spiritual blessings of the New Covenant through Christ, but nowhere does he say that this covenant has been transferred from national Israel to the church. The Apostle Paul taught that the New Covenant will be literally fulfilled following the church age (Ro. 11:25-27). [See Allegorical, Kingdom of God, Millennial, Peace, Prophecy.]

COVERT. Shelter; hiding place (1 Sa. 25:20; Job 38:40; Ps. 61:4; Is. 4:6; 32:2). "Covert" also refers to a covered porch (2 Ki. 16:18) and a den or lair (Je. 25:38).

COVET. (1) To desire inordinately; to desire that which it is unlawful to obtain or possess; excessively eager to obtain and possess (Webster); to be dissatisfied with one's lot; to be greedy. Covetousness is to desire that which is not mine or that which is forbidden (Ex. 20:17; De. 5:21; Jos. 7:21). Covetousness is to love and pursue money and personal gain instead of living in contentment and pursuing righteousness and the will of God (1 Ti. 6:6-11). Covetousness is to make possessions the focus of one's life (Lk. 12:15). Covetousness is to live for self-pleasure instead of living for God's pleasure (Lk. 12:16-21). Covetousness is to enrich oneself at the expense of others; it is to oppress and use others for one's own selfish ends (Pr. 28:16; Mi. 5:2). Covetousness is the opposite of opening one's heart and goods to others (Pr. 22:26). The opposite of covetousness is contentment (He. 13:5-6). (2) Covet also means to desire in a positive sense (1 Co. 14:39). Some key verses on covetousness: Ex. 20:17; Ps. 10:3; 119:36; Pr. 21:25-26; Eze. 33:31; Mi. 2:2; Mk. 7:20-23; Lk. 12:15; Ep. 5:3; Col. 3:5; 1 Ti. 6:6-11; He. 13:5-6.

Bible Truths about Covetousness: Covetousness renders one disqualified for leadership (Ex. 18:21). Covetousness is a product of the fallen nature (Mk. 7:20-23). It is required of pastors that they not be covetous (1 Ti. 3:3). Covetousness is a characteristic of

the unsaved (Ro. 1:29; 1 Co. 5:10; 6:10; Ep. 5:5). Covetousness is a cause for church discipline (1 Co. 5:11). Covetousness must to be mortified (Col. 3:5). Covetousness is a mark of the end times (2 Ti. 3:2). It is a characteristic of false teachers (2 Pe. 2:3, 14; Jude 11).

How to Have Victory over Covetousness: Incline the heart toward Gods Word (Ps. 119:36). Be content with one's own things and station in life; do not desire that which belongs to others (Ex. 20:17; De. 5:21; He. 13:5). Fear the wages of covetousness (1 Co. 5:11; 6:10). Mortify the old nature and put on the new man (Col. 3:5-10). Remember that the Lord abhors the covetous (Ps. 10:3). Open your heart and purse strings to others (Pr. 21:26). Focus on the true purpose of life, which is to know and please and serve God (Lk. 12:15; 1 Ti. 6:11). The child of God has been purchased by the blood of Jesus Christ (1 Co. 6:19-20). We therefore are not our own, and we are not to live for our own self pleasure. We are to live to glorify God in all things. Focus one's attention on eternity (1 Ti. 6:17-19). If we live in light of eternity, we will not be dazzled by the appeal of this world. [See Employment, Gold, Greedy, Labour, Lucre, Lust, Money, Possessions, Private Ownership of Property, Steal, Stewardship, Tithe.]

COZ (nimble). 1 Ch. 4:8.

COZBI (deceitful). Nu. 25:15.

CRACKNEL. A light, crisp biscuit (1 Ki. 14:3).

CRAFT. (1) Subtlety; guile; cunning (Da. 8:25; Job 5:13; Mk. 14:1; Lk. 20:23; 1 Co. 3:19; 2 Co. 4:2; Ep. 4:4). (2) Occupation (Ac. 18:3; 19:25, 27; Re. 18:22). [See Cunning Craftiness, Deceit.]

CRAFTINESS. [See Craft, Cunning Craftiness, Deceit.]

CRANE. A large white bird that "is a wader, migratory, utters a twittering cry, and goes in vast flocks" (Smith) (Is. 38:14; Je. 8:7).

CRAVE. To ask for; to urge; desire; beg (Pr. 16:26; Mk. 15:43).

CREATION. That which God created in the beginning as recorded in Genesis 1-2 (Mk. 10:6; 13:19; Ro. 1:20; 8:22; 2 Pe. 3:4). REVELATION 3:14— Some misuse this verse to teach the false doctrine that Jesus Christ is a created being. To make the verse say this, though, is to ignore what the Bible says about Christ and would throw all the rest of the Bible into confusion and contradiction. Jesus Christ is the Creator of all things (John 1:1; Col. 1:16), and He had no beginning (He. 7:3). Micah 5:2 says his "whose goings forth have been from of old, FROM EVERLASTING." The Lord Jesus Christ is the Eternal God. Revelation 3:14 is speaking of two things: One, He is creator of all things. "For by him were all things created, that are in heaven, and that are

in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist" (Col. 1:16, 17). Two, He is the beginning and the firstborn of the new creation. Compare Romans 8:29; Colossians 1:15, 18. [See Evolution, Jesus Christ.]

CREATURE. That which is created; every being besides the Creator, or everything not self-existent (Webster). Anything created, not limited to living things. The same Greek word translated "creature" in Ro. 8:19, 20, 21, 29 is translated "creation" in Ro. 8:22. (1) Those who have been born again into the new creation in Christ Jesus (2 Co. 5:17; Ga. 6:15; Ja. 1:18). (2) The animals and other living creatures of the world (1 Ti. 4:4; Re. 8:9). (3) All persons (Mk. 16:15; Re. 5:13). [See Beast, Creation, Firstling.]

CREED. A statement of belief.

CREMATION. Burning of dead bodies. The following are the reasons we are convinced that cremation should not be practiced by Christians:

Cremation has a heathen origin and purpose. Why do the Hindus and those of other heathen religions cremate? They do it in the belief that the dead are not raised again, whereas the Bible says there is a resurrection of the just and the unjust. The heathen practice cremation in the belief that the dead will be reincarnated; to destroy the body is sometimes considered a way of releasing the spirit of the deceased. Again, some practice cremation with the heathen idea that by destroying the body of the deceased the fear of that individual staying in the vicinity and haunting the loved ones is diminished. There is nothing Christian about cremation.

God's people have always practiced burial. Abraham (Ge. 25:8-10), Sarah (Ge. 23:1-4), Rachel (Ge. 35:19-20), Isaac (Ge. 35:29), Jacob (Ge. 49:33; 50:1-13), Joseph (Ge. 50:26), Joshua (Jos. 24:29-30), Eleazar (Jos. 24:33), Samuel (1 Sa. 25:1), David (1 Ki. 2:10), John the Baptist (Mt. 14:10-12), Ananias and Sapphira (Ac. 5:5-10), Stephen (Ac. 8:2). In Ro. 15:4 and 1 Co. 10:11 God tells us that we are to follow the Bible's examples as well as its direct instructions.

Even in difficult circumstances God's people in olden days practiced burial. For example, Joseph's body was kept for over 400 years in Egypt and then carried through the 40 years of wilderness wanderings before being buried in the Promised Land. We read of this in Ge. 50:24-25; Ex. 13:19 and Jos. 24:32. How much simpler it would have been for the Israelites to have cremated Joseph, then carried his ashes with them in a tiny container! This they refused to do. Joseph, a follower of the one true God, a man who looked

forward to the bodily resurrection, was given an honorable burial. From this important example, we learn that even if cremation is less expensive or easier than burial, it is still to be rejected, as the Israelites rejected the economical and simpler way to transport Joseph's body.

Burial looks forward to resurrection. The reason God's people have always been careful to practice burial is not difficult to understand. We believe in a bodily resurrection (Ro. 8:22-23; 1 Co. 15:20-23; 2 Co. 5:1; 1 Co. 15:51-57). Yes, the buried body will decompose in time. Yes, there are occasions in which Christians die in ways which render burial impossible—in the sinking of ships, in fires, etc. But when at all possible we bury. Why the trouble? Because it is our certain hope that the same individual will be raised in the same body, only changed. The physical body is called the seed for the resurrection body. When planted, a seed decomposes, and the new plant comes forth. The Bible uses this to illustrate resurrection.

In 1 Co. 15:35-44 the Apostle answers those who would ask how it is possible for God to raise again a decomposed body. The terminology used by the Holy Spirit in this passage is that of husbandry—planting seed. The farmer does not destroy his seed; he plants it, then from the decaying seed comes forth the new life. Such is burial and the resurrection. When we bury a Christian loved one, we are planting the seed for the resurrection body! It is a powerful testimony of our unwavering faith in God's Word regarding the promise of bodily resurrection.

Contrast heathenism. They have no such knowledge or hope. The Hindus and Buddhists, for example, believe in reincarnation. Though they believe in a human soul which is distinct from the body, they do not believe that soul, once departed from the body at death, will be resurrected in any relation whatsoever to the first body. Rather they believe the soul will be reincarnated in another entirely unrelated body, or into a non-physical sphere of existence.

God's people have always buried their dead with this magnificent hope burning in their hearts. "We will see that brother or sister again in that same body, only changed, glorified!" Hallelujah! Only through the death and shed blood of our Lord and Saviour Jesus Christ can we have this certain hope. He has taken upon Himself on the cross the punishment for our sins, carried our sins into the grave, and risen again in eternal triumph three days later. When an individual thoroughly acknowledges his sinfulness before God, repents of his sin, and receives Jesus Christ as his or her Lord and Saviour, the sin debt is paid, and eternal life and glory is promised from God the Father. Part of this heritage in Christ is the glorified resurrection body.

God practices burial (De. 34:5-6).

Cremation is a sign of God's curse. Throughout the Bible the destruction of a human body or of an object by fire is used as a sign of divine wrath (Ex. 32:20; Le. 10:1-2; De. 7:25; Nu. 16:35; 2 Ki. 10:26; 1 Ch. 14:12; Ac. 19:18-19; Re. 20:15).

For a person not to have a proper burial was considered a dishonor (1 Ki. 21:23-24; Ps. 83:9-10).

The Christian's body belongs to God. The body is not ours to destroy by fire or by any other means (Ro. 14:8; 1 Co. 6:19-20).

God has plainly called cremation wickedness (Am. 2:1).

The Lord Jesus Christ was buried, and He is our great example (Jn. 19:38-42).

Just as the Lord Jesus Christ was buried in certainty that He would rise again on the third day according to the Scriptures, even so is the Christian said to rest at death. To be absent from the body is to be present with the Lord, as the Apostle Paul testified (2 Co. 5:9 and Ph. 1:21-23). The body without the spirit is dead (Ja. 2:26). The dead body sleeps in the grave while the redeemed soul waits in glory for the great resurrection day.

Of course we cannot force people either to bury or not to bury. And we know that the manner of one's burial does not affect one's salvation or resurrection, but we do believe these things are important, and we are convinced that Christians should take their stand upon the examples of the Word of God. [See Death, Eternal Security, Gospel, Grace, Resurrection.]

CRETE. Island in the Mediterranean (Ac. 27:7-21; Tit. 1:5). [See Cretes.]

CRETES. Inhabitants of the island of Crete (Ac. 2:11). "Called now Candia, a large island in the Mediterranean, about one hundred and fifty miles in length and from six to thirty-five wide. It lies midway between Syria and Malta. Anciently it possessed its hundred cities. It is mountainous, and its famous peak is Mount Ida. The vessel carrying Paul on his way to Rome, sailed along the southern coast of the island, where it was overtaken by a storm (Ac. 27:7-21). The Cretes are now called Cretans. It seems likely that a very early acquaintance existed between the Cretans and the Jews; and the special mention of the Cretans among those attending the great Pentecost (Ac. 2:11) is just what we should expect. The Cretans had a name in ancient times for being good sailors; also for skill in archery and expertness in ambushing. Hence they were frequently engaged as light-armed troops by other nations. The ancient notices of their character fully agree with the quotation which Paul produces from 'one of their own poets' (Tit. 1:12): 'The Cretans are always liars, evil beasts, slow bellies' (literally, idle gluttons).

CRETIANS - CRUCIFY

The classics abound with allusions to the untruthfulness of the Cretans; and it was so frequently applied to them that Kray-tidz-ein, 'to act the Cretan,' was a synonym to play the liar" (People's Bible Encyclopedia).

CRETIANS. Inhabitants of the island of Crete (Tit. 1:12). [See Cretes.]

CRIB. A rack for feeding animals (Job 39:9; Pr. 14:4; Is. 1:3; Lk. 2:7).

CRIMSON. Brilliant red dye (2 Ch. 2:7, 14; Je. 4:30; Is. 1:18).

CRISPING PIN. A pin for curling the hair (Is. 3:22).

CROP. (1) A pouch in the gullet of some birds in which food is prepared for digestion (Le. 1:16). (2) To pluck off (Eze. 17:4, 22).

CROSS. Wooden beams used by the Romans to put criminals to death. This was the type of death Jesus suffered. The hands and feet of the person were nailed to the cross, and it was raised upright (Mt. 27:32, 40, 42; Mk. 15:21, 30, 32; Lk. 23:26; Jn. 19:17, 19, 25, 31; 1 Co. 1:17; Ph. 2:8; He. 12:3). The O.T. prophesied the crucifixion (Ps. 22:16; Jn. 19:34; 20:25; Mt. 27:35). When Psalm 22 was written, crucifixion was not a method of capital punishment; not until hundreds of years later was it employed by the Romans. [See Atonement, Blood, Crucify, Gall, Gospel, Grace, Jesus Christ.]

CROWN. The common ensign of royalty and of victory (2 Ch. 23:11). It is also used symbolically for honor or reward, as "a virtuous woman is a crown to her husband" (Pr. 12:4). Paul speaks of those whom he had been the means of converting as his "joy and crown," his "crown of rejoicing" (Ph. 4:1; 1 Th. 2:19) (Concise). For symbolical use of crown see also Ps. 8:5; 65:11; 103:4; Pr. 14:8; He. 2:9, 11.

Crown in the Tabernacle. There was a crown around the top of the ark of the covenant, the table of shewbread, and the altar of incense in the Tabernacle (Ex. 37:2-27). This symbolized the kingly aspect of these articles, the fact that they pointed to Royalty—to the King of kings and Lord of lords.

The High Priest's Crown. [See High Priest.]

Crown in the New Testament. The word commonly rendered "crown" is *stephanos*, which often symbolizes victory. It referred particularly to the wreath which was given as a prize in the public games or a symbol of honor generally (Strong). It is applied to the Son of Man and to others (Re. 6:2; 14:14) and to the 24 elders in heaven, who cast their crowns before the throne (Re. 4:4,10); and also to the perishable crown won by the victors in the ancient contests, and to the imperishable crown of the Christian (1 Co. 9:25). This latter is further described as a "crown of righteousness" (2 Ti. 4:8), a "crown of life" (Ja. 1:12; Re. 2:10), and a "crown of

glory" (1 Pe. 5:4). These may refer to the same crown, viewed in different aspects. The Christian is exhorted to beware that no man take his crown (Re. 3:11) (Concise). The Greek word *diadema* is also translated crown, referring to a crown of authority (Re. 12:3; 13:1; 19:12).

The Crown of Thorns was placed in derision on the head of the Lord Jesus, when he was arrayed in a scarlet robe. Though applied to His sacred head by the rough soldiers, it was connived at by Pilate, who presented the Lord in this garb to the Jews, but which only drew forth their cry, "Crucify Him." We read that the robe was taken off Him, but nothing is said of the crown, so that He may have worn that on the cross. It is supposed to have been made of the Arabian *nabk*, which has flexible branches with very sharp thorns, and ivy-like leaves: mocking the Lord, as some think, both as a king and as a victor (Mt. 27:29; Mk. 15:17; Jn. 19:2, 5) (Concise). [See Castaway, Judgment.]

CRUCIFIX. A cross with a figure of Jesus fastened on it. The crucifix is very popular in Roman Catholicism as well as in many of the Protestant denominations. The crucifix is used inside of churches and homes, and is often worn on a necklace. The Bible forbids the making of images such as this (Ex. 20:4; De. 4:15, 16). The Christian is to walk by faith, not by sight (Ro. 1:16, 17; He. 11:6). The typical crucifix is not an accurate depiction of the crucifixion, in that Christ was horribly maimed and was naked when He was on the cross. Furthermore, the Lord Jesus Christ is no longer on a cross, but is risen and glorified! We do not worship and pray to a dead Saviour, but to a Living One. [See Crucify, Roman Catholic Church.]

CRUCIFY. The manner in which the Lord Jesus was put to death (Mt. 27:26-50; Mk. 15:21-37; Lk. 23:21-46; Jn. 19:16-30; Ac. 2:26; 4:10; 1 Co. 1:13, 23; 2:2, 8; 2 Co. 13:4; Ga. 3:1; 5:24; 6:14; Re. 11:8). The Romans used crucifixion as punishment for serious crimes such as insurrection and murder. "The Romans used a short beam fastened to a long upright one, on which was placed a piece of wood for the feet to rest on. Nails were driven through the hands and feet. Though historians say that sometimes the feet were only tied, we know that Christ's feet were pierced (Ps. 22:16). The torture was dreadful, and the thirst, great; but in some cases life lasted three days, none of the vital parts being reached" (Concise). The Bible says that the one hanged is cursed, and the Lord Jesus Christ thus became a curse in the place of sinners (De. 21:23; Ga. 3:13). *The Manner of Crucifixion.* C. Truman Davis, M.D., provides the following description of a crucifixion from the viewpoint of a medical doctor: "The cross is placed on the ground and the exhausted man is quickly thrown backwards with his shoulders against the wood. The legionnaire feels for

the depression at the front of the wrist. He drives a heavy, square, wrought-iron nail through the wrist and deep into the wood. Quickly he moves to the other side and repeats the action, being careful not to pull the arms too tightly, but to allow some flex and movement. The cross is then lifted into place. The left foot is pressed backward against the right foot, and with both feet extended, toes down, a nail is driven through the arch of each, leaving the knees flexed. The victim is now crucified. As he slowly sags down with more weight on the nails in the wrists, excruciating, fiery pain shoots along the fingers and up the arms to explode in the brain—the nails in the wrists are putting pressure on the median nerves. As he pushes himself upward to avoid his stretching torment, he places the full weight on the nail through his feet. Again he feels the searing agony of the nail tearing through the nerves between the bones of the feet. As the arms fatigue, cramps sweep through the muscles, knotting them in deep, relentless, throbbing pain. With these cramps comes the inability to push himself upward to breathe. Air can be drawn into the lungs but not exhaled. He fights to raise in order to get even one small breath. Finally carbon dioxide builds up in the lungs and in the blood stream, and the cramps partially subside. Spasmodically he is able to push himself upward to exhale and bring in life-giving oxygen. Hours of this limitless pain, cycles of twisting, joint-rending cramps, intermittent partial asphyxiation, searing pain as tissue is torn from his lacerated back as he moves up and down against the rough timber. Then another agony begins: a deep, crushing pain deep in the chest as the pericardium slowly fills with serum and begins to compress the heart. It is now almost over—the loss of tissue fluids has reached a critical level—the compressed heart is struggling to pump heavy, thick, sluggish blood into the tissues—the tortured lungs are making a frantic effort to gasp in small gulps of air. He can feel the chill of death creeping through his tissues. ... Finally, he can allow his body to die. [Editor: We know that the Lord Jesus Christ dismissed His spirit from His body; He was in complete control even of the time of His death (Jn. 19:30).] All this the Bible records with the simple words, 'And when they had crucified him ...' (Mk. 15:24). What a wondrous love is this! (*The Expositor's Bible Commentary*, Vol. 8). [See Crown for "Crown of Thorns."] [See also Atonement, Blood, Cross, Death, Gall, Golgotha, Gospel, Jesus Christ, Judas, Myrrh.]

CRUSE. A small, earthen vessel for holding liquids (1 Sa. 26:11, 12, 16; 1 Ki. 19:6).

CRYSTAL. A transparent, colorless quartz (Job 28:17; Re. 4:6; 21:11; 22:1).

CUBIT. The standard cubit in Israel was measured from the tip of a man's fingers to the tip of the elbow, which was about 18 inches. The larger cubit (Eze. 40:5) added a "handbreadth" of three inches to equal about 21 inches. "The Babylonians had a 'royal' cubit of about 19.8 inches, the Egyptians had a longer and a shorter cubit of about 20.65 inches and 17.6 inches respectively" (R.B.Y. Scott, "Weights and Measures of the Bible," *The Biblical Archaeologist*, May 1959, pp. 22-27, summarized by Whitcomb and Morris, *The Genesis Flood*). In 1880 evidence was found in

Hezekiah's Tunnel that the standard Jewish cubit was 18 inches. The tunnel is 1800 feet long, and the dedication inscription, which was found in 1880, says it is 1200 cubits long. That means the standard Hebrew cubit of Hezekiah's day was 18 inches. [See also *Weights and Measures*.]

CUD. The food which ruminating animals chew at leisure, when not grazing or eating; or that portion of it which is brought from the first stomach and chewed at once (Le. 11:3-26; De. 14:6-8).

CULT. The term "cult" is from the Latin word *cultus*, which refers to worship and religious devotion. It is most commonly used today of a religious sect, particularly those sects which seriously deviate from traditional Bible Christianity. Since the term "cult" is not a Bible one, there is no absolute definition of it. *Websters College Dictionary* gives three basic definitions of a cult: "a particular system of religious worship, especially with reference to its rites and ceremonies; a group that devotes itself to or venerates a person, ideal, fad, etc.; a religion or sect considered to be false, unorthodox, or extremist." According to the *Dictionary of Cults, Sects, Religions and the Occult*, a cult is "a relatively small, often transitory religious group that commonly follows a radical leader. In recent times, orthodox Christians have used the term to describe those religious groups that deny the Trinity and specifically the deity of Jesus Christ. Their teachings are contrary to historic Christian orthodoxy." Walter Martin, in *The Kingdom of the Cults*, defined a cult as "any religious group which differs significantly in some one or more respects as to belief or practice, from those religious groups which are regarded as the normative expressions of religion in our total culture."

Because of this variation and uncertainty in the definition of the term "cult," it should be employed cautiously and should be plainly defined by the user. This editor believes Bible terms describing error are much more helpful. These are terms such as "false prophets" (Mt. 7:15; 24:24); "heresies" (2 Pe. 2:1); "heretic" (Tit. 3:10); "false teacher" (2 Pe. 2:1); "false apostles, deceitful workers" (2 Co. 11:13); "doctrines of devils" (1 Ti. 4:1); "tradition of men" (Col. 2:8); "evil workers" (Ph. 3:2); "another gospel" (2 Co. 11:4; Ga. 1:6); "antichrists" (1 Jn. 3:18); "evil men and seducers" (2 Ti. 3:13); "deceivers" (2 Ti. 3:13); "every wind of doctrine" (Ep. 4:14); "them which cause divisions and offences contrary to the doctrine which ye have learned" (Ro. 16:17).

One of the chief errors relating to the use of the term "cult" today is in limiting biblical separation to the basis of only a few "cardinal" doctrines. A book published in 1976 entitled *Whom Then Can We Believe?* (Maurice Burrell and J. Stafford Wright, Moody Press) dealt with

a number of groups commonly labeled as cults: Christian Science, Mormonism, Jehovah's Witnesses, Theosophy, Armstrongism, Spiritualism, and Christadelphianism. We believe the authors erred in limiting their doctrinal tests to "that which all the churches, Catholic, Orthodox, and Protestant, including the denominational churches, have always regarded as the truth about the being of God as drawn from Scripture." Denominations are not the standard for truth; the Bible is! And Scriptural authority is not limited to part of the Bible or to certain teachings of the Bible, but extends to the whole Bible. God nowhere instructs us to base our judgments upon or to establish doctrinal unity by finding common ground between the major denominations.

We do not dispute the fact that some teachings of the Bible are more important than others, particularly in regard to salvation. The doctrine of the Gospel is more important than the doctrine of fasting, for example. Yet the Bible enjoins God's people to exalt all Bible doctrine. We are to preach all Bible doctrine--the whole counsel of God (Acts 20:27; 2 Ti. 4:1-6). We are to earnestly contend for all Bible doctrine--the faith which was delivered to us (Jude 3). We are to forbid others to teach ANY doctrine which is contrary to Bible doctrine (1 Timothy 1:3). We are to observe Bible doctrine in every detail--without spot (1 Ti. 6:14), as a solemn trust which has been committed to us (1 Ti. 6:20). The doctrine of baptism is important. The doctrine of the Holy Spirit is important. The doctrine of sanctification is important. The doctrine of the church is important. Eternity security is important. Pastoral standards are important. The woman's role in Christian service is important. Doctrine related to Prophecy is important. Doctrine related to separation is important. Doctrine related to evangelism and world missions is important.

The passages of Scripture previously cited (Acts 20:27; Jude 3; 1 Ti. 1:3; 6:14, 20; 2 Ti. 4:1-6) do not allow me to pick a few Bible doctrines--such as the virgin birth, deity, and resurrection of Christ and salvation by grace alone--and exalt these as the sole basis for fellowship. We must stand on the whole counsel of God, and that tends to limit fellowship significantly!

Let me give a practical example of what I am talking about. Many refuse to label the Roman Catholic Church as a cult, because the Roman Catholic Church believes in the deity of Jesus Christ and certain other "cardinal" Bible doctrines. In our estimation, this is a useless debate. Whether or not the Roman Catholic Church is defined as a cult is not very important. The fact is that the RCC teaches a false gospel which mixes grace and sacraments, faith and works together; it teaches

"another gospel," and it is therefore cursed of God as were the Galatian heretics of old (Galatians 1).

Another example. I do not believe that the Assemblies of God is a cult or that those who are involved with the AG are necessarily unsaved, but I do believe the AG teaches many false doctrines which are contrary to the Word of God and I therefore cannot fellowship together with them. For me to contend earnestly for the whole counsel of God creates a barrier between me and the AG. These are only two examples of countless which could be given.

Thus the term "cult" is not necessarily a helpful one. In fact, it can be dangerous. [See Apostasy, Churches of Christ, False Teaching, Mormons, Roman Catholic Church, Seventh-day Adventism.]

CUMBERED. (1) Hindered and made useless (Lk. 13:7). (2) Distressed; distracted; burdened; troubled (Lk. 10:40).

CUMI. An Aramaic word signifying "arise" (Mk. 5:41).

CUMMIN. A seed cultivated and used for seasoning (Is. 28:25; Mt. 23:23).

CUNNING. Skillful; knowledgeable; clever (Ge. 25:27; Ex. 35:33; 1 Ki. 7:14; 2 Ch. 2:7; Is. 3:3; Da. 1:4). The Bible speaks of cunning hunters (Ge. 25:27), cunning workmen (Ex. 26:1; 31:4; 35:33, 35; 36:8, 35; 38:23; 39:3; 1 Ki. 7:14; 1 Ch. 22:15; 2 Ch. 2:13-14), cunning musicians (1 Sa. 16:16; 1 Ch. 25:7), cunning military men (2 Ch. 26:15), cunning women (Je. 9:17), cunning wise men (Da. 1:4). [See Cunning Craftiness.]

CUNNING CRAFTINESS. Skillful in subtlety; crafty in deceit (Ep. 4:14). This description of false teachers warns of their great cleverness to deceive. It is an ability that comes from their father, the devil (Jn. 8:44; 2 Co. 11:1-4, 13-15; 1 Ti. 4:1). The Bible repeatedly warns of the deceitful character of error. [See False Teaching.] [See also Beguile, Deceit, Dissemble, Dissimulation, Doubletongued, Entice, Feign, Flattery, Hypocrisy, Satan, Sleight, Subtil, Wind of Doctrine.]

CUP. (1) *A small vessel for drinking or pouring or measuring* (Ge. 40:11; 2 Sa. 12:3; Mt. 10:42; 26:27). (2) *A symbolic reference to partaking of something*, such as judgment or suffering or salvation or comfort (Ps. 11:6; 116:13; Je. 16:7; 1 Co. 10:21). God's judgment is frequently spoken of as a "cup": (Ps. 11:6; 75:8; Is. 51:17, 22; Je. 25:15, 17, 28; 49:12; 51:7; Eze. 23:31-33; Ze. 12:2; Re. 14:10; 16:19). (3) *A symbolic reference to one's portion in life and one's inheritance from God* (Ps. 16:5; 23:5). The Lord Jesus Christ referred to the Cross as a "cup" (Mt. 20:22; 26:39, 42; Mk. 14:36; Lk. 22:42; Jn. 18:11). The following is by Evangelist Al Lacy: We do not believe this refers to a cup of suffering. We do not believe the Lord Jesus Christ

agonized before the Father, so much so that He sweat as it were great drops of blood, merely because of the physical suffering He was facing. Rather, we believe He was looking at the cup of iniquity. The holy, sinless Son of God was agonizing over the fact that He was going to be made sin on the Cross. He would become sin inside (1 Pe. 2:24) and outside (Is. 53:6). In the Garden of Gethsemane He was not crying out in cowardice, but in holiness. We believe He was also contemplating the cup of separation from the Father (Mt. 27:46). God the Son and God the Father have enjoyed intimate communion from all eternity (Jn. 1:1; 17:5). Now in this awful hour on earth the Son was going to be rejected by the Father for the sake of sinners. We believe Christ was agonizing over the cup of iniquity and the cup of separation. (4) *The "golden cup" of Revelation 17:4* is the cup of apostasy and wickedness which the Harlot religious system has given to the inhabitants of the world. The papal chalice, which is the cup used in the mass, is made of pure gold. As early as the year 857, the Emperor Michael sent Pope Nicholas I a golden chalice, surrounded by precious stones, and with jacinths suspended on gold threads round the cup (*Addis & Arnolds's Catholic Dictionary*). Until recent times Catholic liturgical law required the chalice cup for all Catholic masses to be gold plated inside if it was not entirely of gold (*Our Sunday Visitor's Catholic Encyclopedia*). (5) *The cup of the Lord's Supper* contained the grape juice which symbolized Christ's shed blood (Lk. 22:17-20; 1 Co. 11:25-27). [See Lord's Supper.]

CUPBEARER. One who serves wine to a ruler or a wealthy man (Ge. 40:1; 1 Ki. 10:5; 2 Ch. 9:4; Ne. 1:11).

CURIOS, CURIOSLY. (1) Wrought with care and art; elegantly finished; works of skill (Ex. 35:32; Ps. 139:15). (2) Meddlesome; bustling about; to be a busybody (Ac. 19:19). The Greek word translated "curious" in Ac. 19:19 is translated "busybody" in 2 Th. 3:11. (3) Curious arts refer to occultic practices (Ac. 19:19). [See Witchcraft.]

CURSE. (1) God's judgment (De. 11:26; 29:19-21; Pr. 3:33; Da. 9:11; Mal. 2:2; 3:9; 4:6; Mt. 25:41; Ga. 3:10, 13). (2) Reviling; mocking; speaking against (Pr. 26:2; Je. 42:18). (3) Evil speaking and blasphemy (Le. 24:10-16; Ps. 10:7; Pr. 29:24; Mk. 7:10; 14:71; Ja. 3:9-10). [See Evil Speaking.]

CUSH (black). [See Ethiopia.]

CUSTOM. (1) Established manner; habitual practice or method; tradition (Ge. 31:35; Ju. 11:39; Ezr. 3:4; Lk. 1:9; 2:42; 4:16; Jn. 18:39; Ro. 13:7). (2) Tax; toll on goods (Ezr. 7:24; Mt. 9:9; 17:25). [See Custom - Receipt of, Publican, Tradition.]

CUSTOM, RECEIPT OF. The place where the tax collector received tolls and taxes (Mt. 9:9). [See Custom, Publican.]

CUT OFF. "I would they were even cut off which trouble you." This expression in Ga. 5:12 speaks of Paul's desire that the false teachers who were disturbing the churches of Galatia would be cut off from association with the saints. The modern translations suggest that Paul was desiring that the false teachers would be mutilated physically. The NIV reads, "As for those agitators, I wish they would go the whole way and emasculate themselves!" This type of reading originated with the English Revised Version of 1881: "I would that they which unsettle you would even cut themselves off." A footnote in the ERV says, "or, mutilate themselves." It is not reasonable to believe that Paul was referring to something this crude. Nowhere else in the N.T. do we read of such an idea. Paul was referring to separation, not mutilation. Matthew Henry's respected 19th century commentary on the whole Bible reflects the interpretation of this verse commonly held among godly teachers until the critical text came on the scene: "... he wishes that they were even cut off—not cut off from Christ and all hopes of salvation by him, but cut off by the censures of the church, which ought to witness against those teachers who thus corrupted the purity of the gospel." [See Church Discipline, Separation]

CUTTINGS. A heathen practice which was forbidden to the children of Israel (Le. 19:28). God forbade both cuttings and markings of the flesh. The heathen would cut or mark themselves for many reasons, such as mourning for the dead and showing allegiance to deities, commanders, or kings. In Elijah's day, the priests of Baal, in a vain attempt to make Baal reply, cut themselves until the blood ran (1 Ki. 18:28). [See Idolatry, Witchcraft.]

CYMBALS. There are two Hebrew words translated "cymbal"—*MESILTAYIM* and *TSELTSLIM*. "The *mesiltayim* is referred to by another name in the Scriptures, *tseletslim* (2 Sa. 6:5 and Ps. 150:5). The second word comes from *salal* which means to roll or tumble down of one's self. It mean a tinkling, ringing, or clanging instrument. The first word, which is the usual one, comes from the same root word and is found in 1 Ch. 13:8, Ezr. 3:10, and Ne. 12:27. ... the word always appear in the dual form. They are first mentioned in 2 Sa. 6:5; again in 1 Ch. 24:1,6; and in 2 Ch. 5:12. The orchestra director beat the time upon the cymbals for the whole Levitical choir" (Paul McCommon, *Music in the Bible*). [See Music.]

CYRUS (throne). 2 Ch. 36:22.

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DABAREH (pasture). Jos. 21:28.

DABBASHETH (height). Jos. 19:11.

DAGGER. A sharp instrument, especially used as a weapon of war; a knife. The one used by Ehud was roughly 18 inches long and double edged (Jud. 3:16). [Military.]

DAGON. [See Idolatry.]

DAILY. (1) Each day (Ex. 5:13; 16:5; Mt. 6:11; Ac. 2:46). (2) The whole day; all day long (Ps. 61:1-2; Je. 20:7-8).

DAINTIES. Delicious; pleasurable; sumptuous (Ge. 49:20; Job 33:20; Ps. 141:4; Pr. 23:3; Re. 18:14).

DALAIAH (Jehovah is deliverer). 1 Ch. 3:24.

DALE. Deep place; valley (Ge. 14:17).

DALPHON (dropping). Est. 9:7.

DAMNABLE. Destructive; condemned (2 Pe. 2:1). The term "damnable heresies" refers both to the nature of the heresies and to the effect of the heresies. The heresies themselves are damnable, meaning they are condemned of God, and they bring destruction and condemnation upon those who follow them. [See Damnation, Heresy, Judgment.]

DAMNATION. Judgment and punishment; condemnation. Sometimes this term is used to refer to the eternal punishment of the unsaved (Mt. 23:14, 23; Mk. 3:29; Jn. 5:29; 2 Th. 2:12). Sometimes it refers only to judgment in a general sense to which even Christians are subject (Ro. 13:2; 14:23; 1 Co. 11:29; 1 Ti. 5:12). [See Condemnation, Damned, Hell, Judgment.]

DAMNED. Condemned; judged (Mk. 16:16; 2 Th. 2:12). The same Greek word is frequently translated "condemn" (Mt. 12:7, 37, 41, 42; 20:18; 27:3; Ro. 2:1; etc.). The terms "damned" and "condemned" refer to judgment in general and not exclusively to eternal judgment. In Ro. 14:23 we are told that the Christian is condemned if he does not live by faith. This does not mean he loses his salvation; it means he is judged of the Lord in this life. [See Condemnation, Damnation, Eternal Security, Judgment.]

DAN (judge). A son of Jacob and the father of a tribe of Israel (Ge. 30:6; Nu. 10:25; Jos. 13:3).

DANCING. There are two types of dancing mentioned in the Bible: worldly dancing and spiritual dancing. Worldly dancing is practiced by men and women together and is associated with sin and immorality (Ex. 32:19; Job 21:7, 11-12; 1 Sa. 30:16; Mt. 14:6). Spiritual dancing is practiced privately or

with members of the same sex before the Lord (Ex. 15:20-21; Ju. 11:34; 21:21; 1 Sa. 18:6; 2 Sa. 6:14). It is associated with God's kingdom (Ps. 149:3; 150:4; Je. 31:4, 13). The reason no dancing is mentioned in the N.T. is probably because this is the period of Christ's rejection and exile. The Bridegroom is away in a far country (Mt. 9:14-15). Contrast this with Re. 19:7, the marriage of the Lamb. Then will come the time to "be glad and rejoice," and the joyful dancing referred to in Psalm 149 and 150 and Jeremiah 31 will begin! [See Cheer, Heaven, Joy, Millennium, Music, Rejoice.]

DANDLE. To play with; to delight in; to rock or toss as a child (Is. 66:12).

DANIEL (God is my judge). The prophet who wrote the book of the Bible by his name. He was carried away captive to Babylon as a youth and there became a high official in the Babylonian government (Da. 1-5). To Daniel God revealed the main events which would happen to Israel from his day until the final setting up of God's earthly kingdom (Da. 6-12). Some modernist theologians have doubted the historicity of Daniel, but the biblical Daniel attested by the prophet Ezekiel (Eze. 14:14; 28:3), by the Lord Jesus Christ (Mt. 24:14-15, 30; 26:63-64; Lk. 21:24), and by the Apostles (He. 11:13). "The Book of Daniel is especially fitted to be a battle-field between faith and unbelief. It admits of no half measures. It is either Divine or an imposture" (Dr. Pusey, quoted by Hodgkin in Christ in All the Scriptures, p. 189). [See Inspiration.]

The question uppermost in the mind of Jewish survivors of God's judgment in Daniel's day was this: Is it all over for Israel? Has Israel been forever cast aside? Will she ever gain the glorious, eternal kingdom promised in the covenants and affirmed by the prophets? Will the heathen always rule over Palestine? It seems God raised up Daniel especially as His mouthpiece to answer these questions. The first vision recorded in Daniel gives a centuries' broad panorama, spanning the entire period of Gentile dominion over Israel until the final establishment of the Messianic kingdom. God wants His people and the world to know that things are not over for Israel. She shall yet reign over the world, but God's plan calls for many centuries of Gentile dominion before this occurs. This period is called "the times of the Gentiles" (Lk. 21:24).

Following this encouraging panoramic vision in Daniel chapter two, the book records details of God's plan for the times of the Gentiles, of His protection of the nation Israel through these times, and of the final restitution of Israel's kingdom. God is shown to be in

control of history (Da. 2:20-22). Things will work out just as He promised in the covenants and through the earlier prophets such as Isaiah and Jeremiah. The book of Daniel says it is not all over for Israel. The Gentiles are having their day in the purposes of God, but a brighter day is ahead. God's plan rolls on.

DANIEL 2:31-45. An overall outline of the times of the Gentiles.

The five kingdoms that shall have worldwide reign. (1) The head of gold was Babylon of Daniel's day. (2) The breast and arms of silver was the Medo-Persian empire (Da. 5:28). (3) The belly and thighs of brass was the Greek empire (Da. 8:20-22). (4) The legs of iron was the Roman Empire. The two legs depict the division of the Roman Empire into east and west. The feet of iron mixed with clay symbolize the revived Roman Empire of the last days. In God's mind it is a continuation of the Roman Empire of Christ's day, since prophecy does not see the present church age. (5) The stone cut out without hands is the Messianic kingdom which will be established at Christ's return.

General observations regarding the image of Da. 2. (1) The image represents the Gentile empires from man's viewpoint—awesome, beautiful, valuable; whereas the beasts of Da. 7 represent the Gentile empires from God's viewpoint—vicious, destructive, evil. (2) There are only four world empires from the day of Babylon until Christ's return. The fourth, the Roman empire, extends until the days of Antichrist. In God's eyes, that kingdom still exists, and it will be revived to power when Antichrist arises (Re. 17:8). (3) The fourth empire will not be revived until the day of Antichrist. The European nations will remain divided until they give their power over to the man of sin (Re. 17:12, 13; Da. 7:23-25). Many have attempted to reunite the Roman Empire—Charlemagne, Napoleon, Hitler, and Mussolini—but no one will be successful until Antichrist arises. (4) The empires decrease in quality, but increase in power. This is represented by the change from gold to iron. Gold is more valuable than iron, but iron is much stronger. The Babylonian Empire of Nebuchadnezzar's day was superior to the others in that it enjoyed a centralized authority. Nebuchadnezzar exercised complete dominion, whereas the subsequent kingdoms have decentralized governments. On the other hand, the Roman kingdom was stronger militarily than the Babylonian kingdom and exercised authority over much more territory.

Characteristics of the fourth empire. (1) It receives the greatest attention by Daniel (Da. 2:40-43). (2) It begins as the strongest kingdom but gradually weakens in power (iron, to iron mixed with clay). This was exactly what happened with the Roman Empire. (3) From two major centers of power, the kingdom becomes greatly

divided (from two legs to the ten toes). This represents the gradual division of the Roman Empire into the eastern and western portions, and its division into the European powers. (4) Its existence extends until Christ's return (Da. 2:43-44). The 10 toes represent the 10 divisions which will exist during the days of the Antichrist. The same picture is given in Da. 7:7. Here the 10 divisions are represented by the 10 horns of the fourth beast. Da. 7:24 explains that these 10 horns are 10 kings who will be ruling when the Antichrist arises to power. Re. 13:1-5 gives the same picture. The beast represents the Antichrist. The 10 horns represent the 10 divisions of his kingdom (Re. 17:12, 13).

The difference between the first four kingdoms and the last. (1) The last is God's kingdom; the first are man's (v. 44). (2) The last destroys the first four violently, suddenly, supernaturally (v. 34,35). This will occur when Christ returns. (3) The last is eternal; the first are temporal (v. 44). After Christ returns and destroys the Gentile kingdoms they will never regain power.

How do we know the last kingdom is yet future? (1) Ungodly Gentile powers still rule over the world today. (2) The last kingdom has not yet been established by force. (3) All nations and people are not presently serving Christ (Da. 7:13-14). (4) God's saints do not presently rule the earth (Da. 7:17-18). (5) The little horn of Da. 7:11 has not yet arisen. Jesus connected this "man of sin" with the tribulation period which is to come upon the whole world just prior to Christ's return (Mt. 24:15-21).

DANIEL 7. The Antichrist revealed; the final Gentile ruler.

The five kingdoms. The beasts of Da. 7 represent the same kingdoms as the image of Da. 2. In Da. 7 we see the Gentile kingdoms as God sees them—vicious and wicked. History gives us the identity of these kingdoms. (1) The lion represents Babylon of Daniel's day (Je. 50:17; Hab. 1:8). (2) The bear represents the Medo-Persian empire which conquered Babylon. (3) The leopard represents Greece. The leopard's wings depict the speed with which Alexander conquered. The four heads represent the division of the Greek Empire following Alexander's death. (4) The Terrible beast represents Rome. The 10 horns symbolize the 10 kings of the last days in the revived Roman Empire who will be ruled over by the Antichrist (Da. 7:8,23-25). (5) The Son of Man foreviews the Messianic kingdom (Da. 7:27).

The Little Horn. The emphasis of the vision concerns the final kingdom and the powerful king who shall rule at the last (Da. 7:15-25). The characteristics of this final Gentile ruler are given: (1) He will arise out of and rule over the revived Roman Empire (Da. 7:23, 24). (2) He will come to power through deception and violence (Da.

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7:8,24; 11:21-23). (3) He will speak great blasphemies against God (Da. 7:8,25). (4) He will persecute the saints, i.e., the Jewish people and the Gentiles who will be converted through the ministry of the Jews (Da. 7:21, 25; Re. 7; 13). (5) He will be allowed to rule for a specific period (Da. 7:25). Re. 13:5 tells us this will be 42 months, or the final 3.5 years of Daniel's 70th Week (Da. 9:27). (6) He will be overthrown by the Son of God (Da. 7:13-14, 21-22). Compare Re. 19:11-21 and 2 Th. 2:8.

The Kingdom of God. (1) Begins with judgment processes (vv. 9-11, 22, 26; compare Re. 4-18). (2) Given to the Son of Man (vv. 13-14; compare Re. 5). (3) Universal (v. 14). (4) Eternal (vv. 14, 18). (5) Righteous (vv. 18, 27). [See Kingdom of God, Millennium.]

Daniel 8. In this vision Daniel is given more details regarding the Medo-Persian and Grecian empires and of the Antichrist's activities in the last days. The angel told Daniel that the vision concerned the end time (Da. 8:19). The ram is identified as Medo-Persia (Da. 8:20), and the he goat which destroyed the ram is the king of Greece (Da. 8:21). History tells us this was Alexander the Great. After Alexander's death, the Grecian kingdom was divided into four parts by his generals (Da. 8:22).

Antiochus Epiphanes. Verses 9-12 and verses 23-25 foreview two different men. This is a prophecy of Antiochus Epiphanes, and beyond him, to the Antichrist. Antiochus Epiphanes arose from the northern division of the Grecian kingdom about 200 B.C. and had a great hatred for Israel. He caused the daily sacrifices to cease at the Jewish temple and persecuted the Jews. Antiochus, as evil as he was, only foreshadows a much more evil man—"the man of sin," the Antichrist. Jesus Christ referred to this person and said that he would operate during the Great Tribulation just preceding Christ's return (Mt. 24:15-30).

The Little Horn. Daniel describes for us the Antichrist: (1) Fierce countenance (Da. 8:23). Antichrist will be physically powerful and fearful. (2) Understanding dark sentences (Da. 8:23). Antichrist will be a master at the human politics and satanic intrigues which control the present world. (3) Mighty power, but not his own (Da. 8:24). His power will derive from Satan (2 Th. 2:9). (4) Persecutes the Jewish people (Da. 8:24). (5) Magnifies himself (Da. 8:25). [See Antichrist.]

DANIEL 9:24-27. God's timetable for restoring Israel and overthrowing the Gentile powers.

The Seventy Weeks. The occasion of the 70 weeks was Daniel's prayer that God would have mercy on Israel. The vision of the 70 weeks is God's answer. In this vision God reveals to Daniel the time schedule and major events which will lead to the establishment of Israel's Messianic kingdom.

The Length of Time of the 70 Weeks. The Hebrew term for weeks here (*shebuah*) simply means "sevens." The context must determine whether it is a week of days, or of years, etc. (1) The weeks which have already been fulfilled demonstrate these are weeks of years rather than of days. It was almost 500 years from the rebuilding of the temple and of Jerusalem until the coming of Christ. This fits perfectly the testimony of Da. 9:25, which places 69 weeks of years (483 years) between the two events. It is only reasonable to believe that the 70th week shall also be a week of years, or a seven year period. (2) When this Hebrew term is used of weeks of days, the word "days" is added (Da. 10:2-3). (3) The concept of weeks of years was familiar to Jewish thinking (Le. 25:3-9). (4) At the time of the vision, Daniel had been thinking in terms of weeks of years (Da. 9:2 compared with 2 Ch. 36:21).

The Divisions of the 70 Weeks. The 70 weeks are divided into distinct groups. (1) During the first 7 weeks (49 years) Jerusalem was rebuilt in troublous times (compare Nehemiah). (2) The next 62 weeks (434 years) extends from the rebuilding of Jerusalem until the coming of the Messiah. (3) Between the 69th and 70th week is a period of undetermined time during which the Messiah is cut off (compare Mt. 27), Jerusalem is destroyed by Roman armies (A.D. 70), and there are desolations until the end. The Hebrew word translated "desolation" is also translated "destruction" (Ho. 2:12). It refers to the fact that Jerusalem has been destroyed and overrun time and again throughout the interim period between the 69th and 70th weeks. Unforeseen by Daniel is the interlude of the church age, during which time the Messiah is resurrected and ascends back to heaven to oversee the calling out of a people for His name from among the nations (Lk. 19:11-27; Ac. 15:14-18). (4) The 70th week (the final seven years). The prince of the revived Roman Empire will make a covenant with Israel. That the Antichrist arises from the revived Roman Empire is evident by the fact that he is called the prince of the people who destroyed Jerusalem after Messiah's death; this was Rome. In the middle of the seven years the Antichrist will desecrate the Jewish temple (compare Mt. 24:15; 2 Th. 2:3-4). There will be desolations until Christ returns to overthrow the Antichrist (compare Mt. 24:16-21; Re. 11:2). The abomination that makes desolate marks the middle of the seven years. Compare Mt. 24:15 where Jesus places this event in the Tribulation period. This abomination of desolation probably refers to the occasion when the Antichrist will set himself up as god (2 Th. 2:4).

DANIEL 10-12. Daniel was told by the angel in chapter 10 that he was "come to make thee understand what shall befall thy people in the latter days" (Da.

10:14). Therefore, the visions of Da. 11 and 12 give more detail regarding the events which will precede the establishment of the kingdom promised to Israel. Da. 11:1-4 repeats the vision of chapter 8 regarding the destruction of the Persian Empire by Alexander the Great, and the subsequent division of his kingdom following his death. Da. 11:5-20 gives the history of the struggles between the southern (Egyptian) and northern (Syrian) parts of the Grecian Empire. Da. 11:21-35 foreviews the rule of Antiochus Epiphanes, the man who took control of the northern empire and who persecuted the Jews. From Da. 11:36-45 the prophecy looks beyond Antiochus to the last-days' Antichrist. We are told that this section foreviews "the time of the end" (Da. 11:40). In Da. 12:1 we are shown the Great Tribulation period which Jesus also describes in Mt. 24. In Da. 12:4-5, 13 we are again told that these visions concern the end times. [See Allegorical, Antichrist, Day of the Lord, Covenant, Dispensationalism, Gog, Great Tribulation, Judgment, Kingdom of God, Last days, Millennium, Prophecy, Revelation, Times.]

DANJAAN (Dan playing the pipe). 2 Sa. 24:6.

DANNAH (low). Jos. 15:49.

DARIUS (lord-king). There are three Dariuses mentioned in Scripture. (1) Darius the Mede, "the son of Ahasuerus of the seed of the Medes," who succeeded to the kingdom of Babylon on the death of Belshazzar, and was then 62 years of age. He was Cyaxares, and son and successor of Astyages the king of Media, B.C. 538. (Da. 5:31; 6:1; 9:1; 11:1) (Young). (2) Darius, son of Hystaspes (Vashtaspa), made king B.C. 521. He conquered Babylon, Scythia, Libya, Thrace, Macedonia and some of the islands in the Aegean Sea, but the Greeks defeated him at Marathon (B.C. 490). Died B.C. 485 (Ezr. 4:7). (3) Darius, the Persian. Darius II, Nothus, king of Persia, B.C. 424-404 (Ne. 12:22) (Smith).

DARIC. [See Dram.]

DARKON (bearer). Ezr. 2:56.

DARLING. Much beloved; my only one (Ps. 22:20; 35:17).

DART. An arrow or light spear (2 Sa. 18:14; Job 41:26; Pr. 7:23; He. 12:20). [Military.]

DATHAN (fount). Nu. 16:1.

DAUB. To plaster (Ex. 2:3; Eze. 13:10).

DAUGHTER OF ZION. A term describing Jerusalem, the mother city of Israel (Ps. 9:14; Is. 1:8; 2 Ki. 19:21). [See Jerusalem, Zion.]

DAVID (Beloved). Israel's best king and a great prophet and song writer (1 Sa. 16 - 1 Ki. 2:11; 1 Ch. 11-29). God promised to establish an eternal, earthly kingdom through David's seed (2 Sa. 7:12-17). This will be fulfilled through Jesus Christ (Is. 9:6, 7; Mt. 1:1; Lk.

1:32, 33, 68-72; Re. 3:7; 5:5; 22:16). David wrote many of the Psalms of the Bible. [See Covenants.] *Was David a young teen when he killed Goliath?* It is popular to think that David was a 12- or 13-year-old boy when he killed Goliath. The truth is that he was a young man, probably in his 20s. The fact that he is called a youth (1 Sa. 17:33, 55) does not refer to childhood, as it commonly does today, but to young manhood. Consider the following facts: First, before killing Goliath, David already had the testimony that he was a "mighty valiant man, and a man of war" (1 Sa. 16:18). That the events of chapter 16 precede those of chapters 17 and 18 are plain from 17:15 and 18:10. Second, David could wear Saul's armour (1 Sa. 17:38-39). While he chose not to wear it, because he had not "proved it," the fact remains that apparently it fit him. Why would Saul have attempted to put his large man's armour on a young boy? Third, after killing Goliath, David was immediately made the head over Saul's fighting men (1 Sa. 18:1- 5). David was not a boy when he killed the old giant; he was a young man. This does not detract in the least from the faith and bravery which he displayed in going against the giant. David was willing to go where the experienced soldiers would not go.

DAVID, CITY OF. [See City of David.]

DAVIDIC COVENANT. [See Covenant.]

DAY. (1) A 24-hour day (Ge. 1:5, 8, 13, 19, 23, 31). We know the days of creation were normal 24-hour days because they are referred to in Ex. 20:10 in the context of normal days. The creation days are said to be the same kind of day as Israel's Sabbath. (2) The daylight hours (Ex. 13:21; Ac. 20:11). (3) A period of time in general. Examples are "the perfect day" (Pr. 4:18), referring to the Lord's kingdom and glory; "the day of trouble" (Ps. 50:15), referring to times of trouble; "the day of temptation" (Ps. 95:8); "the day of prosperity" (Ec. 7:14); "the day of adversity" (Ec. 7:14); "the day of vengeance" (Pr. 6:34); "the day of visitation" (Is. 10:3); "the day of small things" (Ze. 4:10). (4) A period during which God performs a certain work. Examples are "the day of salvation" (Is. 49:8; 2 Co. 6:2); "the day of the Lord" (Is. 2:12); "the last day" (Jn. 6:54); "the day of our Lord Jesus Christ" (1 Co. 1:8; Ph. 1:10; 2:16; 2 Th. 2:2). (5) Spiritually, a reference to careful, upright living (Ro. 13:13). [See Calendar, Eternal, Day of the Lord, Evolution, Forever, Friday, Times, Watch, World.]

DAYSMAN. A mediator or arbitrator (Job 9:33). Through His death and shed blood, Jesus Christ has become the mediator between God and men (1 Ti. 2:5-6), thus fulfilling the longing of Job. [See High Priest, Jesus Christ, Redemption.]

DAYSPRING. A poetic name for the dawn (Job 38:12). It refers to the second coming of Jesus Christ and the dawn of His earthly kingdom (Lk. 1:78).

DAYSTAR. The planet Venus which is seen as a morning star and heralds the coming of dawn (2 Pe. 1:19). "Prophecy is a light in this dark world respecting things here and judgment. But, in contrast to judgment, the dawn and the day star are a better hope, not seen by those who appear only when the sun is risen, but for saints who look for Christ before He appears" (Concise). [See Jesus Christ, Rapture, Second Coming, Star.]

DAY OF ATONEMENT. [See Atonement - Day of.]

DAY OF CHRIST. The period of time when Christ will take control of the world through judgment and His Second Coming (1 Co. 1:8; 5:5; 2 Co. 1:14; Ph. 1:6, 10; 2:16; 2 Th. 2:2, 3). If the "day of Christ" in 2 Th. 2:1-3 refers to the Rapture of the church age saints, it would teach that it does not occur until after the appearance of the Antichrist. Some use this passage as a proof text to support such a position. We do not believe the "day of Christ" refers to the Rapture, though. It refers, rather, to "the day of the Lord" spoken of frequently in Old Testament prophecy. This "day" describes the entire period of end-time prophecy stretching from the Tribulation to the Millennium, but it usually focuses on the Tribulation period during which God will deal with Israel and bring them to repentance (Ze. 14). Some claim that the falling away in 2 Th. 2:3 refers to believers who lose their salvation. To the contrary, this passage warns of the great apostasy of the last days, and the Apostle does not say that those who fall away are true believers. The true brethren (verse 1) are comforted that they are not the ones being described here. Those who fall away and turn to the antichrist are those who "received not the love of the truth, that they might be saved" (verse 10). [See Day of the Lord, Prophecy, Rapture.]

DAY OF THE LORD. The period of time in which God will judge the world and establish His kingdom on earth. In this day God will be exalted and rebellious men humbled. "The Day of the Lord" sometimes refers to one aspect of this final work, such as the Great Tribulation (Is. 2:10-21). In other places, it refers to a longer period, including the Tribulation, the Second Coming, and the Millennial Reign (Zechariah 14). [See Antichrist, Daniel, Day, Great Tribulation, Judgment, Last Days, Millennium, Prophecy, Revelation, Second Coming, Times.]

DEACON. The N.T. Greek word for deacon—*diakonos*—simply means "servant." Consider the following definition by W.E. Vine: "*Diakonos* ... primarily denotes a servant, whether as doing servile work, or as an attendant rendering free service, without particular reference to its character. The word is

probably connected with the verb 'dioko,' to hasten after, pursue (perhaps originally said of a runner)."

USAGE OF THE WORD "DEACON." 1. *Deacon* refers to Christian workers in general. In the following verses *diakonos* is translated "minister": Ro. 16:1; 1 Co. 3:5; 2 Co. 3:4, 6; 11:23; Ep. 3:7; Col. 1:23; 1 Th. 3:2; and 1 Ti. 4:6. *Diakonos* is translated "servant" in Col. 4:12. In all of these verses the Greek word *diakonos* is used, and in each case the reference is to Gospel preachers and Christian workers in general. In this sense, we see that the Apostle Paul, Timothy, Epaphras, and other preachers were called "deacons." Yea, every Christian is to be a deacon, a servant, in this general sense—a servant of Christ, a minister of the Gospel to a lost world of men, a humble worker in the church. 2. *Deacon* also refers to a certain office in the church. The work of a deacon, in the general sense of being a servant to Christ and the church, is that of every Christian; but there is also the office of a deacon spoken of in the N.T.—an office with definite and high standards, and an office which only properly qualified and chosen Christians are to hold (Ph. 1:1; 1 Ti. 3:13). It is in this sense that the word "deacon" is most commonly used today.

WOMEN DEACONS? *The example of Phebe in Ro. 16:1 is an illustration of how women can be deacons in the general sense—that of being servants to the church and ministers of Christ. Only men, though, can hold the office of deacon.* The qualifications require that the deacon "be the husband of one wife, ruling their children and their own houses well" (1 Ti. 3:12). This standard is consistent with the N.T. teaching forbidding women to hold positions of leadership over men in the church or home. Though the office of a deacon is not a position of leadership in the sense that the office of a pastor is, the deacons are indeed to be men of high spiritual stature and are looked upon by the other church members and by outsiders as spiritual leaders.

THE DUTIES OF A DEACON. The office of a deacon is reserved for men who become servants of the church and of the pastor in a special sense beyond that which is expected of every Christian, though the actual term "deacon" is not used in Acts 6:1-4, certainly we can see here a biblical pattern for the work of deacons. Notice that certain qualified men were chosen when a definite need arose, and their primary function was to allow the pastors to be free to carry on the spiritual ministry of the Word of God and prayer.

Of course, the deacons can do any work assigned by the pastor and the church, but they should especially look after things like finances, property, and social projects (such as care for widows), thus freeing the pastor to dedicate his entire attention, strength, and time to the pastoral ministry—oversight of the church, study, teaching, preaching, visitation, counseling, prayer.

By this example in Acts chapter six, we can give the following definition to the term “deacon”: *Deacons are men who are selected to be in a special position of servitude to the pastor and to the church, continually watchful and helpful in any way necessary to free the pastor for his God-given duties.*

THE DEACON’S AUTHORITY. Nowhere in the N.T. are deacons referred to as rulers in the church, and nowhere are they seen ruling over the pastors. Deacons are not rulers! Of course, there are times when the deacons or other men in the church must assume control. An example would be in the absence of a pastor or when a pastor has sinned or failed so seriously as to be disciplined or expelled. But even in such cases, the deacons or others involved in guiding the church during a crisis must remember that their role and authority is only temporary. When the church again has a God-called, qualified pastor, the leadership of the church must be relinquished to him by the deacons and any others involved in leadership during the crisis.

The terms “pastor,” “elder,” and “bishop” are used interchangeably in the N.T. and refer to the office of the same man. The different words are used to describe the three aspects of his office—shepherding, instructing, and leading. A pastor is the only officer in the church who has Bible authority to exercise oversight. He is called the bishop, which means overseer. The elders in the church at Ephesus were also called the overseers (compare Ac. 20:17 with 20:28). In the N.T. no other church officer is ever given this title. Deacons are never referred to as overseers, rulers, or leaders. A church must never set up overseers over the overseer!

Anytime a committee or board of deacons or other men set themselves up over the pastor in authority, rather than placing themselves in submission under his God-assigned position, the men involved are sinning and are in rebellion to the Word of God.

Of course, if a pastor is living in unrepentant sin or is teaching error, the deacons and/or other mature men in the church must rise up and exercise biblical discipline to whatever extent the situation requires. This is an unusual occasion, though, and as soon as the problem is settled and a qualified man is again in the position of pastor, the final reins of authority and oversight must be given into his hands. In the N.T. we read about elders ruling well (1 Ti. 5:17), but one will search in vain for a reference to deacons ruling well—because they are not supposed to rule!

What should a church do if pastoral authority has been abused, or if the pastor has failed in his ministry?

While considering the deacon’s authority, it would be well to discuss the discipline of a pastor or the selection

of a new pastor. The deacons often assume guidance of the church in such cases.

1. Be exceedingly careful about accepting or giving an accusation against a pastor. “Against an elder receive not an accusation, but before two or three witnesses” (1 Ti. 5:19). There are always disgruntled people around that Satan will try to use to destroy the pastor’s ministry. Murmuring against a pastor, or fault-finding and gossiping behind his back is evil and will be judged by God if not repented of. “Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door” (James 5:9). No action should ever be taken against a pastor except upon the testimony of at least two reputable, godly witnesses.

2. Attempt correction and restoration; if this fails, the erring pastor must be dismissed from the church just as in the case of any other unrepentant member. 1 Corinthians chapter five and Titus 3:10-11 apply to anyone in the church, including a leader. In addition, there is the instruction of 1 Timothy 5:19-21. We should also note that while any sin can be forgiven if confessed and forsaken, there are types of sin that permanently disqualified a man from certain offices in the church. Examples would be adultery, divorce, or polygamy, which render the man incapable of fulfilling the qualifications as a pastor or deacon.

3. Do not usurp or replace God’s order of pastoral authority and oversight in the church. There is a normal tendency for a church to want to set up a human system of checks and balances on the pastor’s authority after experiencing a failure or abuse of such. For example, the deacons sometimes take control of the church on a permanent basis and retain ultimate authority over the pastor. Sometimes the strongest families in the church assume control; sometimes in a blatant, public manner; but more often in a subtle, “behind the scenes” manner. In other cases, the biggest financial givers and businessmen will take control of church affairs, ruling over the pastor and congregation, either publicly or from behind the scenes.

Why This Is Wrong? 1. Only God can call a man to be the pastor of a church (Acts 20:28; Ep. 4:11). Christians have no authority to call a pastor, really. God must call; the church’s job is to recognize God’s call and God’s man. That is what biblical ordination is. It is the recognition of God’s gifts and calling upon a man (Acts 13:1-4). 2. Only pastors are spoken of as overseers of the church. Nowhere in the New Testament are deacons or unordained men called the rulers of the church, and nowhere is there an example of such men assuming a position of oversight. What we have said earlier bears repeating. Pastors are to be the rulers, and the rulers are not to have overseers!

To usurp pastoral authority in a church is an evil thing. 1. It is the sin of Korah (Nu. 16). 2. It is the sin of Aaron and Miriam (Nu. 12). 3. It is the sin of a rebellious wife (1 Pe. 3:1-5). 4. It is the sin of a rebellious child (Pr. 30:17). 5. It is the sin of a rebellious servant (1 Pe. 2:18). For any group of men, families, or people in the church to attempt to exercise control over the pastor (or pastors) is as wicked as the rebellions listed above. Rebellion and usurpation of authority is a very serious matter before God, and one toward which He exercises especially harsh judgment. 1 Timothy 5:24-25 reminds us that judgment does not always come in this life. Some sins follow the Christian beyond the grave before they are settled. A group of deacons, for example, might rule over pastors for many years without any obvious judgment being brought upon them, but they will no doubt face this rebellion at the judgment seat of Christ.

A church must be like a wife in the matter of relating to the pastor. It is not an easy matter to submit to pastoral authority. The pastor or pastors are never perfect men. They have sins and faults, like all other men. They make mistakes. They are immature in some ways and must grow in Christ, as other Christians must. Submitting to pastoral authority is never a simple matter. The following comparison between a church submitting to pastoral authority and a wife submitting to a husband can help:

1. The woman is responsible before God to marry only the man she knows to be God's will for her life—a saved, spiritual man who will lead their family in the will of God and for the glory of God. Likewise, a church must be careful only to select pastors who are qualified by God's New Testament standards. The church must wait to be thoroughly convinced, after earnest prayer and seeking of God's mind, that they have found the exact man for that church at that particular time. Hastiness in the selection of a pastor is as disastrous for a congregation as it is for a woman in the selection of a husband.

2. After the wedding, the woman is to be under the authority of her husband. This is God's explicit command (Ep. 5:22-24; Col. 3:18; Titus 2:5; 1 Pe. 2:1-6). What if the husband makes mistakes? No doubt, he will! But what if his leadership and love are not perfect? No doubt it will not be! Even so, she is to submit to him as unto Christ. In the same way, a church is to submit to its pastor, though he will no doubt make mistakes and no doubt be imperfect in many ways.

3. The wife is to refuse to follow her husband only in matters in which he is clearly commanding her to disobey the Bible. In such cases, the wife must obey the higher authority—God and His Word. Likewise, the only occasion in which a church can properly refuse to follow

a pastor is when he is attempting to lead in direct contradiction to clear Scripture teaching. In such cases, the church **MUST** refuse to follow. God does not demand blind submission to pastoral authority. His authority to lead is tied up in his fidelity to Scripture. Hebrews 13:7 says, "Remember them which have the rule over you, who have spoken unto you the word of God..." It is by the Word of God that the pastor rules over the flock. The instruction of God to the church is to "prove all things; hold fast that which is good" (1 Th. 5:21). When the Bible is preached by pastors, it is to be tested by the hearers (1 Co. 14:29).

4. The wife is to keep herself right with God and thereby have spiritual power. A wife is not left in a position of powerlessness; she can walk with God. Is it not true that the "king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will" (Pr. 21:1)? If a king's heart is in the hand of the Lord, so is a husband's! The wife can have an effective prayer life and thereby bring God's rich blessing upon the family and help her man be what he should be. Likewise, church members can keep themselves right with God and in a position whereby God can and will bless and help their pastor because of their lives and prayers. A pastor's life is usually reflected in his church, and a church's life is usually reflected in its pastor. Yea, it has often been observed that a congregation is given the pastor it deserves!

STANDARDS FOR DEACONS. (1) Born Again (1 Ti. 3:9). To hold the mystery of the faith in a pure conscience refers to true faith in Christ. The opposite of this is the faith Judas had, which was a hypocritical faith. He pretended to be like the other disciples, but in reality he was a pretender. There are multitudes like Judas who profess to believe the gospel, but they do not hold this profession with a pure conscience. Profession is not necessarily possession. "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate" (Titus 1:16).

- (2) Exemplary Life and Testimony (1 Ti. 3:8). The deacon's own personal spiritual life must be above reproach that he might be an example to and have the respect of the rest of the church. "Grave" refers to that seriousness of life and purpose, that carefulness in spiritual matters, which commands the respect of others. "Not doubletongued" refers to integrity, honesty, openness, trustworthiness. "Not given to much wine" refers to a man who is not controlled by wine. For many Bible reasons, we believe this standard requires that the deacon be a man who abstains from alcoholic beverages. Many passages of Scripture warn of the dangers of alcohol. Consider Proverbs 20:1; 23:29-35; 31:3-5; Isaiah 5:22; 28:7; Hosea 4:11; Habakkuk 2:5. A

man with a beer or a glass of wine in his hand is ignoring these warnings. Even Old Testament priests and kings were required to abstain from intoxicating drinks (see Lev. 10:8-11; Pr. 31:4-5), and we believe the same requirement is expected of New Testament church leaders. "Not greedy of filthy lucre" requires that the deacon be a man who is not covetous, not greedy of personal gain, not worldly-minded regarding money and possessions.

(3) Sound in the N.T. Faith (1 Ti. 3:9). The "mystery of the faith" refers to the body of sound teaching found in the New Testament Scriptures.

(4) Mature and Proven (1 Ti. 3:10). God requires that the pastor and the deacon demonstrate their zeal and faithfulness to Christ and the work of the church PRIOR TO ordination. God's way is for men to be proven BEFORE they are placed into a special position in the church, not BY being placed into a position! Some churches attempt to prove men by placing them into responsible positions and hoping they will make it. That is backwards and unscriptural. The unproven man should work alongside a mature man and be disciplined and trained by that man; and if he demonstrates his faithfulness and qualification and calling, THEN he can be placed into a position. Proving must precede ordination.

(5) Spiritual Wife (1 Ti. 3:11). The same qualifications are given for the wives of both pastors and deacons. The man's wife is a very important part of his life and ministry, and her spiritual condition will greatly affect the man and his work. Unspiritual wives of pastors or deacons can pollute the spiritual condition of the entire congregation. Consider the four words Paul uses to describe the qualified pastor or deacon's wife: *THE WIFE MUST BE GRAVE*. "It speaks of that combination of gravity and dignity which invites the reverence of others" (W.E. Vine). The wife of the deacon is to be the type of Christian lady who lives her life with a godly seriousness of purpose. Her life is the kind that causes others to respect her spiritually and morally. This does not mean, of course, that she has no sense of humor. It is referring to a serious-minded, dignified, grave manner of life, not a depressed personality. Spirit-filled women have many types of personalities, but one thing they all have in common is a spiritual dignity that causes others to look upon them with respect. The spiritual "gravity" of the qualified pastor or deacon's wife causes other women to accept her teaching (Titus 2:2-4) and to seek her counsel. It is very important for the spiritual health of the congregation that women like this are behind the pastors and deacons. *THE WIFE MUST NOT BE A SLANDERER*. The Greek word used for "slander" in 1 Timothy 3:11 is used elsewhere of the devil. The word means "accuser." In Revelation 12:10

the devil is said to be the accuser of the brethren. He loves to say evil things about people with a malicious goal of hurting them. Slandering refers to gossiping, backbiting, and other hurtful conversation, especially that which is untruthful and mean-spirited. Please note that it is not gossiping for pastors' and deacons' wives to discuss the spiritual welfare of people in a godly manner so that help can be given to them and others can be protected from possible harm. Gossip and slander involve deception, untruth, and an injurious attitude and purpose. To "speak the truth in love" is not gossip (Ep. 4:15). To admonish or reprove people is not gossip (Ro. 15:14; Ep. 5:11). To discuss and report spiritual and moral problems is not gossip (1 Co. 1:11; 5:1). All of these are legitimate aspects of a spiritual life and ministry. Slander, though, is forbidden. The deacon's wife must be a woman who is especially careful about her conversation and attitude toward people. Otherwise she can easily hurt her church and ruin her husband's ministry with her tongue. *THE WIFE MUST BE SOBER*. To be "sober" in this context means to be in control of one's mind and life with the goal of pleasing God and fulfilling His will. It refers to one who is not controlled by evil influences, as the drunken person is controlled by alcohol. This would also include many other things: drugs (except for proper medical purposes); unspiritual music such as rock and roll, country/western, and most modern pop music; unwholesome radio or television programs, such as the wicked and vain "soap operas" that dwell on and glorify lying, adultery, drunkenness, etc; unwholesome "romance" novels; or any other influence which would draw one's mind away from conscious fellowship with Christ and the things of our holy God. God's Word requires that the deacon's wife be in control of herself; be sober. *THE WIFE MUST BE FAITHFUL IN ALL THINGS*. In a word, this is God's standard for the wife of a church officer. She must be a faithful Christian woman in all aspects of her life, in her home, in her ministry, in the church, toward the lost.

(6) Wholesome Family Life (1 Ti. 3:12). Notice that God requires that the deacon be a man who rules his household "well." He must be a godly, biblical father and husband with a good family life. There is no requirement here of perfection. Who, then, would qualify! God simply gives us a reasonable standard for the church officer. He must be doing a good job in his home. There is where the "real man" can be found. This is where he lets down the guard and the pretense and is what he really is. If a man cannot guide his own home properly, he has no business trying to guide an entire church. Any serious problems in the home should be worked out before a man is considered for a church office. Every man faces various kinds of problems in his relationship with wife and children. Every man has

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problems in his own life which must be healed and worked out by the Spirit of God before he can be the kind of leader in his home he is to be. We can praise God that in Christ all spiritual and moral problems can be healed. Indeed, we read that “his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue” (2 Pe. 1:3). The power for healing, forgiving and growing is the heritage of every true Christian. Thus, there is always the possibility of working out problems in the home and developing the kind of family life demanded by God. The Bible makes it plain, though, that until the man has a godly home he is not qualified for church office. He must rule his family “well.”

(7) Honest Reputation (Ac. 6:3). Not only must the deacon be an honest man, he must have an honest report. This speaks of his reputation in the church and the community.

(8) Wise in A Spiritual and Practical Sense (Ac. 6:3).

(9) Man of Faith (Ac. 6:5). Many financial decisions and other practical matters handled by the deacons must be made before God through much prayer and BY FAITH rather than sight. The deacons, then, must be more than good businessmen. They must have personal faith in God and understand the spiritual aspects of God’s financial and church program. Churches have often been hindered from supporting missionaries or doing other things God was directing them to do simply because some men involved were not men of faith.

We witnessed something a few years ago that illustrates the importance of this. At a preacher’s fellowship, I was introduced to a *pastor in North Carolina* who was interested in our missionary work. His church was only a couple of years old and had just moved into a new building and they had a large debt. He was working a regular secular job and was not supported by the church. In fact, he had placed a mortgage on his own house to help finance the church building. He told me that he would like to have me visit his church and speak, but under the circumstances, they could not possibly support us financially. I decided to go anyway and I arrived the next Sunday morning to preach and tell about the Lord’s work in South Asia. Before the service, the pastor took me aside and said, “Brother, God has spoken to me this week that we should support you. I don’t know how we will do it, but I believe we must. For now, we want to promise you \$25 monthly support, and we will trust the Lord for that amount.” That was almost twenty years ago, and they have never missed a month. In fact, they quadrupled the original monthly amount. They obeyed God by faith, and He enabled them beyond their visible means. In the years since, God has blessed them beyond their

expectations. Their congregation has doubled and doubled again in size. Their building has more than doubled. The church is able to support its pastor full time as well as several assistants. They support many missionaries and have given hundreds of thousands of dollars to missions. This isn’t surprising, though. Didn’t the Lord promise, “Give, and it shall be given unto you”? (Luke 6:38). Of course, but it requires faith to believe and act on this promise. Let me give another example. In the early 1990s, the *Bethel Baptist Church* of London, Ontario, was meeting in a storefront building and though they had a growing building fund, they saw no reasonable possibility of purchasing their own property because of the high value of real estate in the area. Pastor Wilbert Unger had a burden to start a printing ministry to send out the Word of God and sound Bible teaching via the printed page across this needy world. He approached the congregation about using a large portion of the building fund to establish a print shop and to hire a printer. The people agreed, and the project was completed. From the Bethel Baptist print shop, hundreds of thousands of books and Scriptures and magazines in many languages have since been distributed to the glory of God. What about the church’s building? Within one year of their decision to use part of the building fund to print the Word of God, the Lord opened the door for them to get into their own lovely building, and they were paying less for the mortgage than they were for rent in the storefront! Today the building is debt free. I will give one other example. When the *Tri-County Baptist Church* in Katy, Texas, was just starting out in the late ‘70s, they were meeting in a storefront building and were saving toward the purchase of their own property. Eventually they obtained some acreage outside of town and had \$10,000 in the bank toward a building fund. At that time they received a letter from a missionary they supported, requesting help to put the roof on a missionary church. The missionary congregation had poured the foundation and put up the walls, but they needed help to finish the roof before the rainy season began. It did not seem reasonable for Tri-County Baptist to use their building fund to help this missionary church with its building when Tri-County did not have its own building; yet this is exactly what the Lord led Pastor Rick Shrader to do. His men agreed wholeheartedly, and the church sent its entire building fund to the mission field! God richly blessed this sacrificial step of faith, as He always does, and within one year, Tri-County had its own beautiful building debt free! What if there had been men involved in the above decisions who were not men of faith and evangelistic burden—unspiritual, worldly-minded deacons, for example? They would no doubt have discouraged the idea of helping missionaries by faith, saying it would not be wise or reasonable

“under their circumstances.” Rather than praying and ascertaining the will of God in the matter, they would have complained. If men who lack faith and spiritual burden are appointed as officers, the people will be discouraged about following God by faith, just as the children of Israel were discouraged by the ten cowardly, faithless spies (Numbers 13-14).

HOW ARE DEACONS CHOSEN? The Scripture really does not give an absolute method which every church is bound to follow in selecting deacons. The standards God requires for deacons are clearly given, and these must never be ignored or slighted; but the actual method of selection can vary from church to church. Following are some methods used in various churches:

1. Some churches have the congregation (after being taught God’s standards for deacons and the biblical view of the deacon’s work) put forth names of possible deacons. The pastor modifies the list according to his approval. The church then votes on the deacons from the pastor’s approved list. This is similar to the example of Acts 6:1-4, which is a good biblical guideline. 2. In some churches the pastor directly selects the deacons as need arises. 3. In some churches the pastor selects a list of names of men he would approve as deacons, then submits this list to the church for a vote. 4. In some assemblies the first deacons are selected by the pastor and the church. Thereafter, new deacons are chosen by the pastor and the deacons without further church vote.

HOW LONG SHOULD DEACONS SERVE? Since the Bible does not say how long deacons should serve, each church must decide that for itself. Some churches have definite terms for deacons, such as two or three years. Other churches ordain deacons for life-long terms. There are advantages in both customs. The limited period allows the ordination of better men when such become available and allows opportunity to prove the men who are chosen. The unlimited term “tends to secure a higher regard for the office itself and greater usefulness on the part of those who fill it.” (Edward T. Hiscox, *Principles and Practices for Baptist Churches*, 1980 edition, p. 113.)

THE DEACON’S REWARD. “For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus” (1 Ti. 3:13). The first reward mentioned is “a good degree.” The good degree or a good standing refers to two things, at least. It refers to a good standing before men in this life, and it refers to a good standing at the judgment seat of Christ in the next life. The second reward mentioned is “great boldness in the faith which is in Christ Jesus.” A good deacon makes special progress in spiritual growth, power, and zeal. This is God’s blessing upon his life for his faithful work in the church.

THE DISCIPLINE OF A DEACON. What steps should be taken in correcting a deacon? “If a lay member is delinquent he is subjected to discipline, and either reformed or excluded. A pastor who is unfaithful is readily removed, and if he is heterodox [false in doctrine] or disorderly, he is deposed, probably excommunicated. But if a man is a deacon, no matter whether he is faithful or unfaithful, he remains in office during life, unless he pleases to change his residence, or is expelled from fellowship for immorality! Who ever heard of a deacon being deposed, or even impeached, for lack of fidelity in his office? I never did! Why is this? Has none of them never materially erred? This cannot be supposed. Does it not go far to prove that there is some thing on this point exceedingly wrong, and singularly unguarded? The church, I answer, has the same remedy here that she has in all other cases. ... Does the unfaithfulness of these officers result from slothful indifference? Then they must be admonished. If it is voluntary and continued, and neither instruction from the pastor nor admonition from the church can procure reformation, they must be impeached, and, by a regular vote, removed. *The same power that makes an officer, is always competent, when he proves himself unworthy or unfaithful, to displace him*” (R.B.C. Howell, quoted by Davis W. Huckabee, *The Constitution of the Church*, Challenge Press). [See Church, Church Discipline, Pastor.]

DEAD SEA. [See Salt Sea.]

DEAL. (1) To conduct oneself; to act; to treat (Ge. 19:9; 21:23; Ex. 1:10). The Bible speaks of dealing foolishly (Ps. 75:4), dealing courageously (2 Ch. 19:11), dealing subtly (Ps. 105:25), dealing bountifully (Ps. 119:124), dealing truly (Pr. 12:22), dealing unjustly (Is. 26:10), dealing treacherously (Is. 33:1), dealing prudently (Is. 52:13), etc. (2) A measurement, referring to a part; i.e., tenth deal means tenth part (Ex. 29:40). (3) To distribute (Is. 58:7). (4) More abundantly (Mk. 7:36; 10:48).

DEALING. (1) Action; affairs (1 Sa. 2:23; Ps. 7:16). (2) Trading; social intercourse (Jn. 4:9).

DEATH. The basic meaning of death is separation. It has three different usages in the Bible: 1. Spiritual death—separation from God because of sin (Ep. 2:1; Jn. 5:24; Col. 2:13). 2. Physical death—separation of the spirit from the body (Mt. 2:15; Ge. 35:18; Ja. 2:26). 3. Eternal death or Second death—the final, eternal separation of the unsaved from God and life (Re. 20:14; 21:8; 2 Th. 1:9). *Death Is a Journey.* Some false teachers say that death is to sleep in the grave, but according to the Bible, death is a journey. The body sleeps, but the spirit of man journeys either to heaven or to hell. (1) The O.T. teaches that death is a journey (Ge. 25:8; 35:18; Nu. 27:13; 2 Sa. 12:23; 1 Ki. 17:21-22). (2) It is

DEAR - DECEITFUL MAN

the body that is said to die, not the spirit (Ja. 2:26). (3) Paul taught that death is a journey (2 Co. 5:6-7; Ph. 1:23-24; 2 Ti. 4:6). (4) Peter taught that he would put off his body at death (2 Pe. 1:14). (5) Jesus promised the thief on the cross that death is a departure (Lk. 23:43). (6) The story of Lazarus and the rich man shows that death is a departure. The proper names Jesus used in this story prove He was speaking of a historical scene rather than a parable (Lk. 16:22-23). (7) The dead saints will return with Christ from heaven. This shows that dead saints go to heaven at death (1 Th. 4:14). (8) John's heavenly visions show dead saints in heaven (Re. 6:9-11). (9) Moses' and Elijah's appearance on the Mount of Transfiguration proves that the dead are not sleeping (Mt. 17:1-3; Lk. 9:30-31). It is plain from this survey of N.T. Scripture that man has a spirit or soul which departs from his body at death and which lives eternally either in heaven or in hell. [See also Crucify, Gehenna, Immortal, Heaven, Hell, Long Home, Resurrection, Soul, Spirit, Sheol.]

DEAR. (1) Precious; beloved (Je. 31:20; Lk. 7:2; Ep. 5:1; Col. 1:7,13; 1 Th. 2:8). (2) Costly; expensive (Ac. 20:24).

DEBATE. Discuss; contend; quarrel (Is. 58:4). The term is used in Scripture in a positive sense (Pr. 25:9) as well as a negative (Ro. 1:29; 2 Co. 12:20). The difference has to do with one's attitude and motive and goal in the debate. The Bible instructs us to earnestly contend for the faith once delivered to the saints (Jude 3), and the Apostles did this (Acts 15:1-2). The preaching of the Gospel in this wicked world always involves a certain amount of contention for truth's sake (1 Th. 2:2). On the other hand, contentions for selfish, carnal motives are forbidden by the Word of God (1 Co. 1:11; Tit. 3:9). [See Contend, Controversy.]

DEBIR (speaker). Jos. 10:3.

DEBORAH (A bee). A judge and prophetess of Israel (Ju. 4-5). [See Women Preachers.]

DEBT. [See Borrower.]

DECALOGUE. A name for the Ten Commandments given by God to Moses on Mt. Sinai. Decalogue means ten words. [See Law, Seventh-day Adventism.]

DECAPOLIS (ten cities). A district named for its ten cities (Mt. 4:25).

DECEIT, DECEIVE. Literally a catching or ensnaring. Hence, the misleading of a person; the leading of another person to believe what is false, or not to believe what is true, and thus to ensnare him; fraud; fallacy; cheat; any declaration, artifice or practice, which misleads another, or causes him to believe what is false (Webster).

Is Falsehood (Ps. 119:118). The tongue an instrument of (Ro. 3:13); comes from the heart (Mk. 7:22);

characteristic of the heart (Je. 17:9); God abhors (Ps. 5:6); forbidden (Pr. 24:28; 1 Pe. 3:10); Christ was perfectly free from (Is. 53:9 with 1 Pe. 2:22); saints to be free from (Ps. 24:4; Zep. 3:13; Re. 14:5); shun those addicted to (Ps. 43:1; 101:7; 120:2); ministers should lay aside (2 Co. 4:2; 1 Th. 2:3); false witnesses use (Pr. 12:17); a characteristic of antichrist (2 Jn. 7); a characteristic of apostasy (2 Th. 2:10); hypocrites devise (Job 15:35); hypocrites practice (Ho. 11:12).

The Wicked Are Full of (Ro. 1:29); devise (Ps. 35:20); 38:12; Pr. 12:5); utter (Ps. 10:7; 36:3); work (Pr. 11:18); increase in (2 Ti. 3:13); use to each other (Je. 9:5); use to themselves (Je. 37:9; Ob. 3:7); delight in (Pr. 20:17). False teachers are workers of (2 Co. 11:13); preach (Je. 14:14; 23:26); impose on others by (Ro. 16:18; Ep. 4:14); sport themselves with (2 Pe. 2:13).

The Evil of: hinders knowledge of God (Je. 9:6). Keeps from turning to God (Je. 8:5). Leads to pride and oppression (Je. 5:27,28) and to lying (Pr. 14:25). Often accompanied by fraud and injustice (Ps. 10:7; 43:1). Hatred often concealed by (Pr. 26:24-26). The folly of fools is (Pr. 14:8). The kisses of an enemy are (Pr. 27:6). Blessedness of being free from (Ps. 24:4-5; 32:2). Punishment of (Ps. 55:23; Je. 9:7-9) (*Bible Text Book*)

Examples of Deceit in the Bible: Satan (Ge. 3:4-5; Jn. 8:44); Jacob (Ge. 27); Laban (Ge. 31:7); Simeon and Levi (Ge. 34:13); Joseph's brothers (Ge. 37:31-32); Achan (Jos. 7:11); Gibeonites (Jos. 9); Delilah (Jud. 16); Saul (1 Sa. 18:20-27); David (1 Sa. 21:13; 2 Sa. 11); Amnon (2 Sa. 13:1-15); Absalom (2 Sa. 15:1-6); Jeroboam's wife (1 Ki. 14:2); Sanballat and Tobiah (Ne. 6); Haman (Es. 3); Daniel's enemies (Da. 6); Pharisees (Mt. 22:15; Lk. 11:53, 54); Judas (Mt. 26:15, 16); chief priests (Mt. 26:59); Peter (Mt. 26:69-74); false teachers (2 Co. 11:13; Ep. 4:14; 2 Ti. 3:13; 2 Pe. 2:3); antichrist (1 Jn. 2:22).

Examples of Deception Used for Good: Jewish midwives (Ex. 1:15-21); Moses' parents (Ex. 2); Rahab (Jos. 2:3-7); Ehud (Jud. 3:15-26); Hushai (2 Sa. 16-17); Obadiah (1 Ki. 18:3-4); Jehu (2 Ki. 10:18-28); Jehoiada (2 Ki. 11:4-8). [See Beguile, Cunning, Cunning Craftiness, Dissemble, Dissimulation, Doubletongued, Entice, False Witness, Feign, Flattery, Flattering Titles, Guile, Honest, Hypocrisy, Perjured, Pure Conscience, Purloin, Satan, Sincere, Sleight, Subtil, Unfeigned, Winketh.]

DECEITFUL MAN. This expression in Pr. 29:13 seems to refer to the rich man. The verse says the Lord lightens the eyes both of the poor and of the "deceitful man." In other words, the life of man comes from God, regardless of his position in this world; this is a reminder that man is responsible to God and that he will face God in the end. Other verses which note the deceitfulness of riches are Pr. 22:2; 23:5; Mt. 13:22.

DECEIVABLENESS. Deceptiveness (2 Th. 2:10).

DECENTLY. Properly; becomingly; in a manner befitting people naming the name of Christ; in accordance with the Word of God (1 Co. 14:40). The Greek word is also translated “honestly” (Ro. 13:13), “comeliness” (1 Co. 12:23), and “honourable” (Mk. 15:43).

DECLARE. (1) Speak; pronounce (Jos. 20:4; 1 Ki. 22:13; Jn. 17:26). (2) Explain (Ge. 41:24; Ju. 14:12; De. 1:5; Mt. 13:36).

DECLINE. (1) To turn aside; to follow a wrong path (Ex. 23:2; De. 17:11; Job 23:11; Ps. 44:18; Pr. 7:25). (2) To go down; to lean downward; to draw to a close (Ps. 102:11; 109:23).

DECREE. A proclamation; a law (Ezr. 5:17; Es. 2:8; Da. 4:17; 6:7).

DEDAN (low). Ge. 10:7.

DEDICATE. To set apart and consecrate to God or to a sacred purpose; to devote to a sacred use; to appropriate solemnly to any person or purpose; to give wholly or chiefly to; consecrate; devote; appropriate (Webster). There are two Hebrew words translated “dedicate” in the O.T. *Chanak* is translated “dedicate” four times (De. 20:5; 1 Ki. 8:63; 2 Ch. 7:5). It is also translated “train up” in Pr. 2:6. *Qadesh* is translated “dedicate” 10 times (2 Sa. 8:11; 1 Ch. 26:27; 2 Ch. 2:4). This is the same Hebrew word commonly translated “holy,” “consecrate,” and “sanctify.” [See Holy, Sanctification.]

DEED, IN VERY. [See In Very Deed.]

DEEM. To suspect (Ac. 27:27).

DEEP. (1) Deep waters (Ge. 1:2; 7:11; 8:2; Job 41:31; Ps. 69:15; 107:24; 135:6; Is. 51:10; Jon. 2:3; Lk. 5:4; 2 Co. 11:25). (2) Descending far downward; low in situation; the opposite of shallow (Ps. 69:2; 140:10). (3) That which is profound, not easily fathomed, difficult to comprehend (Ps. 36:6; 64:6; 92:5; Pr. 20:5; Ec. 7:24; Da. 2:22). (4) Not easily broken or disturbed, as a deep sleep (Ge. 2:21; 15:12; 1 Sa. 26:12; Da. 8:18; Ac. 20:9).

DEEPNESS. Depth (Mt. 13:5).

DEFAME. To speak injuriously; to slander (1 Co. 4:13). [See Blaspheme, Evil Speaking.]

DEFENCED. Fortified; applied to walled towns (Is. 25:2; 27:10; 36:1). The Hebrew word is frequently rendered “fenced.”

DEFER, DEFERRED. Delay; hesitate; procrastinate; put off (Ge. 34:19; Pr. 13:12; 19:11; Ec. 5:4; Is. 48:9; Ac. 24:22).

DEFRAUD. To deprive of right; either by obtaining something by deception or artifice, or by taking something wrongfully without the knowledge or

consent of the owner; to cheat (Webster) (Le. 19:13; 1 Sa. 12:3-4; Mk. 10:19; 1 Co. 6:7-8; 7:5; 2 Co. 7:2; 1 Th. 4:6). [See Extortion, Steal.]

DEGREE. (1) Mark on a clock; step; point of measurement (2 Ki. 20:9). (2) Position; grade of dignity; station; rank (1 Ch. 17:17; Ps. 62:9; Lk. 1:52; 1 Ti. 3:13; Ja. 1:9).

DEITY. Pertaining to God; divinity. [See Lord, Jesus Christ, El Shaddai, Jehovah.]

DEKAR (lance bearer). 1 Ki. 4:9.

DELAIAH (Jehovah is deliverer). 1 Ch. 24:18.

DELECTABLE. Desirable; delightful (Is. 44:9).

DELICATE. (1) Dainty; luxurious; effeminate (Je. 6:2). (2) Cheerfully; pleasantly; walking in state; haughtily (1 Sa. 15:32). (3) In pleasure and wealth (Lk. 7:25).

DELICATELY, DELICATENESS. Walking in state; haughtily; cheerfully; pleasantly; luxuriously (1 Sa. 15:32; La. 4:5; Lk. 7:25).

DELICATES. Delicacies; dainties (Je. 51:34).

DELICIOUSLY. To live wantonly; to gratify the lusts; luxuriously (Re. 18:7, 9).

DELIGHT. To affect with great pleasure; to please highly; to give or afford high satisfaction or joy (Webster) (Ge. 34:19; Nu. 14:8; 1 Sa. 15:22). The child of God delights in God (Ps. 37:4); in the Word of God (Ps. 1:1; 119:16, 24, 35, 47, 70, 77, 174); in the will of God (40:8); in the comforts of God (Ps. 94:19). The wicked delights in lies (Ps. 62:4); scorning (Pr. 1:22); frowardness (Pr. 2:14). God delights in obeying His voice (1 Sa. 15:22); a just weight (Pr. 11:1); such as are upright (Pr. 11:20); they that deal truly (Pr. 12:22); the prayer of the upright (Pr. 15:8); lovingkindness, judgment, and righteousness (Je. 9:24). “Delight” in Pr. 19:10 refers to the luxurious living and rank and privilege of those who rule. “Delight” is compared in the second half of the verse with having “rule over princes.” The Hebrew word translated “delight” here (*taanuwg*) is also translated “delicate” (Mi. 1:16) and “pleasant” (Song 7:6; Mi. 2:9). “Delight is a thing that all men wish to enjoy, but when a fool is furnished with every means of pleasure, his folly is heightened into madness, and he is found to be seven times more a fool than he appeared to be when he was in other circumstances” (George Lawson, *Exposition of Proverbs*). [See Cheer, Comfort, Glad, Happy, Joy, Laughter, Merry, Mirth, Music, Rejoice.]

DELIGHTSOME. Pleasant; desirable; delightful (Mal. 3:12). [See Delight.]

DELILAH (lustful). Ju. 16:4-18.

DELUGE. A name for the great flood of Noah’s day. [See Ark, Flood.]

DELUSION - DEVILS

DELUSION. Deception; wandering (2 Th. 2:11).

DEMAS (ruler or governor of the people, popular). A Christian worker in the early church. He was Paul's helper (Col. 4:14), but later he deserted Paul because of his love for the world (2 Ti. 4:10).

DEMON. [See Devils, Satan.]

DENOMINATION. A name; a class; a society; a group. The term denomination is used in two basic ways: (1) A denominational structure under which churches are grouped together by common belief and practice as well as being governed by a central headquarters or committee. Examples are the Roman Catholic Church and the Episcopal Church. (2) A denominational identity whereby churches share common beliefs and practice but which retain complete autonomy. Many Baptist churches fit this description. They are denominated Baptist in belief and practice but they are not members of a denominational structure. Other major denominations are Assemblies of God, Church of God, Episcopalian, Lutheran, Methodist, and Presbyterian. Within the major denominations there are great numbers of groupings. For example, in America there are Southern Baptists, Independent Baptists, Pentecostal Baptists, Seventh-day Baptists, Hardshell Baptists, Missionary Baptists, Conservative Baptists, Free Will Baptists, Progressive Baptists, General Baptists, Primitive Baptists, Reformed Baptists, United Baptists, Landmark Baptists, American Baptists, even Two-Seed-in-the-Spirit Predestinarian Baptists!

Every church is denominational in the sense that it follows certain beliefs and practices which distinguish it from other churches. Even churches which claim to be non-denominational and which refuse any sort of denominational label have beliefs and practices that distinguish them from other churches. Some are charismatic; some are not. Some believe in eternal security; some do not. Some are governed one way; some are governed a different way. Some baptize by immersion; some baptize in other ways. Some baptize only adults; some baptize infants. These are denominational-type characteristics. The only way to avoid such distinctives would be to accept any and every belief and practice, and there are some ecumenical churches which have almost achieved this unscriptural standard! [See Anglican Church, Baptist, Brethren, Charismatic, Church, Doctrine, Eastern Orthodoxy, Episcopal, Lutheran, Mennonite, Methodist, Presbyterian, Separation, Unitarian Universalist, United Church of Christ, Unity, World Council of Churches.]

DENOUNCE. To announce; declare; proclaim (De. 30:18).

DEPRAVITY. A term used to describe man's sinful condition. Depravity refers to man's spiritual wickedness and worthlessness. [See Sin.]

DERIDE. [See Derision.]

DERISION. To laugh at; to turn up the nose at; to deride (Job 30:1; Ps. 2:4; 44:13; 59:8; 79:4; 119:51; Je. 20:7-8; Eze. 23:32; 36:4; Hab. 1:10; Lk. 16:14).

DESCRY. To go about; search; spy out; to observe, in a military sense; to reconnoitre (Ju. 1:23). [See Military.]

DESERT OF THE SEA. This is a description of Babylon in Isaiah 21:1. The area between Babylon and Persia, which is a vast desert, was once covered with the waters of Euphrates like a sea. Semiramis erected dams and dried it up. Cyrus of the Persians removed the dams and again converted the area to a marsh (Jamieson, Fausset, Brown).

DESERVING. That which is deserved (Jud. 9:16).

DESOLATE. (1) To be made waste (Is. 13:22; Eze. 35:7; Ho. 13:16). (2) Alone; separate; silent (Is. 27:10; Job 15:34). (3) Empty; waste (Ezr. 9:9; Is. 49:21; Eze. 19:7).

DESOLATION, ABOMINATION OF. [See Abomination of Desolation.]

DESPISE. To contemn; to count lightly; to reject; to dishonor (Le. 26:43; Nu. 11:20; Ju. 9:38; Job. 5:17; Pr. 1:7; 6:30; 11:12; 13:13; Is. 30:12; 53:3; Mt. 18:10; 1 Co. 16:11; Jude 8).

DESPITE. To offend; to have contempt for; to despise. In He. 10:29, "despite unto the Spirit of grace" refers to those who turn their backs on the once-for-all Atonement of Jesus Christ to return to the traditions of apostate religion. The book of Hebrews was written to Jews who had professed faith in Christ, to warn them to continue in Jesus Christ and not to return to the Mosaic system.

DESPITEFULLY. To treat with contempt; to treat shamefully; to reproach; insult; falsely accuse (Mt. 5:44; Lk. 6:28; Ac. 14:15). [See Despite.]

DETEST. To have in abomination (De. 7:26; Je. 16:18). [See Abomination.]

DEVICE. Thought; invention; plan; design; purpose (Job. 21:27; Ps. 10:2; Pr. 1:21).

DEVIL. [See Devils, Satan.]

DEVILS. The Greek word *daimon* is translated "devil" in the N.T. These creatures are also referred to as "evil spirits."

The Origin of Demons. Demons are angels which followed Satan in his rebellion (Mt. 9:34; 12:24; 25:41; Re. 12:7-9).

The Nature of Demons. (1) They are spirit creatures and do not have bodies (Mt. 8:16). (2) They are

intelligent and have personality (Mk. 5:10; Lk. 4:34). (3) They have great strength (Ac. 19:16; Mk. 5:2-4). (4) They are unclean (Mt. 10:1; Mk. 1:27). (5) They are evil (Lk. 7:21; 8:2).

The Activity of Demons. (1) Helping Satan control this evil world (Ep. 6:12). (2) Oppressing and hurting men (Lk. 13:16; Mk. 5:1-20). (3) Possessing some people (Mt. 4:24; 8:16, 28-33; 9:32; 12:22). (4) Teaching false doctrine (1 Ti. 4:1).

Forms of Demon Practice. (1) Idolatry (1 Co. 10:20; Le. 17:7; De. 32:17; Ps. 106:37; Re. 9:20). (2) Witchcraft, astrology, etc. (De. 18:10-12; Ac. 16:16-18; 19:13-19; 2 Ch. 33:6). [See Bottomless Pit, Celibacy, False Teaching, Idolatry, Meat, Revelation, Satan, Vegetarian, Witchcraft.]

DEVOTIONS. Objects of worship (Ac. 17:23). The translators of the Authorized Version retained this from the Geneva Version of 1560. It was translated "the manner how ye worship your gods" by Tyndale.

DEVOUT. Reverential; worshipful (Lk. 2:25; Ac. 2:5; 10:7; 22:12).

DIACONATE. The office of a deacon. Also a board of deacons who help govern some churches. [See Deacon.]

DIADEM. The headdress worn by priests and kings (Ze. 3:5; Is. 62:3; Re. 12:3; 13:1; 19:12).

DIAL. A sun clock (2 Ki. 20:11). A marker is set so that a shadow indicates the time of day as the sun changes position in the sky.

DIALOGUE. [See New Evangelicalism.]

DIAMOND. A very hard precious stone which reflects colors prismatically (Ex. 28:18; Je. 17:1).

DIANA. [See Idolatry.]

DIBLAIM (double embrace). Ho. 1:3.

DIBLATH (circle). Eze. 6:14.

DIBON (river course). Nu. 21:30.

DIBRI (on the pasture born). Le. 24:11.

DIDYMUS (a twin). Jn. 11:16.

DIE. [See Death.]

DIE THE DEATH. To be sentenced to death; to deserve the death sentence (Nu. 23:10; Mt. 15:4; Mk. 7:10). "This phrase is generally but not always used of death by a judicial sentence" (The Bible Word-Book). [See Capital Punishment, Death.]

DIET. A daily allowance (Je. 52:34).

DIGGED. This form of the past tense and participle of dig is used throughout the A.V. in preference to the form "dug," and in accordance with the custom of contemporary writers (The Bible Word-Book)

DIGNITY. (1) Greatness; honor; exaltation; esteem; reputation (Es. 6:3; Ec. 10:6). (2) Those in positions of

authority (2 Pe. 2:10; Jude 8). [See Devils, Government, Satan.]

DIKLAH (palm grove). Ge. 10:27.

DILEAN (gourd). Jos. 15:38.

DILIGENCE. Steady application in business of any kind; constant effort to accomplish what is undertaken; exertion of body or mind without unnecessary delay or sloth; due attention; industry (Webster). Zeal; wholeheartedness; labor (Pr. 4:23; Ro. 12:8). The Christian should be diligent: in making his calling and election sure (He. 6:11; 2 Pe. 1:10), in keeping the heart (Pr. 4:23), in exercising his spiritual ministry (Ro. 12:8), in Christian growth (2 Pe. 1:5-8; 1 Pe. 2:1-2), in many things (2 Co. 8:22), in being prepared to meet Christ (2 Pe. 3:14), in keeping God's precepts (Ps. 119:4), in evangelism (Ac. 18:25), in following every good work (1 Ti. 5:10), in caring for missionaries and preachers (Tit. 3:13), in seeking God (He. 11:6), in watching for sin in the camp (He. 12:15). [See also Employment, Industrious, Labor, Sluggard, Zeal.]

DIMNAH (dung). Jos. 21:35.

DINAH (avenged). Ge. 30:21.

DINOSAUR. [See Behemoth, Dragon, Leviathan.]

DIOTREPES (nourished by Jupiter). A leader in one of the early churches (3 Jn. 9-11). Diotrepes had a heart problem. He was a proud man; puffed up in his own estimation; he wanted to be "top dog." Diotrepes had a will problem. He ruled the church by his own will, but the pastor's job is to rule by God's will. It is God's flock, God's building, God's husbandry. The pastor is not to be lord over God's heritage (1 Pe. 5:3). Diotrepes had an authority problem. He felt he was an authority in himself; whereas the pastor's sole authority is the Bible. It is to the man who speaks "the Word of God" to whom God's people are to submit (He. 13:7). The supposed Christian leader who attempts to lead the church by man-made tradition and philosophy is to be rejected, not obeyed. [See Church, Korah, Nicolaitan, Pastor.]

DIRECTION. [See Guidance.]

DISALLOW. (1) Forbid; refuse (Nu. 30:5). (2) Reject (1 Pe. 2:4,7).

DISANNUL. To put aside; to make void (Job. 40:8; Is. 14:27; He. 7:18).

DISCERN. (1) Recognize; acknowledge; perceive (Ge. 27:23; 31:32; 1 Ki. 20:41). (2) To distinguish between; to perceive the difference between two things; to understand (2 Sa. 14:17; Ezr. 3:13; Eze. 44:23; Jon 4:11; Mal. 3:18; Mt. 16:3; 1 Co. 11:29; He. 5:14).

DISCIPLE. One who receives instruction from another; an adherent to the doctrines of another (Webster). Jesus Christ demands total devotion from those who will be His disciples (Jn. 8:31; Lk. 14:25, 33).

DISCIPLES OF CHRIST - DISSOLVE

Disciple is the word most often used in the N.T. to describe those who follow Jesus Christ. The Great Commission is to result in the multiplication of disciples (Mt. 28:18-20).

DISCIPLES OF CHRIST. [See Churches of Christ.]

DISCIPLINE. [See Admonish, Chasten, Child Training, Church Discipline, Convince, Correction, Counsel, Exhort, Guidance, Instruct, Rebuke, Reproof, Suffering, Trials.]

DISCOMFIT. To trouble; to weaken; to beat down; to disintegrate; break up; disperse (Ex. 17:13; Jos. 10:10).

DISCOVER. To uncover (De. 22:30; Job 12:22; Pr. 25:9).

DISCREET. (1) Intelligent; understanding (Ge. 41:33). (2) Of sound mind; self-controlled (Tit. 2:5). This Greek word, *sophron*, is also translated “sober” (2 Co. 5:13; Tit. 2:6; 1 Pe. 4:7) and “temperate” (Tit. 2:2). (3) With understanding (Mk. 12:34). [See Chaste, Modesty, Sober, Temperance.]

DISCRETION. Good sense; wisdom; thoughtfulness; judgment (Pr. 1:4; 2:11; 3:21; 5:2; 11:22; 19:11).

DISHAN (leaping). Ge. 36:21.

DISPATCH. To cut off; to cut down (Eze. 23:47).

DISPENSATION. Administration of a house or property; management (1 Co. 9:17). In Ep. 1:10; 3:2; and Col. 1:25 “dispensation” refers to the administration of God’s eternal plan (Zodhiates). [See Dispensationalism.]

DISPENSATIONALISM. The teaching that God has had different plans for different periods of time in man’s history. A dispensation is a period of time in which God is working out a particular aspect of His eternal will. By one system the Bible is divided into seven dispensations: (1) Innocency (Ge. 1-2). (2) Conscience (Ge. 3-7). (3) Human government (Ge. 8-11). (4) Promise (Ge. 12—Ex. 18). (5) Law (Ex. 19—Mal.). (6) Church (Mt. 1—Re. 19). (7) Kingdom (Re. 20-22). While we may not agree with the exact division and naming of the dispensations and with every detail of any one dispensational system, it is plain that God has dispensations in the sense of dealing with man in different ways in different eras. Man is no longer tending the Garden of Eden, or building arks, or setting up tabernacles, or offering animal sacrifices, or rearing magnificent temples. Creation is over; the Flood is over; the Law is over; Pentecost is over. It is apparent that we have moved from the Mosaic dispensation to the Church dispensation. These are all examples of dispensational divisions in God’s program. Those who interpret Bible prophecy literally and see Israel’s kingdom as something yet future are dispensationalists, though among these there are many differences pertaining to how many dispensations there are, how they are to be divided, the

timing of future events, etc. [See also Allegorical, Church Prophecy, Covenant, Daniel, Day, Double Fulfillment, Great Tribulation, Kingdom of God, Millennium, Prophecy, Revelation, Times.]

DISPOSED. Desire; intention (Ac. 18:27; 1 Co. 10:27).

DISPOSITION. Arrangement; appointment; ministration (Ac. 7:53).

DISPOSSESS. To take possession (Nu. 32:39).

DISPUTE, DISPUTATION. Reasoning; debating (Ac. 15:2; Ro. 14:1). Truth has always involved conflict. There are wrong conflicts, of course, and there is a right way and a wrong way to enter into conflicts. The Bible warns about “doubtful disputations” (Romans 14:1) and “murmurings and disputings” (Ph. 2:14), and “perverse disputings” (1 Ti. 6:5). There are proper disputations, though, and that is in the line of preaching and defending God’s Word with a sincere heart to know the truth for one’s self and to help others know the truth. In Acts 15:1-2 Paul and Barnabas disputed with the Judaizers. In Acts 15:6-7 the Apostles and elders in the church of Jerusalem disputed the doctrine of justification and the place of the O.T. law in the Christian life. In Acts 17:17 Paul disputed with the Jews in Athens. In Acts 19:8-9 Paul disputed in Ephesus for two years in his efforts to preach the Gospel to that region. [See Anger, Contend, Debate, Controversy, False Teaching, Separation, Strife.]

DISQUIET. To be troubled (1 Sa. 28:15).

DISSEMBLE. Deception; hypocrisy (Jos. 7:11; Pr. 26:24; Ga. 2:13). [See Beguile, Cunning, Cunning Craftiness, Deceit, Dissimulation, Doubletongued, False Witness, Feign, Flattery, Flattering Titles, Guile, Hypocrisy, Sincere, Sleight, Subtil, Unfeigned, Winketh.]

DISSENSION. Disagreement in opinion, usually a disagreement which is violent, producing warm debates or angry words; contention in words; strife; discord; quarrel; breach of friendship and union (Webster) (Ac. 15:2; 23:7, 10). [See Anger, Strife, Variance.]

DISSIMULATION. Hypocrisy; hiding under a false appearance; feigning. Dissimulation may be simply concealment of the opinions, sentiments or purpose; but it includes also the assuming of a false or counterfeit appearance which conceals the real opinions or purpose (Webster) (Ro. 12:9; Ga. 2:13). [See Beguile, Cunning, Cunning Craftiness, Deceit, Dissemble, Doubletongued, False Witness, Feign, Flattery, Flattering Titles, Guile, Honest, Hypocrisy, Pure Conscience, Purloin, Satan, Sincere, Sleight, Subtil, Unfeigned, Winketh.]

DISSOLVE. (1) Melt; consume; destroy (Job 30:22; Ps. 75:3; Is. 24:19; 34:4; 2 Co. 5:1; 2 Pe. 3:11, 12). (2) Resolve (Da. 5:16).

DISTAFF. The staff that holds the bunch of flax or wool, which, with the spindle, are implements of spinning by hand (Pr. 31:19) (Concise).

DISTILL. To flow; to drop (De. 32:2; Job 36:28).

DISTRESS. Anguish of body or mind; affliction; calamity; misery; a state of danger (Webster) (Ge. 35:3; Ps. 4:1; 18:6; 25:17; 118:5; 120:1; Pr. 1:27; Is. 25:4; Lk. 21:23, 25; Ro. 8:35; 1 Co. 7:26; 2 Co. 6:4; 12:10). [See Suffering.]

DIVERS. (1) Various; different (De. 22:9; Ju. 5:30; Mt. 4:24; He. 1:1; 9:10). (2) Unequal (De. 25:14; Pr. 20:10). (3) Certain ones; some of (Mk. 8:3; Ac. 19:9). [For commentary on “divers manners” (He. 1:1) see Sundry.]

DIVIDE UNTO. To separate; to divide into portions; to distribute (Ex. 26:33; Lk. 15:12).

DIVINATION. Attempting to predict future events or discover hidden knowledge through dreams, astrology, magic, etc. Divination is forbidden by God (Le. 19:26). [See also Witchcraft.]

DIVINE. (1) Deity (2 Pe. 1:3). (2) Of God (Pr. 16:10). (3) To practice divination (Ge. 44:5; De. 18:14). [See Witchcraft.]

DIVINITY OF CHRIST. [See Jesus Christ.]

DIVORCE. The Lord Jesus Christ made it clear that God has always been opposed to divorce (Mt. 19:3-6; Mal. 2:14-16). It was allowed in O.T. times because of the hardness of man’s heart (Mt. 19:7-8). The Lord Jesus mentioned only one possible situation in which divorce is allowable before God—immorality (Mt. 19:9). The Christian who for some reason leaves his or her mate is to remain unmarried or be reconciled to his mate (1 Co. 7:11-12).

Divorce and Remarriage by Bruce Lackey

As we consider the subject of divorce and remarriage, it is most important that we approach it with the proper attitude. 1 Pe. 4:7-8 describes the three-fold attitude that that we need, especially in these last days as we look for the return of the Lord Jesus Christ—being sober, watching unto prayer, and having fervent charity. We might say, simply, that we need to think, pray, and love. When he says “be ye therefore sober,” that obviously means to think. We cannot give in to our feelings, or to sentiment, or to public opinion, or even to the particular needs of our closest friends or family. Thinking properly would be thinking according to Scripture. Then, we are to pray. We must seek the Lord’s wisdom about this matter. Then, of course, love. It is a serious mistake to develop any kind of a scriptural opinion which causes us to hate or snub people, to look down upon them, or fail to love them. That would be an improper use of the Word of God.

1. Mal. 2:14-16 makes it clear that God hates divorce. There can be no doubt that “putting away” is another term for divorce. It is vital to know what God’s attitude toward divorce is, especially when we see other Scriptures which give permission for the very thing that God hates!

Why would God hate divorce? All of us can think of situations where we are sure that divorce was the proper thing; in some cases we are sure that it was the only answer to a very unhappy situation. At the same time, all who have dealt with people who have gone through a divorce realize that it is always the children who suffer most. That is exactly the reason which God gives here for hating it. Verse 15 tells us that God made one (that is, one woman for one man, as He did in the Garden of Eden) that He might seek a godly seed. God is interested in children being brought up in His nurture and admonition.

Many people disagree with that, saying that the children are better off with a single parent, or with a new parent, than being in an unhappy home. At first, this seems reasonable, but the years have taught us, even unbelievers who deal with children’s problems, that it is an unsettling and detrimental thing for children to be shuttled back and forth between parents who have custody or visitation privileges. How often have we heard a parent say, “I dread to see the children go to visit their father (or mother) this weekend, because I know they will get into some kind of ungodliness, or will return being adversely affected by it all.”

In many cases, the children will follow the ungodly parent rather than the one who is trying to obey the Bible. Divorce does not prevent that from happening.

2. God’s original plan for marriage was that there would be no divorce. In Mt. 19 this was made very clear in a conversation between Christ and the Pharisees. In verse 3, we should note that they were asking the Lord about De. 24:1, which was the only verse giving permission for divorce. However, rather than explaining that verse, Christ first referred to Ge. 1:27 and 2:24 by saying, “Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?” (Mt. 19:4-5). Then He applied the two verses by saying, “Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder” (v.6). Thus, God’s original plan, that which He had “at the beginning,” was one woman for one man, becoming one flesh, and cleaving to each other. The important thing to notice is that when the Pharisees asked about De. 24:1, Christ did not explain

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that verse; rather, He went all the way back to Ge. 1 and 2 to show God's original plan.

Why, then, did God give permission for divorce in De. 24:1? That was the very question which was asked by the Pharisees and brings us to the verse in question, and to point number three.

3. God did permit divorce for one reason. De. 24:1-2, "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife." Here is clear permission and instruction about divorce and remarriage!

The problem of interpretation, for the Pharisees, was that phrase in verse 1, "some uncleanness." Did it mean immorality, or any thing that the man might have disliked about his wife? Such had been the controversy through the years between rabbi Shammai and Rabbi Hillel, and those who followed one or the other. The Pharisees were asking the Lord Jesus which interpretation He agreed with. However, they had a serious misunderstanding about the passage which is seen by their question in Mt. 19:7, "Why did Moses then command to give a writing of divorcement..?" Christ corrected them in the next verse by saying, "Moses because of the hardness of your hearts suffered you to put away your wives." "Suffer" in Scripture means to permit; we must note that there is a great difference between a command and a permission. Sometimes in Scripture God permitted things that He did not command (such as polygamy). [See Polygamy.]

Sometimes people object to that as an inconsistency in God. Why would He do that? Christ explained: "because of the hardness of your hearts." Then, it is most important to see that He immediately said, "but from the beginning it was not so." God made changes in the various dispensations; He changed what He required man to do, from one age to another; He also gave permissions in one age that He did not give to others. Until He gave the law through Moses, man could offer sacrifices to God anywhere, but in De. 12:5-14, He required them to come to a particular place, and to that place only. Now, in our age, we do not even offer such sacrifices! Clearly, then, God has changed His requirements and permissions for mankind from age to age.

The commands of the law were not meant to be permanent, but temporary, for Israel during those years while they awaited the coming of the Saviour. God knew, of course, that when Christ would come, He would be the Lamb of God which would take away the

sin of the world. The Law was temporary, and that includes the permission about divorce.

4. This permission about divorce was only for the dispensation of law. To prove this point, let's back up one chapter to De. 23, and read v. 1. "He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord." Everyone understands that this was temporary; no one tries to enforce this rule today, when a person wants to join a church!

Another prohibition in that chapter that people do not enforce today is found in v. 2, "A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord." Similarly, no one enforces v. 3).

which prohibits an Ammonite or a Moabite from entering the congregation of the Lord. These were obviously temporary, since Christ commanded us to go and preach the gospel to all nations, baptizing them and teaching them to follow Him. Everyone realizes that about chapter 23, but many ignore this matter when they get to chapter 24!

5. Christ's plan for the church age is not found in Mt. 19, but in 1 Co. 7. How can we be sure of that? By remembering that Christ lived under the dispensation of the law (see Ga. 4:4, "God sent forth his Son, made of a woman, made under the law..."). Thus, He observed the Passover, one of the regulations of the law of Moses, but we are certainly not commanded to do so today. Christ explained De. 24:1 to the Pharisees because they were still under the law. The four Gospels record many places where the Lord Jesus dealt with local and temporary matters which affected them, at that time, in that place, but not us today.

We are obligated to do as Christ did with the Pharisees: distinguish between what God gave through Moses for Israel during that time, and what God's original plan was. In other words, we must "rightly divide the word of truth" (2 Ti. 2:15).

Almost all of 1 Co. 7 is devoted to the subject of marriage and the various problems that attend it. Verses 10-11 show that God's plan for us today is the same as it was in the beginning: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."

This clearly shows that God does not want divorce. However, recognizing that some people will divorce in spite of what God wants, He admonishes that the wife who departs has only two options: "let her remain unmarried, or be reconciled to her husband." Perhaps

He had in mind a situation where a husband was physically harming the wife and/or children, or where their lives were threatened. Or, He might have been thinking of situations such as those today in which one person can get a divorce whether the other partner wants it or not. In such a case, the options are clear: remain unmarried or be reconciled. If God permitted remarriage today, this would have been the perfect place to state it; as a matter of fact, this is the place that it would have been absolutely necessary to state so.

We note that Paul said, "...yet not I, but the Lord." This was not merely what Paul thought, but what God commanded. In v. 12, "But to the rest speak I, not the Lord..." Paul did not disclaim inspiration, but rather taught that he was dealing with a matter which Christ did not mention while He was on earth. We should remember that Christ told His disciples, in Jn. 16:12-13, that He had not told them everything, because they could not have absorbed it. He said that the Holy Spirit would come and reveal more of Christ's truth; this situation in 1 Corinthians is a fulfillment of that. While on earth, the Lord Jesus did not say anything about a believer being married to an unbeliever. That was left for Paul to deal with.

1 Co. 7:14 gives one reason why divorce should not occur: the unbelieving partner is sanctified by the believer. A second reason is that the children would be sanctified, also. What a great privilege it is for one person in a family to be saved! The presence of one Christian in a family brings the blessing of God, which would be impossible otherwise. To say that the unbeliever is sanctified does not guarantee his salvation; to say that the children are holy does not guarantee their salvation, either. Sanctified and holy do not necessarily mean to be saved or purified or made better. A good example of that is 1 Pe. 3:15, where we read that we are to "sanctify the Lord God" in our hearts; obviously, we cannot improve the Lord. We sanctify Him, but we certainly do not save or purify Him! To sanctify means to set something or someone apart, to be different from all else. Thus, to sanctify the Lord in our hearts is to give Him a place which is above all else.

In a family where at least one member is saved, that family is set apart, different from other families which do not have any believers in them, in this respect: not only can they hear the gospel, but they can also see the effects of it in everyday life. [Such a family also has a special blessing of the Lord because of the presence of the child of God.] How few in this heathen world have that privilege! A family which had at least one Christian in it would have a better chance of being saved than otherwise.

Therefore, Scripture is admonishing the believer not to leave the unbelieving mate. We can imagine what a

problem it be to be married to an idolater, especially when we learn that idolaters often participated in fornication as a part of their worship. What conflict there would be, also, in religious discussions in the home! How easy it would be to get into heated arguments about funerals, etc. Even though such conditions might be miserable to live in, the Bible says that the unbeliever should not depart. Reason? Verse 16, "For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?"

God is interested in saving people! He knows that believers can win others to Christ, especially when they live with them and demonstrate the benefits of the gospel. Our problem is that we not only are not very zealous about soul winning, we also do a poor job of living Christ in everyday activities.

Verse 15 is taken by some Christians to give permission for divorce and remarriage, when it says, "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God has called us to peace." Does the phrase "not under bondage" free the divorced person to remarry? A little common sense will show that it does not. Even if we consider this writing to be uninspired, there would be no way that a sane person would make a statement in v. 11 and then contradict it in v. 15. In v. 11 he gave only two options to the divorced person: remain unmarried, or be reconciled. Why would a person limit the possibilities to these two, then add another a few sentences later? No intelligent person does things that way. Then, when we remember that these words were inspired by the Holy Spirit, it is ridiculous to think that the Spirit of God would set down a requirement, then change it thirty seconds later.

What, then, does v. 15 teach? Simply that when the unbeliever leaves, the believer has no further responsibility to be the proper wife or husband to that departed one. To understand the necessity for this we need only to remember that, even in our day, a divorced man sometimes returns to his estranged wife and wants to spend the night. Sometimes a Christian woman thinks that she should permit such, since she did not seek the divorce in the first place; but this verse teaches that the believer has no responsibility of marriage toward the one who has departed. The departed husband may not return and expect the wife to be obedient, unless there is a reconciliation. The departed wife may not return and expect to be provided for, unless there is a reconciliation.

In a similar way, some Christians interpret v. 28 to permit remarriage after divorce, when it says, "But and if thou marry, thou hast not sinned..." The same reasoning applies. Even from a human standpoint, no

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one would make a regulation in v. 11 and then change it in v. 28. Add inspiration, and the argument is strengthened.

God's plan for the church age is no divorce. If a divorce does take place, He certainly does not permit remarriage. The only possibilities, if a divorce occurs, are indicated in v. 11: either remain unmarried, or be reconciled. That may seem to be very difficult, even harsh, for God to make such a demand, but there are many passages of Scripture which teach that if we follow the Saviour, we are going to have to make some sacrifices. That is the missing requirement in modern Christianity! We are trying to formulate a Christian life that is nothing but a bed of roses; we insist on pleasure and comfort, believing that if we obey the Bible everything will be good and easy. Such a life is not taught in Scripture. Consider: Ro. 12:1 and Lk. 9:23. Each one who is serious about obeying the Lord will have to make a sacrifice in some way. God calls on some to make financial sacrifices; a great many of God's choice servants have to get by on very little money. Others must sacrifice health, as Paul did in enduring his "thorn in the flesh" (2 Co. 12:7-10). Others are called upon to live without a mate, when divorce occurs, doing without a family, which many others are permitted to have. No doubt the Saviour had this in mind when He said, "...and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Mt. 19:12).

6. Conversion does not change the prohibition regarding remarriage. Some Christians believe that since we become new creatures when we are converted, with old things passing away and all things becoming new (2 Co. 5:17), the new believer is free to remarry a Christian if the divorce took place before conversion. The fact that this is not true is seen in 1 Co. 7; in four places, the Lord says that we should remain in the situation in which we were saved. Consider "But as God hath distributed to every man, as the Lord hath called everyone, so let him walk. And so ordain I in all churches" (1 Co. 7:17). The word "called" does not mean "called to preach," or "called to be a missionary," but "called to salvation." 1 Co. 1:9 and many other verses use the word "called" to describe what God does when He convicts us of our sins by the preaching of the gospel, and saves us.

He applied that command to circumcision, then repeated: "Let every man abide in the same calling wherein he was called" (1 Co. 7:20). Another application was made regarding being a servant or being free; then the statement was repeated in verse 24, "Brethren, let every man, wherein he is called, therein abide with God." Then he applies the very same

command to the state of marriage in verses 25-26, rewording the command in v. 27, "Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife."

7. The remarried person is not "living in adultery." We often hear that phrase, but it is not found in Scripture, to my knowledge. It is true, according to Mt. 19:9, that adultery is committed when the divorced person remarries, but it is improper to say that such people are continuing to live in adultery every time they come together. Reason? 1 Co. 6:9-10 says that neither fornicators nor adulterers shall inherit the kingdom of God. (It will not do to say that a person could be saved without having an inheritance in the kingdom of God, because Ro. 8:17 says, "...if children then heirs." Therefore, to inherit the kingdom of God is the same thing as to be saved.)

Perhaps a person committed adultery at a second marriage before conversion; if so, then 1 Co. 6:11 describes that person as "washed... sanctified... justified in the name of the Lord Jesus and by the Spirit of our God." They are not "living in adultery" any longer.

But what if the remarriage takes place after conversion? If they were "living in adultery," they would lose eternal life, an impossibility because of such promises as Jn. 6:37. Also, 1 Jn. 1:9 would not be true; they could not confess their sins and be forgiven.

Sometimes people try to solve this problem by saying that such persons should cease having physical relationships altogether, so that they will not be guilty of adultery. However, such a situation would be a contradiction of 1 Co. 7:2-5, which tells the husband and wife that they should not deny themselves to each other, unless they agree to do so for a limited time for the purpose of fasting and prayer. Then, they are to come together again in order to avoid being tempted by Satan.

If a Christian is guilty of remarriage, he or she should confess it as the sin of adultery (not lightly or frivolously, but realizing the seriousness of the sin) and receive God's forgiveness. Then, that Christian should believe God's promise in He. 10:17.

DIVORCEMENT. Divorce (De. 24:1; Mt. 5:31; 19:7). [See Divorce.]

DIZAHAB (lord of gold). De. 1:1.

DO THY DILIGENCE. Be diligent; hasten; come with all urgency (2 Ti. 4:9, 21). [See Diligence.]

DOCTRINE. Doctrine simply means teaching, but the biblical usage refers to sound teaching based on the Word of God. The two Greek words translated "doctrine", *didaskalia* and *didache*, are also translated "teacheth" (Ro. 12:7) and "learning" (Ro. 15:4). These words are used more than 140 times in the N.T., which

shows how important doctrine is before God. Other terms which refer to doctrine are “truth” (1 Ti. 2:4), “the faith” (1 Ti. 3:9; 2 Ti. 3:8; Tit. 1:13), “wholesome words” (1 Ti. 6:3), and “sound words” (2 Ti. 1:13). Doctrine (and its companion terms) is referred to 59 times in the Pastoral Epistles alone. “The truth” is referred to 10 times in 2 and 3 John alone.

Other Terms Which Refer to Doctrine. “Truth” (1 Ti. 2:4), “the faith” (1 Ti. 3:9; 2 Ti. 3:8; Tit. 1:13), “wholesome words” (1 Ti. 6:3), and “sound words” (2 Ti. 1:13).

Can We Know Sound Doctrine? Popular charismatic singer Pat Boone says, “We don’t all have our doctrine all completely correct, but God doesn’t judge us on our understanding of doctrine.” The Lord Jesus Christ, though, said that a believer can know sound doctrine. “If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (John 7:17). The requirement to know sound doctrine, according to this verse, is to be willing to obey the truth. If a man is open to the truth and willing to obey God, the Lord will give him wisdom so that he will know sound doctrine from false.

2 Timothy 2:15 says, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” Thus the believer is commanded to rightly divide the word. That is referring to interpreting it properly and knowing its doctrine correctly. Why would God require a Christian to rightly divide the word of truth unless He would give him the ability to do that? This verse indicates that God will hold the Christian accountable for this task, because the one who rightly divides the word of truth is approved. It is thus implied that the one who does not rightly divide the truth is disapproved. This means that Pat Boone and other ecumenical types are wrong when they say that God does not hold the believer accountable to know sound doctrine.

1 John 2:20-21 says, “But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.” Verse 27 says further, “But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.” Thus the Scriptures plainly state that the believer has the Holy Spirit to teach him and he can know the truth.

If, then, the ecumenical philosophy is correct and a believer cannot be certain of sound doctrine, the commandments and promises of God make no sense.

Bible Facts about Doctrine. We can know right doctrine (Jn. 7:17). We are to continue in the Apostles’ doctrine (Ac. 2:42). The Apostles filled Jerusalem with doctrine (Ac. 5:28). We are saved by believing the right doctrine (Ro. 6:17; 1 Jn. 5:20; 2 Jn. 9). We are to separate from those who teach false doctrine (Ro. 16:17). We must be careful of winds of false doctrine (Ep. 4:14). No false doctrine is to be allowed (1 Ti. 1:3). Sound doctrine is good (1 Ti. 4:6). The preacher is to give himself to doctrine (1 Ti. 4:13). The preacher is to take heed to the doctrine (1 Ti. 4:16). Preachers who labor in doctrine are to be rewarded (1 Ti. 5:17). Sound doctrine is to be adorned with godly living (1 Ti. 6:1, 3; Tit. 2:1). The Bible is given for doctrine (2 Ti. 3:16). The Bible is to be preached with doctrine (2 Ti. 4:2). The last days is characterized by a turning from sound doctrine (2 Ti. 4:3). The preacher must be able to use doctrine to edify and protect the church (Tit. 1:9). Our doctrine is to be uncorrupt (Tit. 2:10). We abide in Christ by sound doctrine (1 Jn. 2:24-27). True Christian love is grounded in truth (2 Jn. 1; 3 Jn. 1). The Apostles had no greater joy than to see the Christians walking in the truth (3 Jn. 3-4). Those who abide not in sound doctrine are not of God and are not to be received (2 Jn. 9-10). [See Apostasy, Apostate, Bible, Church, Ecumenical Movement, Fable, Faith - The, False Teaching, Foolish Questions, Heresy, Prophecy, Revelation, Roman Catholic Church, Separation, Timothy, Unity, Wind of Doctrine.]

DODAI (beloved of Jehovah). 1 Ch. 27:4.

DODAVAH (Jehovah is loving). 2 Ch. 20:37.

DODO (God his friend). 1 Ch. 11:26.

DOEG (fearful). 1 Sa. 21:7.

DOG. (1) *The dog as an animal* (Ex. 11:7; Jud. 7:5; Pr. 26:11). For the most part dogs ran wild in Israel during Bible times; they were scavengers (Ex. 22:31; 1 Ki. 14:11; 16:4; 21:19-24; 22:38; 2 Ki. 9:10, 36). It is also apparent that some dogs were used in shepherding (Job 30:1) and as watch dogs (Is. 56:10). The reference in Mt. 15:27 to dogs eating table scraps was spoken by the Samaritan woman and might not refer to Jewish custom. (2) *A male harlot* (De. 23:17-18). These two verses deal with whoredom and prostitution and homosexuality, both male and female. The dog in verse 18 is connected with the whore in the same verse. Probably the whore refers to the immoral woman and the dog refers to a male prostitute or homosexual. “The ‘price of a dog,’ that is, of the Sodomite, pimp, or whoremaster (so I incline to understand it, for such are called dogs—Re. 22:15), the money he gets by his lewd and villainous practices, no part of it shall be brought into the house of the Lord (as the hire of prostitutes among the Gentiles was into their temples” (Henry). (3) *A false teacher* (Ph. 3:2-3). “The judaizing teachers, who

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endeavoured to keep up the law of Moses, and mix the observances of it with the doctrine of Christ and his institutions. The prophet calls the false prophets dumb dogs (Is. 56:10), to which the apostle here seems to refer. Dogs, for their malice against the faithful professors of the gospel of Christ, barking at them and biting them. They rent and tore the church of Christ, and cut it to pieces; or contended for an abolished rite, a mere insignificant cutting of the flesh" (Henry). (4) *An expression of derision* (1 Sa. 17:43; 2 Ki. 8:13; Lk. 16:21). "Dogs were looked upon as unclean, and to call one a 'dog' was a stronger expression of contempt than even today. The Jews called the Gentiles 'dogs.' 'Give not that which is holy unto the dogs' generally means to not offer good and holy things to those who will spurn and pervert them" (Zodiatas). [See False Teaching, Immoral, Sodomy.]

DOGMA. A settled opinion; a principle; maximum or tenet; a doctrinal notion, particularly in matters of faith and philosophy; as the dogmas of the church (Webster).

DOMINION. (1) God's sovereign and supreme authority to govern, control, use and dispose of at his pleasure (Ep. 1:21; 1 Pe. 4:11; 5:11; Re. 1:6). (2) Control (Ro. 6:9). (3) Government and authority (Mt. 20:25). (4) The order of angels (Co. 1:16). [See Angel, Government, Kingdom of God, Satan.]

DONE AWAY. Removed; abolished; held back; withdrawn (Nu. 27:4; 1 Co. 13:10; 2 Co. 3:11, 14).

DOPHKAH (cattle driving). Nu. 33:12.

DOR (circle). Jos. 11:2.

DORCAS. (doe, gazelle). Ac. 9:36.

NOTE. To be delirious; to be silly; to be excessively in love (Webster); to be taken with such an interest in a thing as amounts to a disease, to have a morbid fondness for (Eze. 23:5; 1 Ti. 6:4).

DOTHAN (double feast). Ge. 37:17.

DOUBLE FULFILLMENT. (Also called Double Perspective.) A term describing a common feature of Bible prophecy. Often prophecies have two or more fulfillments. Examples: (1) God's promises to David concerning his son apply both to Solomon, David's immediate son, and to Jesus Christ, David's Greater Son (2 Sa. 7:12-16; Mt. 1:1; Ac. 2:29-30; He. 1:5). (2) O.T. prophecies concerning judgment upon Israel often have in view judgments which have been fulfilled in the past as well as judgments which will fall upon Israel prior to Christ's return (Is. 5:26-30). (3) The prophecies of judgments upon Gentile nations often have in view judgments which are now past as well as judgments which are yet future (Is. 17:1-8; 19:1-25). (4) The prophecy in Mal. 4:5-6 regarding the coming of Elijah the prophet has a double fulfillment, in the coming of John the Baptist as well as in a future coming prior to

Christ's return (Lk. 1:13-17; Re. 11:3-6). [See Daniel, Prophecy, Revelation.]

DOUBLE MINDED. This expression is used two times in the book of James (1:8; 4:8). It refers to wavering in one's relationship with the Lord, being less than single minded in seeking and serving Him. In chapter one the wavering is caused by trials. In chapter four, by the temptations of the world (4:4-9).

DOUBLE TO. Double (Job 11:6).

DOUBLE TONGUED. Making contrary declarations on the same subject at different times; deceitful (Webster); equivocal, i.e. telling a different story (Strong); double in speech, saying one thing with one person another with another (with the intent to deceive) (Thayer) (1 Ti. 3:8). [See Beguile, Cunning Craftiness, Deceit, Dissemble, Dissimulation, Feign, Flattery, Honest, Hypocrisy, Pure Conscience, Sincere, Sleight, Subtil, Unfeigned.]

DOWNSITTING. Sitting down (Ps. 139:2). In this passage the Psalmist David was noting that the Lord knows everything about him, his sitting down and his rising up.

DOWRY. Purchase money (Ge. 34:12).

DOXOLOGY (to speak praises). Doxology refers to hymns of praise and worship in general, and to one English hymn in particular which begins with "praise God, from whom all blessings flow." It also refers to the benediction following a sermon.

DRAG. Fishing net (Hab. 1:15-16). [See Fishing.]

DRAGON. The dragon of the Bible is largely a reference to a fearful aquatic monster, now extinct, and, in a symbolic fashion, to the devil. The ancient dragon mythologies are probably founded in these realities. Legends about dragons abound through the ancient world, dating from thousands of years before Christ, and persisting into the 20th century. The dragon figures prominently in the mythology of the Oriental peoples, is deified in the Taoist religion and was the national emblem of the Chinese Empire. The Roman legions inscribed the dragon on the battle standards. The Norsemen adorned the prows of their ships with dragons. The Celts and Teutonic tribes which conquered Britain depicted dragons on their shields, and the dragon appeared on the battle standards of the English kings as late as the 16th century. In the 20th century, the dragon still adorns the armorial bearings of the prince of Wales (Funk & Wagnalls New Encyclopedia). Though overlaid with fantasy, these ancient tales of dragons are, we believe, founded in reality. Following is a survey of the biblical usage of the term "dragon:"

(1) *A fearful sea creature* (Ps. 74:13-14; 148:7; Is. 27:1). In these passages the dragon is identified as an awesome sea creature. Is. 27:1 connects the dragon

with the leviathan, which is the fire-breathing monster of Job 41. Most commentators interpret these references as crocodiles or whales or poetic license. Strong defines leviathan as "the crocodile or some other large sea-monster." This is an interesting description, because the crocodile is NOT a large sea monster! Though many mock such an idea, we believe this is an extinct fire-breathing dinosaur which is described in detail for us by God in Job 41 and which is probably the basis for the ancient tales. The dragon is also connected with the satyr in Is. 13:21-22. The satyr is a mythological creature half-man and half-goat worshipped by idolatrous peoples, but the same Hebrew word translated "satyr" is translated "devils" in Le. 17:7 and 2 Ch. 11:15. It is possible that the mythological satyr is based on sightings within the demonic world. Again, we are convinced that legends of dragons are based on historical and spiritual realities: Extinct fearsome dinosaurs and demons. The description of the demons which come out of the Bottomless Pit in Re. 9 are as bizarre as any ancient dragon lore, and we believe these are actual creatures. There is no need to interpret these Bible descriptions on naturalistic grounds. To believe that the behemoth, dragon, leviathan, and satyr are actual creatures is honoring to the Bible, because they are described as such therein, and a literal interpretation is not contrary to any known scientific fact. Modern textual critics and commentators would have us believe that the Bible translators of bygone days were subject to the ignorance and supernatural folklore of their day when they wrote of dragons and unicorns and satyrs. It is more likely that the modern critics are blinded by the rationalism of this present hour and therefore have far less wisdom than their forebears. [See Beast, Behemoth, Leviathan.]

(2) *A serpent* (De. 32:33; Ps. 91:13). In both of these passages the dragon is used in poetic parallel to the adder or asp.

(3) *Creatures inhabiting desolate places* (Is. 13:22; 34:13; 35:7; Je. 9:11; 10:22; 49:33; 51:37; Mi. 1:8). We believe these references have a two-fold meaning: They are poetic descriptions of desolation, and they also refer to demons. Re. 18:2 describes the desolated Babylon as "the habitation of devils." As we have noted, Is. 13:21-22 sees "satyrs" as well as "dragons" in the ruins of fallen Babylon, and the Hebrew word for satyr is translated "devils" (Le. 17:7 and 2 Ch. 11:15).

(4) *A symbolic reference to the Egyptian Pharaoh* (Eze. 29:3), referring possibly to his cruelty and destructiveness. Some commentators believe this is a reference to the crocodile for which the River of Egypt was famous, but it could as easily refer to the dragon in the sense mentioned under # 1 above.

(5) A symbolical reference to Satan (Re. 12:3, 9; 13:2, 4, 11; 16:13; 20:2), referring to him as a monstrous, dreadful creature. Certain O.T. references to the dragon also have Satan in view (Is. 27:1; 51:9).

Some references to dragons are difficult, perhaps impossible to interpret exactly. Examples are Job 30:29, Ps. 44:19, Is. 43:20, Je. 14:6. Some dictionaries claim that some of these passages refer to a wild beast of the desert such as the jackal (Smith). We must understand that while this is a possibility, it is only a guess. [See Beast, Behemoth, Leviathan, Poetry, Satan, Serpent.]

DRAM. [See Money.]

DRAUGHT. (1) A catch (Lk. 5:4). (2) A toilet; refuse (Mt. 15:17).

DRAUGHT HOUSE. Toilet (2 Ki. 10:27).

DRAVE. Drove; past tense of drive (Ex. 14:25; Jos. 16:10; Ac. 7:45).

DREGS. [See Lees.]

DRESS. To trim; maintain; prepare (Ge. 2:15; 18:7; Ex. 30:7; Lk. 13:7).

DRINKING. [See Drunkenness, Strong Drink.]

DROMEDARY. The Arabian camel, called a dromedary, has long legs, short hair, and one hump. This is the type of camel commonly found in Israel and Egypt (1 Ki. 4:28; Is. 60:6; Je. 2:23). [For more information see Camel.]

DROPSY. A disease occasioned by an abnormal accumulation of watery substance in some cavity of the body (Lk. 14:2).

DROSS. Refuse metals separated by melting, when the dross rises to the top and may be skimmed off. Used figuratively of what is worthless (Is. 1:22,25; Ezr. 22:18-19; Ps. 119:119) (Compact).

DROUGHT. No rain; dry season (De. 8:15; Job 24:19; Je. 2:6; Ha. 1:11). The term is used to typify the barren spiritual climate of this world (Is. 58:11).

DRUNKENNESS. The condition of being intoxicated with alcoholic beverages (Ep. 5:18).

Verses Which Deal with Drunkenness and Strong Drink: Pr. 20:1; 23:29-35; 31:3-5; Is. 5:22; 28:7; Ho. 4:11; Hab. 2:15; Ro. 13:13; Ep. 5:18; Ga. 5:19-21; 1 Th. 5:6-8.

The Nature of Drunkenness: Modern-day psychology would have us believe this condition is a disease or a psychological problem, but the Bible says it is a sin (Pr. 23:29-35). Drunkenness is act of the will (vv. 30-31). Drunkenness is a moral wickedness (v. 33). The victory over drunkenness is redemption and sanctification (1 Co. 6:10-11). The deception of drunkenness: (Pr. 23:32; 20:1). Intoxicating drink has the power to take away the senses. Thus God calls it a mocker. This is why it is foolish to say it is O.K. for a man to drink in moderation.

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When a man takes the first drink to his lips, he does not know what the end will be. He is no longer in control; the liquor is.

The Results of Drunkenness: Immorality (Pr. 23:33), cursing (Pr. 23:33), recklessness (Pr. 23:34), dizziness (Pr. 23:34), fighting and injury (Pr. 23:35), bondage (Pr. 23:35; 5:22-23; Jn. 8:34; Ro. 6:16), sorrow (Pr. 23:29), contention (Pr. 23:29), babbling (Pr. 23:29), redness of eyes (Pr. 23:29), poverty (Pr. 23:21), loss of wisdom (Is. 28:7), takes away the heart (Ho. 4:11).

The End of Drunkenness: (1 Co. 6:9-10).

Deliverance from Drunkenness: (1 Co. 6:11).

What about Spiritual Drunkenness? As for the so-called drunkenness in the Spirit supposedly experienced in some Charismatic circles, it is nowhere to be found in the Scriptures. Those who promote the Charismatic "Laughing Revival" grossly abuse the passage in Acts chapter 2 in an attempt to prove that the Apostles were drunk in the Spirit on the day of Pentecost. This is nonsense. Those who said the disciples were "full of new wine" were the mockers who wanted to debunk the miracle of tongues which was occurring (Acts 2:13). The mockers did not say the disciples were drunken because they were staggering about and slurred in speech and falling to the ground, but because of the many languages which were used to preach the Gospel that day and because they wanted to slander the apostles. In his reply to these mockers, PETER PLAINLY SAID THEY WERE NOT DRUNKEN (Acts 2:15). In Ephesians 5:18 Paul CONTRASTS drunkenness with the filling of the Spirit. The drunk is not in control of himself but is under the power of a foreign substance. In contrast, the Spirit-filled Christian is entirely in control of himself under the direction of the Holy Spirit. There is absolutely no case in the New Testament of the Lord Jesus Christ or the Apostles or early Christians staggering about in a drunken stupor, unable to attend to necessary duties, as those in the laughing revival are experiencing. THE CHRISTIAN IS COMMANDED TO BE SOBER AT ALL TIMES (1 Th. 5:6, 8; 1 Ti. 3:2, 11; Titus 1:8; 2:2, 4, 6; 1 Pe. 1:13; 4:7; 5:8). If for no other reason, I would reject the laughing revival on this basis alone. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). [See Sober, Strong Drink, Temperance, Wine, Worldly.]

DUE BENEVOLENCE. [See Benevolence.]

DUKE. Head of the family; leader; prince (Ge. 36:15).

DULCIMER. A musical instrument formed of two pipes inserted into a leathern bag, somewhat like the bagpipes (Da. 3:5) (Concise). [See Music.]

DULL. Slothful (He. 5:11). [See Diligence, Labor, Sluggard.]

DUMAH (silence). Dumah was a son of Ishmael (Ge. 25:14) and he settled in Edom (Josh. 15:52; Is. 21:11).

DUMB. Not able to speak (Is. 35:6; Mk. 7:37).

DUNG GATE. One of the eleven gates of Jerusalem (Ne. 3:14). It was used for the disposal of rubbish and dung and led out to the Valley of Hinnom south of the City of David (Compact). [See Gate, Hinnom.]

DUNGEON. A close prison; or a deep, dark place of confinement (Ge. 40:15; Je. 38:6). [See Prison.]

DURA (circle). Da. 3:1.

DURE. Endure (Mt. 13:21).

DWARF. An abnormally small person (Le. 21:20).

DYNAMIC EQUIVALENCY. A method of Bible translation that adapts the Scriptures to the culture and educational level of the people. Five centuries ago the faithful William Tyndale, later martyred for his translation of the Bible, said, "I call God to record against the day we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God's Word against my conscience, nor would [I so alter it] this day, if all that is in the earth, whether it be pleasure, honour, or riches, might be given me." This attitude of fear and trembling toward God's holy Word does not exist among many of the present-day Bible translators. They are not afraid of adding to, subtracting from and changing the eternal Word of God.

During the last two decades, a new concept has been developed in the field of Bible translation which has dramatically affected the kind of Bibles being produced. This phenomena has spread rapidly within the circles of translation scholars but has been largely hidden from the average Christian. While working as a foreign missionary in South Asia, I was involved in establishing the principles and guidelines for a Bible translation project. I also have considerable contact with men working on translations in several other languages. Through this experience I have become familiar with dynamic equivalency, and the more I have learned of this method and its growing influence, the more alarmed I have become. I, therefore, rejoice to have an opportunity to share some details of this matter with friends through this material.

WHAT IS DYNAMIC EQUIVALENCY?

The new method of Bible translation is also called "common language translation," "idiomatic translation," "impact translation," "indirect transfer translation," and "thought translation." While some would make a distinction between some of these methods, for the most part we can say they are used synonymously.

In English, two of the key examples of this are the Today's English Version (*Good News for Modern Man*) and the Living Bible. These were produced through the principles which are promoted within Wycliffe Bible Translators, the United Bible Societies, and Living Bibles International, the three most influential groups in Bible translation work today.

Doubtless many readers will be familiar with the TEV and the Living Bible; but perhaps you thought they were only considered "paraphrases" or commentaries, or Bible study helps, and had not taken them seriously. Think again. These two dynamic equivalency versions are being called the best Bible versions in the English language by many professional translators and well-known Christian leaders.

The cover jacket to Thomas Nelson's *Good News Study Bible* claims: "Today's English Version is a true translation. It is accurate and faithful to the original texts." An ad in *Eternity* magazine for June 1983, said the Today's English Version is "clear and simple to the modern reader yet faithful to the everyday Greek and Hebrew in which it was originally written."

Of the Living Bible, well-known Evangelist Luis Palau represents the thinking of many leaders when he said this: "Throughout the world, there is a need for clear and understandable Scriptures. That is why I am sold on the work of Living Bibles International and the kind of Scriptures they are producing. ... they are good translations, trustworthy in content" (*Front Line*, Living Bibles International, Vol. 3, No. 1, 1988).

Not only are the TEV and Living Bible considered by many to be accurate English versions, but these frightfully corrupt translations have become models for translation work in all languages.

To illustrate the fact that the world of professional translators has adopted the paraphrasing mentality, we quote from *Bible Translations for Popular Use* by William L. Wonderly. This volume is published by the United Bible Societies and is a standard work on dynamic equivalency and is used widely by translators.

"Illustrative materials are drawn from different biblical translations but especially from the Spanish Version Popular and the Today's English Version, which, in this order, are the first two complete New Testaments that have been prepared on the common-language level with the systematic use of these principles" (William L. Wonderly, *Bible Translations for Popular Use*, p. vii).

Thus it should be clear that the professional translators themselves use the TEV as a key illustration of their principles. We will do the same in our study.

Should the Living Bible Be Used to Illustrate Dynamic Equivalency? At this point some would agree that the TEV is a dynamic equivalency version, but they would protest our use of the Living Bible as an illustration of

such. They say it is too loose to be called a dynamic equivalency, and they would make a clear distinction between paraphrasing and dynamic equivalency. Yet even the professional translators acknowledge that though looser than the TEV, the Living Bible does follow dynamic equivalency methodology. Consider another quote from the United Bible Societies' publication:

"A series of 'Living' Scriptures has been prepared in English by Kenneth N. Taylor and circulated widely during recent years. The dust jacket of the first edition of the Epistles denies that it is a translation and insists that it is a paraphrase. ... ACTUALLY, HOWEVER, TAYLOR'S DEFINITION OF PARAPHRASE IS ESSENTIALLY WHAT WE MEAN BY TRANSLATION, as described earlier, since it promises to render the content of the original 'as exactly as possible' for its readers. The language of his version is fully contemporary, and relatively free from translationism or interference from the structure of the source language. It is in a language variety between regular and casual, and at a common-language level suitable for readers of fairly limited experience. Theological terms are generally avoided in favor of simpler terms or descriptive phrases, and the grammatical structure is straightforward, although the number of embedded constructions might have been reduced still more in some cases" (Wonderly, p. 67).

This makes it clear that professional translators DO CONSIDER the Living Bible to be a dynamic equivalency, and they admit that Living Bible-type paraphrasing is essentially the same as the dynamic equivalency methodology of the TEV. Further, William Wonderly and the United Bible Societies are by no means the only professional translators to acknowledge this. John Beekman, translations coordinator for Wycliffe Bibles International, says, "The Living Bible is the most readable and the most natural English translation available" (William F. Kerr, *The Living Bible—Not Just Another Version*, Wheaton: Tyndale House Publishers, 1975).

It is not wrong, therefore, to use paraphrasing and dynamic equivalency as synonyms, and this is what we do in this study. OUR THESIS IS THAT THE WORLD IS BEING FILLED WITH PARAPHRASES, AND WHILE NOT ALL DYNAMIC EQUIVALENCY OR COMMON LANGUAGE VERSIONS ARE AS LOOSE AS THE LIVING BIBLE, ALL ARE HOPELESSLY CORRUPTED. THE REASON IS THAT THE METHODOLOGY IS HOPELESSLY CORRUPTED.

Dynamic equivalency is actually not a bad term, but it has been given a bad meaning in modern Bible translation work. Dynamic means "energetic, lively, forceful." Equivalent means "equal, or virtually equal in meaning or effect." A true dynamic equivalency translation of the Scriptures could be a good translation if indeed it was energetic and forceful and equal in

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meaning and effect to the original writings. That is what the Word of God is, and what a translation of the Bible should be. That is what excellent translations of Scripture such as the KJV and Luther's Bible are for the English and German speaking peoples. They were equivalencies and they were dynamic!

The problem is that modern dynamic equivalencies are NOT equal or virtually equal to the original Bible text. "Dynamic" has come to mean that a literal translation of the Bible is dull and stale and lifeless, so the translator's job is to CREATE a lively Bible by his clever rephrasing of Scripture into colloquial language. "Equivalency" no longer means that the translator strives as perfectly as possible for an equal transfer of the words and structure of the original. Rather, the emphasis is on a general equivalency, with the translator having great freedom to restate, change, add to, and take away from the original writings.

Dynamic equivalency is a frightfully proud concept. Man is saying that that which claims to be the Word of God is dry, stuffy, unintelligible to modern man, locked in ancient cultural language which no longer holds import to today's cultures. Man is saying that the Bible translator's work, then, is to unlock the hidden treasures of this dry book and make it LIVE for TODAY's people. Hence we have versions called The LIVING Bible and the TODAY'S English Version which is advertised as "The Word of God ALIVE and ACTIVE." This attitude is seen in the words of Kenneth Taylor, author of the Living Bible:

"We take the original thought and convert it into the language of today. ... We can be much more accurate than the verbal translation. ... Once you get the REAL MEANING of the Scriptures, they are life-transforming. ... I felt such a thrill at my own privilege of STRIPPING AWAY SOME OF THE VERBIAGE. ... being a co-worker with God in that respect. ... I flipped open my Bible and began to experiment with this new method of translation" (*Evangelism Today*, Dec. 1972, emphasis added).

SOME OTHER NAMES BY WHICH DYNAMIC EQUIVALENCY IS KNOWN

1. Thought or idea translation. The primary professed aim of dynamic equivalency is to transfer, not the very words and structure of the original, but to transfer the general thoughts. I say "professed" aim, because dynamic equivalencies are not faithful even to the general ideas of the original text.

2. Paraphrasing. The general thoughts of the Bible are to be rephrased in modern, colloquial language. Some deny that dynamic equivalency is paraphrasing. They do not want their common language work to be called paraphrasing. These would want to make a clear distinction between the Living Bible, for example, and

the Today's English Version. As we noted earlier, though, we see no significant difference between dynamic equivalency and paraphrasing, nor between the Living Bible and the TEV. Both methods and both versions are hopelessly corrupt.

3. Impact translation. Dynamic equivalency attempts to understand exactly how the original hearers of Scripture were impressed, and then create the same impression in modern hearers. This is the rationale behind, for example, the Living Bible's use of gutter and slang language; i.e. "son of a bitch" in 1 Sa. 20:30. [This has been changed in recent editions of the LB.] Another example is the use of symbols for explicit language in comics published by United Bible Societies in Asia. The passage in 1 Sa. 20:30 is illustrated with a picture of an angry Saul and a comic balloon containing the symbols, "@#!", which, of course, is a commonly used symbol for expletives or swear words. In the October 1985 issue of the UBS Bible Translator, this comment is made: "This symbolic device is useful in languages where the explicit use of an expletive or swear word would be taboo." This is impact translation. Instead of being content to translate what the Bible actually says, dynamic equivalency proponents must force the text to say what they think God intended to say.

4. Idiomatic translation (inculturalization). This refers to the attempt by such translators to use the cultural idioms of the language of the people for whom the translation is intended, and as much as possible to avoid using the cultural context in which the Bible was originally written. An example is a new Bengali version which is intended primarily for marginally literate Muslim and Hindu readers in Bangladesh.

5. Functional equivalence translation. The Director of Translations for the American Bible Society, David Burke, used this expression to describe the newly released Contemporary English Version. The American Bible Society announcement said, "The Contemporary English Version differs from other translations in that it is not a word-for-word and sequence-by-sequence rendering which reproduces the syntax of the original texts. Instead, it is an idea-by-idea translation, arranging the Bible's text in ways understandable to today's reader of English. which means that while the English rendering must equal the original language in meaning or context, the order of the words and style is determined by today's English usage, not by the original Greek or Hebrew. Dr. Burke noted that Bible Societies' translations were the first to develop and use the 'functional equivalence' principle" (*Record*, American Bible Society, June-July 1991, pp. 3-6).

6. Common Language translation. This is one of the terms most frequently and popularly used to describe the new dynamic equivalency versions. Common

language, in this context, refers to the attempt of the translators to put the Bible into that range of the receptor language which is common both to the highly educated and to the uneducated.

A translator who produced a common language edition of the Bengali Bible describes this method:

"It became clear that what we needed to produce was a common language translation," using the colloquial form of Bengali and the type of language common to the people. We wanted our translation to be accessible to uneducated readers and yet acceptable to the educated. This meant avoiding forms used only in the various local dialects of Bengali, and also avoiding technical and high level language used only by educated people as well as vulgar language used mainly by the uneducated. We had to strive for the area of overlap in the language spoken by all Bengalees" (Lynn Silvernale, *By the Word*, p. 27).

Common language versions, then, aim to put the Bible into the mid-level range of the receptor language, those words and forms which are common both to the highly educated and to the uneducated. In practice, this means that the literary level of the particular people who speak the language of the new Bible determines that Bible's language level. A common language version produced for a highly educated people such as the German people will use a language level much higher than a common language version intended for people who are largely illiterate. The Thai common language version, for example, aimed for the fourth grade level. The Dutch easy-to-read version produced by the Netherlands Bible Society was aimed at children 8-12 years old (*The Bible Translator*, United Bible Societies, October 1987, pp. 421-422).

Herein is a great danger and error. It might be possible for an acceptable translation of the Bible to be made in the common language of an educated people, since the common language of such people might be high enough to do justice to the original text of Scripture. When an attempt is made, though, to create a Bible in the common language of an illiterate people, the translators are forced to make drastic departures from the original text. The Bible was not written in language equal to that of a person who is only moderately or barely literate, and it is not therefore possible to create a version of the Bible in such a low level of language without making unacceptable changes in God's Word.

We will hasten to add that the common language versions being produced today are not acceptable and accurate translations in any language. This is because there is much more to the method of common language translation than the simple goal of reaching a certain literary level. We will describe this more carefully in the following section.

THE PRINCIPLES OF DYNAMIC EQUIVALENCY

Before we give you a glimpse of just how influential the method of dynamic equivalency has become in recent years, we will highlight some of the key principles involved. These are taken directly from the writings of its chief promoters. First, though, we must note a couple of important points:

First, there is some variation in the degree to which translators follow these principles. Some translators who follow dynamic equivalency are freer than others in cutting themselves loose from the words and form of the original text. The difference, though, is only that of degree; the principles remain the same.

Secondly, various teachers of dynamic equivalency use different expressions in defining their method. Some prefer idiomatic translation; others prefer common language. Even so, all or almost all of the following principles, variously stated, will find a place in any course on dynamic equivalency translation.

Thirdly, these principles are interconnected and overlap one another. We have broken them down this way for the purpose of clarifying just what dynamic equivalency translation is.

Dynamic equivalency aims to translate thoughts rather than words. This principle is seen in the description by Kenneth Taylor of his method of paraphrase translation:

"We take the original thought and convert it into the language of today. ... We can be much more accurate than the verbal translation" (Interview with J.L. Fear, *Evangelism Today*, Dec. 1972).

The American Bible Society's Contemporary English Version was produced by the dynamic equivalency method. Consider:

"The Contemporary English Version differs from other translations in that it is not a word-for-word and sequence-by-sequence rendering which reproduces the syntax of the original texts," explained Dr. Burke. "Instead, it is an idea-by-idea translation, arranging the Bible's text in ways understandable to today's reader of English" (*Record*, American Bible Society, June-July 1991, pp. 3-6).

Something needs to be pointed out here. Those who use the method of dynamic equivalency claim to be aiming for a transfer of the same MEANING from the original to the receptor language. They say the original words and form are important only as a vehicle for the meaning; therefore, it is the meaning alone which is truly important in the translation. The problem is that when we examine the dynamic equivalency or common language versions, invariably it is seen that the meaning has been changed as well as the form and words.

A study of such popular English dynamic equivalency versions as the Good News Bible and the Living Bible proves this. Not only have the translators of these

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versions loosed themselves from the words and form of the original texts, but they have loosed themselves from the very meaning as well. Please keep this in mind when you read statements by these translators. They usually profess to be faithful to the exact meaning of the original text in translation work, but this is not the case. It is impossible to be true to the Word of God while being faithful to dynamic equivalency.

Dynamic equivalency aims at the use of simple language and style throughout. In 1970 the Bible Society of India (member of the United Bible Societies) began to produce a dynamic equivalency version (otherwise known as a “common language version”) of the Punjabi Bible. This project was completed in 1984. A listing of the main principles which were followed was given in the report issued at the release of the New Punjabi Bible, March 2, 1985. One of those principles was this: “From the language point of view, it should not have a very high literary standard. The language used should be within the reach of both the highly educated as well as the less educated people” (*The North India Churchman*, The Church of North India, June 1985).

The fact that dynamic equivalency aims at linguistic simplicity is admitted by the translator of the Bengali Common Language Bible:

“Since the literacy rate in Bangladesh was only twenty-one percent when we began the translation, and since that figure included many people who are barely literate and many new readers, we felt that our language level would have to be that which is readily understood by adults who have studied in grade four or five. This level would be understandable to illiterate people hearing it read as well as to people who are able to read but have limited education” (*By the Word*, pp. 25-26).

A practical look at just how simple dynamic equivalency versions are in their literary style can be seen in this illustration regarding the Dutch Living Bible:

“We met our Dutch coordinator, Berno Ramaker and his wife Ruth. They are currently testing portions of our soon-to-be released Dutch Living Bible. School groups are being quizzed on four different Bible translations, including the Living Bible, to make sure our edition communicates effectively. ... The book of Genesis was produced in an attractive format last year as a promotion tool for the complete Bible. Acceptance has been enthusiastic. Even before Genesis was released, the 13-year-old son of a reviewer on the project found the manuscript on his father’s desk. After reading for awhile, he went to his father and said, “Hey, Dad, I read this manuscript and for the first time I can understand a book of the Bible from the first verse to the last!” (*Thought for Thought*, Living Bibles International, Vol. 4, No. 1, 1985, p. 3).

Note that the translators of this dynamic equivalency version in Dutch tested its value by the attitude of young readers toward it. It was aimed at the level of an eight to twelve year old child and was tested by school groups. Nothing is said about whether these young people were saved or whether they had any spiritual discernment whatsoever. How unreasonable to test the trustworthiness of a Bible version in this way.

It might seem wonderful that the 13-year-old boy could read Genesis through and understand every word of it, but consider what this means. The Bible is filled with things that are difficult to understand even for the most mature pastor. How then was it possible for a 13-year-old to understand it perfectly? It was possible only because the Dutch Living Bible has been simplified far beyond the form and meaning of the original text.

Yes, the dynamic equivalency versions are easy to read and understand, as easy as the morning newspaper, but how many times repeatedly does an individual read his morning newspaper? How closely does an individual ponder every word of the morning newspaper? Simplicity is wonderful, but this is not the primary goal of Bible translation. The goal is faithfulness to God’s holy, eternal Words. ABWE missionary Lynn Silvernale’s goal of producing a Bible on the language level of the barely literate people of Bangladesh sounds like a wonderful goal. Since we, too, were missionaries in an Asian country, among a people even less literate than those of Bangladesh, we readily sympathize with Silvernale’s desire to produce a Bible which the average reader can understand. The problem is this: The Bible is God’s Word, written in words chosen by God, in a language form chosen by God. By and large the original words and language form of the Bible simply are not on a grade four reading level! For a translator to produce such a Bible necessitates drastically changing God’s Word from its original form. We will say more about this.

Dynamic equivalency aims to make the Bible entirely understandable to non-Christians. Again we quote from the principles which were used by the Bible Society of India in the New Punjabi Bible: “It should be such that readers other than Christians also could understand without any difficulty” (*The North India Churchman*, June 1985, p. 10).

It is often argued that dynamic equivalency or common language versions, though admittedly not suitable for detailed Bible study, are excellent evangelistic tools. The changes made in these versions are supposedly justified in order to simplify God’s Word for this aim. Is this so? Consider the following thoughts along this line:

First, God’s Word is not to be changed for any reason—not even evangelism.

“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book” (Re. 22:18,19).

“Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar” (Pr. 30:5-6).

Our job in evangelism is to explain the Bible through preaching, personal witnessing, Gospel literature, etc.—not to dilute the Scriptures so it reads like the morning newspaper, a popular novel, or a children’s Bible story book.

The Ethiopian eunuch was reading from the Scriptures and could not understand what he read. It was Philip the evangelist’s job to explain the Scriptures to this man (Ac. 8:26-33). If Philip had believed the theories of dynamic equivalency he no doubt would have returned home after this experience and have rewritten and simplified the book of Isaiah, the book from which the Ethiopian eunuch had been reading! Was it not obvious that the sincere but unsaved Ethiopian had not been able to understand the Bible? Was it not obvious that many other men must be in the same condition as this Ethiopian? Was it not obvious that there are not enough evangelists to speak personally to every lost person and to explain the Bible for them? Well, then, we must reword the Bible and change its difficult, antiquated words so that the non-Christian can pick it up and “understand it without difficulty.” Certainly this would please God. Such is the thinking so commonly held among those who are promoting dynamic equivalency.

My friends, I solemnly testify that Philip and the early Christian leaders would have had their hands cut off rather than to have tampered with God’s holy words. That Book is Holy! Consider what this means. Is it right to inscribe “Holy Bible” on the cover of this book? Yes. God’s name is holy and reverend, we are told in the Scriptures (Ps. 111:9). But wait, we also read this: “... thou hast magnified thy word above all thy name”! (Ps. 138:2) If God’s name is holy and reverend, and God has magnified His Word above all His name, then His Word is even holier and more reverend than His name. Amazing, but true. Woe unto those who are tampering with this unspeakably Holy Book.

Second, men are born again through incorruptible seed, and paraphrases result in corruption.

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pe. 1:23).

It is the perfect, pure Word of God by which the unsaved experience a supernatural new birth. The Good News Bible, the Living Bible, and other dynamic equivalent versions (to varying degrees) are corrupted, changed, weakened, perverted renderings of the Scriptures. They are not the incorruptible seed of God’s eternal Word, and should not therefore be used for evangelistic purposes.

Some will doubtless argue that people are being saved through the common language versions. We will not necessarily deny this. God yearns for men to be saved, and, bless His name, He can save men even through unfaithful Bible versions. This does not mean, though, that He thereby puts His stamp of approval upon corruptions of the Bible.

It has been our observation that the converts won through weak Bible versions and weak, compromising evangelistic ministries tend to be weak converts. Compromise tends to produce compromise. Corruption tends to produce corruption. This is why those won to Christ through new-evangelical ministries normally remain happily affiliated with new-evangelicalism in spite of its grossly unscriptural principles.

Third, paraphrases produce confusion in the minds of those who read them. “For God is not the author of confusion, but of peace, as in all churches of the saints” (1 Co. 14:33). When a person reads a Common Language version, thinking it is a faithful translation of the Bible, he often becomes very confused at the difference between his paraphrase and an accurate Bible translation. We witnessed this when a young man from Switzerland began attending our church meetings in Nepal. He had lived a hippy kind of life, traveling here and there, finally making a profession of faith in Christ in India. When we met him, he was using a Good News Bible and was utterly confused and frustrated by the different meaning he detected from the King James Bible, the Luther’s German Bible, and the standard Nepali Bible which were being used in the services. “Why does my Bible say this and the other versions say something different?” he would ask. “But my Bible says something different,” he would argue when we were discussing doctrinal matters. This confusion was caused by an unfaithful paraphrase and was a great hindrance in the man’s spiritual life.

Again, I want to repeat my firm conviction that the Bible Societies and other organizations have done a great, great evil in perpetrating their apostate dynamic equivalent versions. I would not for the world stand in the shoes of the men who have been involved in this wicked deed and to have to appear before God to give an account for the untold confusion which has resulted from carelessness toward His eternal Word.

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Dynamic equivalency avoids traditional ecclesiastical terms. Again we quote from the principles which were used by the Bible Society of India in producing the New Punjabi Bible: "In this translation the traditional language should be avoided" (*The North India Churchman*, June 1985, p. 10).

It is this principle which has resulted in the Today's English Version's obliteration of such "churchy" terms as "justification," "sanctification," "saint," "redemption," "propitiation," "elder," "deacon," and "bishop." Such terms have been changed to ones which even the unsaved can understand, even when this has meant seriously changing or weakening the meaning.

The Contemporary English Version is one of the most recently completed dynamic equivalency versions, and its translation of the great doctrinal words of the Bible illustrates this trend. Consider the following examples from this version:

Re. 22:21—"The grace of our Lord Jesus Christ be with you all" = "I pray that the Lord Jesus will be kind to all of you."

Ep. 2:8—"For by grace are ye saved through faith" = "You were saved by faith in God's kindness."

Ph. 1:1—"with the bishops and deacons" = "to all of your church officials and officers."

Ph. 1:1—"the saints in Christ" = "all of God's people who belong to Christ Jesus."

Ro. 3:10—"none righteous" = "none acceptable to God."

Ro. 3:24—"being justified freely" = "he freely accepts us."

1 Co. 6:11—"but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" = "But now the name of our Lord Jesus Christ and the power of God's Spirit have washed you and made you acceptable to God."

Consider some other examples which are given in *Bible Translations for Popular Use* by William L. Wonderly. This book was published by the United Bible Societies and is a standard work on dynamic equivalency methodology.

In Ep. 1:15 "saints" is translated "those who belong to God" in the French common language (CL) version.

In Jn. 1:14 "full of grace and truth" becomes "full of love and truth" in the Spanish CL version.

The "grace did much more abound" of Ro. 5:20 becomes "the kindness of God was very much greater" in the Spanish CL version.

In Ro. 1:5 "By whom we have received grace and apostleship" becomes "God has given us the privilege of being sent" in the Spanish CL version.

In 2 Co. 8:6 "finish in you this same grace also" becomes "this kind offering" in the Spanish CL version.

In Ga. 2:9 "perceived the grace that was given unto me" becomes "recognized that God had given me this special task" in the TEV.

In Ac. 13:39 "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" is translated "It is by means of him that all those who believe are forgiven of all that which under the law of Moses had no forgiveness" in the Spanish CL version.

The problem here is two-fold: First, the terms chosen to replace the original Bible words do not sufficiently communicate the exact meaning of the original. Saints means more than those who belong to God. Grace means more than kindness, or favor, or privilege. Justification means more than forgiven. Secondly, the entire idea that these terms are ecclesiastical, or churchy, is erroneous. They are the terms by which God chose to communicate the Truth. They are heavenly terms, and have only become known as church terms because of the fact that they were given to the church and are held to be precious by God's people.

Dynamic equivalency adapts the wording of the translation to the culture of the receptor people. In describing the dynamic equivalency theories of Eugene Nida, Jakob Van Bruggen notes the emphasis on adapting the message of the Scriptures to the culture of the people:

According to Nida, Jacob's struggle with the angel is being interpreted psychoanalytically or mythologically (E. Nida, *Message and Mission*, pp. 41-42). He considers the cultural pattern so dominant that the translation should never be a mere transmitter of the words of the message. There is no formal equivalence between the original message and the translated message. What is needed is not a static equivalency but a dynamic equivalency (Jakob Van Bruggen, *Future of the Bible*, Thomas Nelson, 1978, p. 70).

This thinking has led to all sorts of changes in the Word of God. Those who promote dynamic equivalency almost always emphasize that they aim to be perfectly faithful to the meaning of the original text. This simply cannot be done when dynamic equivalency methodology is used. **THOUGH DYNAMIC EQUIVALENCY PROPONENTS CLAIM TO HONOR THE MEANING OF THE BIBLE TEXT, IN PRACTICE THEY DO NOT! IN PRACTICE THEY CHANGE, TWIST, AND PERVERT SCRIPTURE.** I know this is hard language, folks, but it is true and it needs to be said. The Bible is serious stuff.

An example of adapting the Bible's language to today's cultural situations was related to me by the head of the Bible Society in Nepal. He told of one of the projects of the United Bible Societies which was done in

a part of the world in which the people had not seen snow. The translators, therefore, decided to translate Is. 1:18—"...though your sins be as scarlet, they shall be white as the inside of a coconut..."

In a United Bible Societies translation in the Ulithian language of the South Pacific, "dove" was changed to a local bird called a gigi ("Mog Mog and the Fig Tree," Record, American Bible Society, Nov. 1987).

Further examples of this are given in *Translating the Word of God* by John Beekman and John Callow, of Wycliffe Bible Translators:

Mt. 8:20—"foxes" was translated "coyotes" in the Mazahua language of Mexico.

Mk. 4:21—"on a candlestick" was translated "on a grain bin" in the Korku language of India.

Lk. 9:62—"plough" was translated "hoe" in the Carib language of Central America.

Lk. 12:24—"storehouse" was translated "basket" in the Villa Alta Zapotec language of Mexico.

Mt. 20:22—"the cup" was translated "pain" in the Copainala Zoque of Mexico.

Mt. 10:34—"a sword" was translated "there will be dissension among the people" in the Mazahua language of Mexico.

Ac. 22:22—"away with such a fellow from the earth" was translated "kill him" in the Otomi language of Mexico.

Consider some other examples of the way these versions change the Word of God to conform with culture. The following illustrations were given to us by Ross Hodsdon of Bibles International, formerly with Wycliffe:

In a translation for Eskimos in Alaska, "lamb" was replaced with "seal pup."

In a translation in the Makusi language of Brazil, "son of man" was replaced with "older brother."

In another Wycliffe translation "fig tree" was replaced with "banana tree."

We believe this type of thing is wrong. When one departs from the principle of a literal translation, the mind of the translator and the culture and understanding of the people become the authority rather than the actual words of Scriptures.

It is important to emphasize that we are not talking about a wooden literalness, but about an unwavering commitment to the actual wording of the Bible text.

From these few examples, you see how far-removed the "dynamic equivalency" rendering can be from the original text. Dynamic equivalency allows translators this strange liberty to change, delete from, and add to the Word of God to such an extent that it no longer even can be called the Word of God. And dynamic equivalency, in various degrees, is the method of

translation incorporated in all of the work being done by the United Bible Societies and Wycliffe Bible Translators.

It is easy to see the unreasonable ends of this dynamic equivalency principle. Those using dynamic equivalency are not afraid to change God's Words in order to relate to modern cultures.

We must remember that God is the Author of History. He made the nations and "hath determined the times before appointed, and the bounds of their habitation" (Ac. 17:26). The prophet Daniel knew this, as he testified, "Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding" (Da. 2:20-21).

God was not caught off guard when the Scriptures were given in a certain period of history to a certain people within a certain culture. God had before ordained that His Word be delivered through the very cultural and historical situations through which it was given. God created the Hebrew and Greek languages as suitable vehicles for the transmission of His eternal Word to man. Further, God created the nation Israel through which to deliver the Old Testament Scriptures, and God created the Roman empire into which Jesus Christ came to be the atonement for man's sin, and God created the church through which to communicate the mysteries of the N.T. Scriptures. Therefore, the cultural terminology of the Bible is not incidental to the communication of God's Word; it is essential for such communication.

The cultural terminology of the Bible, such as that pertaining to farming and slavery, is to be translated carefully from the original, then explained by evangelists and preachers. It is not the job of the Bible translator to become, in the process of his work as a translator, the evangelist and preacher. Of course the translator can add explanatory footnotes if he so desires and in this way give definitions of the words used in the new version. He can also make dictionaries and commentaries to be used in conjunction with his Bible translation. This is certainly wiser than taking the liberty of changing God's Word, and it has been the method followed by godly translators through the centuries.

Dynamic equivalency assumes that the Bible was written in language easily understood by the people then living.

This principle is a basic assumption underlying the theory of dynamic equivalency. Consider this as stated by a missionary translator:

“The spiritual truth of Scripture was originally written in clear natural language which was intelligible to its readers. Its language conformed to the idiomatic usage of the native speakers of the time in which it was written. However, the illuminating work of the Holy Spirit was necessary to enable the original readers to grasp that spiritual truth, because spiritual truth must be spiritually discerned. When people today read a translation of the Bible, the only barrier they should have to encounter is the spiritual one, not a linguistic one which stems from the use of unnatural and difficult language” (*By the Word*, pp. 36,37).

This translator is merely restating something she learned from one of the chief promoters of dynamic equivalency—John Beekman, translation coordinator with Wycliffe Bible Translators. In *Translating the Word of God*, a book co-authored by Beekman and John Callow, we read this basic assumption which underlies these faulty theories of translation: “The naturalness of the translation and the ease with which it is understood should be comparable to the naturalness of the original and to the ease with which the recipients of the original documents understood them” (p. 34).

Jakob Van Bruggen tells us that “Beekman and Callow simply presuppose that the linguistic form of the original was natural and not difficult. They write that Paul, Peter, John, James, Luke and the others wrote clearly and were readily understood by their first-century readers” (Jakob Van Bruggen, *The Future of the Bible*, Thomas Nelson, 1978, p. 111).

Let us return to Silvernale’s statement, and upon closer investigation it will be seen that it is a subtle mixture of truth and error. It is not completely true that the “Scripture was originally written in clear natural language which was intelligible to its readers,” nor that “its language conformed to the idiomatic usage of the native speakers of the time in which it was written.” We will consider this more fully later, but at this point it should be sufficient to point out the fact that even the writers of the Bible themselves did not always understand what they were speaking! This is stated in 1 Pe. 1:10-11. “Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.”

The Apostle Peter acknowledged that some of the writings of Paul were “hard to be understood” (2 Pe. 3:16). The parables of the Lord Jesus Christ had a two-fold purpose—to reveal truth to believers and to hide truth from unbelievers! “Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given....

Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand” (Mt. 13:10-13).

It is not true, then, that the original Scripture in its entirety was clear to the native speakers of that day.

It is also not true that all of the idioms of the original writings were those of the native speakers at the time of writing. The Law of Moses was given by revelation from God on Mt. Sinai and much of it was foreign even to the Israelites at the time of its reception. This is true, as well, for many other parts of Scripture—the Priesthood, the Tabernacle, and the Church are examples. These were revelations from heaven and did not conform to any earthly cultural setting.

When, therefore, the translator quoted above says that the only barrier people should have in reading a translation today is a spiritual one and not a literary one, she is only partially correct. It is true that we should strive to make Bible translations as clear as possible. No UNNECESSARY obscurity should be introduced through a Bible translation. But if the people to whom the Bible was originally committed did not understand much of it and if much of it was foreign even to their ancient cultures, how could we possibly expect to overcome this in modern versions of the Bible without unjustified changes?

We see, then, that this foundational assumption of dynamic equivalency is in error. It is no wonder that the superstructure which has been built upon this faulty foundation is heretical.

How influential is dynamic equivalency?

I think many will be surprised to learn that the dynamic equivalency method of Bible translation has gained almost total ascendancy among the world’s most influential translation groups. Consider some facts:

The United Bible Societies (UBS). As of 2001, there are 130 member societies involved in the United Bible Societies. In 1997, the world distribution of Scriptures by the United Bible Societies reached almost 561 million (this includes Bibles, New Testaments, portions, readers, etc.). This total included 20 million whole Bibles and 18.5 million New Testaments. Nearly 80 percent of the world’s Bibles are distributed through the UBS. As of 2001, the United Bible Societies were involved in translation work in 672 different languages.

The American Bible Society, which pays almost one-half of the United Bible Societies’ budget, owns the copyright to the Today’s English Version. This is their baby. They have sold more than 80 million copies of it and they have determined that from now on all of their new translations will be based on the principles underlying the Today’s English Version, principles called dynamic equivalency.

This was stated in the UBS publication *Bible Translator*, No. 23, 1972, pages 220, 223. This was further confirmed by correspondence with Bible Society leaders. In August 1987 I received a letter from British and Foreign Bible Society leader Geoff Horner. He wrote, "...virtually all translations being carried out at present directly by UBS are CLT's [common language translations]."

This statement becomes even more significant when we consider that as of 1985 the United Bible Societies were involved in translation work in 544 languages (*Bulletin*, United Bible Societies, *World Annual Report 1985*, p. 175). At their council meeting in Chiang Mai, Thailand, in 1980, the Bible Societies accepted the goal of producing common language translations of the Bible and a full series of New Readers materials in 227 major languages of the world by the end of the decade.

To further illustrate how strongly the TEV is promoted by the Bible Societies, we refer to the 1987 catalog for the British and Foreign Bible Society. Of the Bibles and Scripture portions listed, 272 are TEV, while only 34 are the KJV.

Robert Bratcher, key translator of the TEV, is today a principal translations coordinator for the United Bible Societies and is busy training men in dynamic equivalency methods. Like Nida, Bratcher is a theological liberal, as are practically all the men who have developed the principles of dynamic equivalency or common language translation. This will be shown later in the article.

Thus we see that the enormous resources of the UBS are today almost wholly dedicated to the production of the equivalent of the dynamic equivalency TEV in non-English languages.

Living Bibles International. As of 1990 more than 36 million copies of the Living Bible in all editions had been sold" (*Charisma*, December 1990, p. 5). When an edition of the Living Bible was marketed through secular booksellers, it sold two million copies the first year (*Seattle Post-Intelligencer*, Mar. 20, 1985).

Its coffers full through the sale of Living Bibles, LBI has dedicated its vast resources to the production of the equivalent of the Living Bible in non-English languages. Their goal is massive. By 1992, Living Bibles International is determined to produce the Living Bible in every major language of the world. As of 1986 they had either completed or were working on 144 such projects (*Living Bibles International*, Vol. 3 No. 1, 1986). All of these translations are dynamic equivalency versions.

Wycliffe Bible Translators. Wycliffe also has adopted the dynamic equivalency method of translation. This is the method they teach at their schools and the method

their workers are using on the fields. Wycliffe supports the TEV and the dynamic equivalency methods underlying it. The fonts they have developed for laser printers are distributed with a sample text file of the book of Titus from the TEV. We further see what Wycliffe thinks of dynamic equivalency by quoting one of their chief translators in regard to the Living Bible. John Beekman, translations coordinator for the worldwide ministry of Wycliffe, made this statement:

"The Living Bible is the most readable and the most natural English translation available. The fast-growing ministry of Living Bibles International is worthy of the prayer support of all of us" (William F. Kerr, *The Living Bible—Not Just Another Version*).

How influential is Wycliffe? According to an undated brochure published by Wycliffe and distributed at the July 1987, North American Congress on the Holy Spirit and World Evangelization, Wycliffe has been involved in a total of 1,105 language translation projects. The New Testament has been completed in more than 250 languages, and more than 800 translation projects are in progress.

This represents a massive influence, but Wycliffe's influence is spread much further than their own work indicates. They are responsible for much of the training of professional Bible translators from other groups, including those with the United Bible Societies, with denominational translation projects, even some fundamental groups. This vast influence is gained through their Summer Institute of Linguistics training school in Texas and the various programs associated with it.

In addition, some Wycliffe people have written training materials used broadly by professional translators. Eugene Nida, the guru of dynamic equivalency, started his ministry with Wycliffe Bible Translators in the 1930s, though for many decades he has been a chief translation's consultant with the United Bible Societies. John Beekman and John Callow, both with Wycliffe, have authored materials which present classic dynamic equivalency methods and which are used widely by professional translators across all denominational and doctrinal lines. Many others could be mentioned.

Through these materials, the Summer Institute of Linguistics, and the translation labors of their workers, Wycliffe's influence is massive.

Thus we see that the three largest Bible translation and publishing organizations in the world are committed to dynamic equivalency.

ERRORS OF DYNAMIC EQUIVALENCY

Following are some of the major errors of the dynamic equivalency method of Bible translation:

DYNAMIC EQUIVALENCY

DYNAMIC EQUIVALENCY DENIES THE NATURE OF THE BIBLE.

The Bible is Revelation from Heaven. God delivered the Bible message as Revelation from heaven and it must be treated as such. It is God's Book, not man's. Even the very culture in which the Bible was given was chosen of God and is not to be changed. See Ga. 1:11-12; 2 Pe. 1:21. Examples: Moses (Nu. 16:28), David (2 Sa. 23:2), Ne. (9:30), and the Prophets (Je. 1:9; 30:2; 36:2; Eze. 1:3; Ac. 3:21).

The Bible is verbally inspired. See 1 Co. 2:12-13; Mt. 5:18; Ac. 1:16. This means that the words and details of Scripture are divinely chosen. The writers of the Bible were not simply given general ideas and then left to their own resources in phrasing them. The words and forms by which the message was communicated were settled in heaven from all eternity, purified seven times. Though no one would deny that in translating the Bible there must be some freedom to change the form of the original in order to properly communicate the message of the original, such freedom definitely does not extend to the liberties taken in dynamic equivalency translations.

Third, the Bible contains the deep things of God. See 1 Co. 2:10. Bible language is sufficient to communicate eternal and divine Truth. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." Bible language cannot be compared with any uninspired writings of man. This is Divine Revelation and contains very Truth.

There are those who use dynamic equivalency and yet profess to believe the doctrine of the Scriptures we have described briefly in the above study. Lynn Silvernale, the ABWE missionary mentioned earlier, is one example. I find this very strange. The entire theory of dynamic equivalency was built by men who do not hold a high view of Scripture. When one considers the very nature of Scripture, it becomes impossible to make the kind of changes that dynamic equivalency calls for.

DYNAMIC EQUIVALENCY CONFUSES SPIRITUAL ENLIGHTENMENT WITH NATURAL UNDERSTANDING.

Consider the following Scriptures: 1 Co. 2:14-16; Jn. 16:8-13; Mt. 13:9-16; Lk. 24:44-45; Ac. 11:21; 16:14; Pr. 1:23.

Dynamic Equivalency fails to recognize the root problem in regard to man's inability to understand the Word of God: spiritual blindness, not cultural ignorance or lack of literary education.

Example: Ac. 13:44-48. Here the Jews, in whose cultural setting the Bible was primarily written, rejected the Scriptures, while the idolatrous Gentiles accepted it. Culture and language were not the problem; rebellion of the heart was the problem. This remains true today.

Dynamic equivalency ignores God's warnings about adding to or taking away from God's Word.

Consider the following Scriptures: Re. 22:18-19; Pr. 30:5-6; Je. 26:2; De. 4:2; Eze. 3:10-11.

Those who follow dynamic equivalency acknowledge these warnings and often have clever ways of explaining how their paraphrases do not disobey these warnings. In the end, though, it is clear that the warnings are simply ignored.

DYNAMIC EQUIVALENCY SUBSTITUTES MAN'S THOUGHTS FOR GOD'S WORDS.

In section two we considered this fact in some detail. We will repeat some of the examples used there and include a few others:

Ro. 3:25—"blood" (KJV) = "death" (TEV).

Re. 5:5—"Root of David" (KJV) = "great descendant of David" (TEV).

Is. 1:18—"Snow" (KJV) = "Coconut" (United Bible Societies translation).

Jn. 14:6—"I am the way, the truth and the life" (KJV) = "I am the way by which people come to know God and so obtain real life" (Indonesian Common Language Bible).

The following examples are from *Bible Translations for Popular Use* by William L. Wonderly. We quoted earlier from this United Bible Societies' publication:

Ph. 2:6—(KJV) "Who being in the form of God, thought it not robbery to be equal with God" = (Today's Dutch Version) "Although he had a divine form, he did not value being like God."

Ja. 1:17—(KJV) "the Father of lights" = (TEV) "God, the Creator of the heavenly lights."

1 Pe. 2:10—(KJV) "now have obtained mercy" = (Spanish CL) "God has compassion on you."

Ep. 1:17—(KJV) "the Father of glory" = (TEV) "the glorious Father."

Ga. 2:9—(KJV) "perceived the grace that was given unto me" = (TEV) "recognized that God had given me this special task."

The following examples were given to us by Ross Hodsdon, formerly with Wycliffe Bible Translators:

"Lamb" = "seal pup" (Wycliffe translation in Eskimo).

"Son of man" = "older brother" (Wycliffe translation, Makusi language, Brazil).

"Fig tree" = "banana tree" (Wycliffe translation).

This type of thing is wrong. When one departs from the principle of a literal translation, the mind of the translator and the culture and understanding of the people become the authority rather than the actual words of Scriptures.

It is important to emphasize that we are not arguing for a wooden literalness, but for an unwavering commitment to the actual wording of the Bible text.

From these few examples, you see how far-removed the “dynamic equivalency” rendering is from the original text of Scripture. Dynamic equivalency allows translators this strange liberty to change, delete from, and add to the Word of God to such an extent that it no longer even can be called the Word of God.

DYNAMIC EQUIVALENCY ROBS MEN OF GOD’S WORDS.

Consider the following Scriptures: Lk. 4:4; Mt. 22:45; Ga. 3:16; Jn. 10:34. These and many other passages show the importance of each word of the Bible. Yet the liberties taken with the method of dynamic equivalency leaves the readers of the Common Language versions without access to the very words of God. They have the general thoughts of the original in many passages, but the very words have been stolen from them! The reader of the Common Language versions cannot meditate over each word and detail of Scripture because he does not have a detail translation.

This fact becomes even more frightful when we consider the fact that dynamic equivalency is not just a technique being used in translations of Bible portions for distribution among the unsaved in evangelistic work. This method of corruption is rapidly replacing the earlier concept of literal translation, and new dynamic equivalency versions being produced by the United Bible Societies, Wycliffe, and others are often intended to REPLACE the old literal versions.

Many of those who use dynamic equivalency think they are helping people by bringing the Word of God down to their level. Actually they are thieves who are dooming people never to have the very words of God.

DYNAMIC EQUIVALENCY IGNORES THE FACT THAT MUCH OF THE BIBLE’S LANGUAGE IS NOT OF ANY EARTHLY CULTURE, BUT IS HEAVENLY IN IDIOM AND LANGUAGE.

Some examples are (1) The Law given on Mt. Sinai. This came down from God to man. (2) The Priesthood and the Tabernacle. He. 9:23 says these are “patterns of things in heaven.” (3) The Church. Ep. 3:1-5,9-10 calls these “mysteries,” meaning heavenly revelations never before revealed to man.

Much of the Bible’s language and form has always been strange to man because this is a heavenly Book; it is a Revelation from God. The O.T. contains “patterns of things in heaven,” things which were strange even to the people who were living at the time those patterns were revealed. The details relating to the Law, the Priesthood, and the Tabernacle were not adapted to

Israel’s culture; Israel’s culture was created by that Revelation!

The same is true for the things of the Church. These were given as revelations from heaven, and the Gentile and Jewish converts became conformed to these revelations. The people of the first century knew no more about N.T. salvation, propitiation, justification, sanctification, or any other church term and service than people of the world do today. They had to learn the meaning of these foreign, heavenly things after they were saved, just as men do now.

These Bible matters are foreign to all earthly cultures, as these were formed by rebellious men who have turned from the truth and from the Living God. Truth has been lost from man’s cultures and only exists in the form of dimly perceived shadows. It is not a strange thing that much of the Bible is obscure to the people of this world, for “our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ” (Ph. 3:20). And again, “We know that we are of God, and the whole world lieth in wickedness” (1 Jn. 5:19). Again, Jesus said of Christians, “...they are not of the world, even as I am not of the world” (Jn. 17:14, 16).

Dynamic equivalency ignores the fact that much of the Bible’s language and meaning has always been difficult, even obscure. This is stated plainly by Peter in 2 Pe. 3:16 in referring to “things hard to be understood” in the epistles of Scripture written by the Apostle Paul. Again in 1 Pe. 1:10 we read that even the prophets who penned the O.T. Scriptures did not understand all that they wrote. The Lord Jesus Christ said in Mt. 13:10-13 that he spoke parables to hide truth from those who would not believe. Christ purposely designed the parables to be obscure to some of his hearers!

The Bible has great variety of style and doctrine—some simple enough for children to understand, some difficult even for the most educated adult; some simple enough for the unsaved to grasp, some difficult even for the most mature saint. First year Greek students soon learn that the language style of the New Testament holds great variety. Many first year Greek students can translate portions of the Gospel of John with considerable accuracy, while to the same students Paul’s epistles remain mostly obscure because of the greater difficulty in language style and content.

Man is not free to simplify that which God has not simplified! The translator who produces a version of the Bible in which the Pauline epistles is as easy to read as the Gospel of John has corrupted God’s Word. I know that such an idea sounds like heresy to a follower of dynamic equivalency. Many ask, Isn’t it always good to make the Bible simple enough for people to understand? I say no, not if in so doing we have changed God’s Holy

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Word. Who is man to make simple that which God did not make simple? The Bible is God's Book. Does any fallen man know better than God what man needs to hear?

Contrast today's thinking among Bible translators with that of faithful William Tyndale of old. "I call God to record against the day we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God's Word against my conscience, nor would [I so alter it] this day, if all that is in the earth, whether it be pleasure, honour, or riches, might be given me."

DYNAMIC EQUIVALENCY CONFUSES TRANSLATION WITH EVANGELISM AND TEACHING.

The translator is to faithfully transmit the words and message from the original into the receptor language as literally as possible. In so doing he should obviously attempt to make the translation as plain for the readers AS POSSIBLE without doing damage to the original words and form. The translator is not free to simplify that which God has not simplified in the original text. Utter faithfulness to the original text should be the sole concern of the Bible translator.

The evangelist's work, then, is to explain that message to the lost, and the teacher's job is to explain that message to the saved. Ep. 4:11-12. The Bible translator whose overriding goal is to make the Bible clear to the unsaved so that they need no evangelist, of necessity, becomes a Bible corrupter.

DYNAMIC EQUIVALENCY MAKES THE BIBLE CONFORM TO MAN'S CULTURE RATHER THAN MAKING MAN'S CULTURE CONFORM TO THE BIBLE.

We have seen that dynamic equivalency adapts the Scriptures to man's culture. Several real life examples were given: lamb is translated seal pup; fig tree becomes banana tree; dove becomes gigi bird; foxes becomes coyotes; snow becomes coconut; candlestick becomes a grain bin; plough becomes a hoe; storehouse becomes a basket; sword becomes dissension; son of man becomes older brother. The list could be endless.

There are two very serious problems with this. First, this type of thing changes God's Word. Those doing this believe the changes are justified to enable people to understand the Bible. In effect, though, they are changing God's Word and are robbing people of God's words. I don't believe ANY of the changes we have seen are justified. Man simply does not have such authority.

Second, this type of thing destroys the authority of God's Word. The mind of the translator becomes the authority. Who is to say if a gigi bird is a proper substitute for the dove? Who is to say that a hoe is a proper substitute for a plough, or a banana tree for the fig tree? Who knows enough to make such judgments?

Who is wise enough to so rewrite the Bible? How can we know that such changes do not somehow corrupt some important meaning of the Word of God?

Those involved in this kind of thing do not even agree among themselves about how far to go in making changes. While agreeing that changes should be made to adapt the Scriptures to man's culture, the proponents of dynamic equivalency disagree among themselves as to how far to go in this. If dove can mean some other kind of bird, who is to say what kind of bird is a proper substitute? Nida, for example, often allows more drastic changes than Beekman. Beekman allows more drastic changes than some of the other translators involved in this. It has become a world of confusion and uncertainty. Why? Because man has become the arbitrator of what is the Word of God.

Instead of being content with exactly that which God has written, and seeking to translate the words of the Bible as exactly and literally as possible, the gurus of dynamic equivalency have launched out upon the uncertain seas of contextualization. Their rules are man-made and therefore relative. Having loosed themselves from the exactness of the original text of Scripture, they have no objective, dogmatic criteria upon which to base their translation decisions.

DYNAMIC EQUIVALENCY CONFUSES INSPIRATION WITH TRANSLATION.

Dynamic equivalency proponents wrongly apply facts about inspiration to the work of Bible translation. They say that God wrote to be understood and adapted His Word to a particular culture; thus when translators adapt the Scriptures to today's cultures, it is supposed that they are merely following God's example. Beekman and Callow develop this thinking in *Translating the Word of God*:

Naturalness is a prerequisite to ease of understanding. such men. They preached to be understood and they wrote to be understood. At least two of the New Testament writers explicitly say so. In 2 Corinthians 1:13, Paul says, "For we write you nothing but what you can read and understand" (RSV). ... Luke also says in the preface to his gospel that "it seemed good to me also ... to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning the things of which you have been informed" (Luke 1:3-4 RSV). To assume that the original readers had considerable difficulty understanding what was written is, in effect, to assert that the apostles were clumsy and inept in their God-given task of communicating the truth in their preaching and writing. Paul, Peter, John, James, Luke, and the others wrote clearly and were readily understood. The original writings were both natural in structure and meaningful in content.

When we say that the Scriptures are natural in form, we are simply saying that, written as they were by native speakers, they fell within the bounds of natural Hebrew, Aramaic, or Koine Greek. the use of words and their combinations; the syntax; the morphology—all was natural.

This characteristic of the original should also be found in a translation (Beekman and Callow, *Translating the Word of God*, p. 40).

Beekman and Callow develop this line of thinking by giving illustrations of ways Scripture can be changed to conform to modern cultures. This thinking is faulty. The Bible translator's job is to translate that which God has written. His job is not merely to interpret the original concepts of Scripture, then rephrase those concepts in a general sense in another language. His job is not to change the images of the Bible to adapt them to a modern culture.

The Bible, if translated properly, will NOT sound "natural" to a modern reader. God simply did not write a Book which sounds natural to modern man. If translated properly, much of the Bible will not be easy to understand. Clear understanding of the Scriptures only comes through faithful evangelists and teachers and through sound teaching tools. This is a basic fact about the Bible: It is a difficult book to understand. It's culture is foreign to most of us today; it's teachings are absolute, eternal, heavenly, and foreign to fallen man.

Did God make a mistake? Of course not. God knew what He was doing when He designed the Bible as He did. Further, it is His Book, not ours, and it is our job to faithfully, accurately translate it, then teach people the meaning of it.

Yet dynamic equivalency proponents think we have the freedom to change the Word of God and adapt it to modern man. This is exactly what Beekman and Callow propose:

Naturally, the original writers drew on their own culture for the images they used; and for any given receptor culture, it is likely that some of these images will be unknown. Such images as 'wineskins,' 'whitewashed sepulchres,' 'anchor,' 'shipwreck,' 'sword,' and 'crown' are familiar in relatively few of the cultures for which new translations are currently being made. Hence, the meaning of the figure breaks down at its very center—the image itself, since the image conveys no meaning at all to the readers of the RL [receptor language]. ... When careful questioning of the RL readers reveals that a particular metaphor or simile is failing to communicate the meaning of the original, then the translator needs to find out what is causing the problem—the image, the topic, the point of similarity—and to correct the translation so that the problem is resolved. ...

There are two principal modifications of the form which are permissible for the translator. One is

adjustment of the actual literary form of the metaphor or simile. ... The other is making explicit some part of the implicit information which is carried by the figure (Ibid., pp. 137-138, 143-144).

Beekman and Callow propose changing the images and details of the Bible when people of a modern culture cannot understand what the Scriptures say. They give many illustrations of such changes which have been made in Wycliffe versions. The Zapotec translation of Mexico changed "the babe leaped in her womb" of Lk. 1:41 to "the baby played" (p. 147). Some African translations have changed "your hearts are hard" in Mt. 19:8 to "your ears are hard" or "your stomach is hard" (p. 147). Beekman and Callow suggest that "the tongue is a fire" of Ja. 3:6 could be translated "a fire ruins things; what we say also ruins things" (p. 149).

We believe this is wrong thinking. Bible translators do not have the authority to change the Word of God like this. If the Bible's images cannot be understood by a people, it is the job of the teacher to explain them—not the job of the translator to change them. Inspiration is not a pattern for translation.

By the way, in light of the examples we have seen, perhaps you can see now why we contend that the dynamic equivalency principles used by Wycliffe and the United Bible Societies are not significantly different than the paraphrasing of Kenneth Taylor. Perhaps you can see why Wycliffe's John Beekman says the Living Bible is the most natural English translation and why he recommends it. The examples Beekman recommends from Wycliffe translations are just as loose as the Living Bible.

DYNAMIC EQUIVALENCY ATTEMPTS THE IMPOSSIBLE.

In several ways, dynamic equivalency attempts things which are impossible. Let's consider some of these:

First, dynamic equivalency attempts to retain the exact meaning of the original while allowing for great changes in adapting the Bible message to the language and culture of the receptor people. Consider the following statement by United Bible Societies translator Thomas Headland:

"The goal in Bible translation is to make a translation that will communicate to the target culture without their having to learn the Judeo-Greek culture, while at the same time being faithful to the uniqueness of the historical and theological setting of the Scriptures. No simple task!" (Thomas N. Headland, "Some Communication Problems in Translation," Notes on Translation, No. 88, April 1982, p. 28).

Headland says this is no simple task. In truth, it is an impossible task! God chose to reveal His Word within the framework, largely, of a Judeo-Greek culture, and if you change the Bible to such an extent that the readers

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can understand it without learning anything about that culture, you have perverted the Scripture. At this point we need to note that dynamic equivalency proponents inevitably claim their translations are faithful to the original text. They all say this.

The Today's English Version claims this: "The Bible in Today's English Version is a new translation WHICH SEEKS TO STATE CLEARLY AND ACCURATELY THE MEANING OF THE ORIGINAL TEXTS in words and forms that are widely accepted by all people who use English as a means of communication" (Foreword, Holy Bible Today's English Version with Deuterocanonicals/Apocrypha, American Bible Society, 1978).

The Contemporary English Version claims to be faithful to the Bible text: "Every attempt has been made to produce a text THAT IS FAITHFUL TO THE MEANING OF THE ORIGINAL and that can be read with ease and understanding by readers of all ages" ("Translating the Contemporary English Version," *Bible for Today's Family New Testament*, American Bible Society, 1991).

Ken Taylor, translator of the Living Bible, claims he is faithful to the original text: "We take the original thought and convert it into the language of today. IN THIS WAY WE CAN BE MUCH MORE ACCURATE THAN THE VERBAL TRANSLATION" (*Evangelism Today*, Dec. 1972).

All dynamic equivalency gurus claim this. In the United Bible Societies publication *Bible Translations for Popular Use*, William Wonderly claims dynamic equivalency versions are faithful to the original: "In the translations mentioned above [the TEV, Living Bible, Spanish Popular Version, French common version, and the Today's Dutch Version, etc.] various techniques have been used to produce a version that is more meaningful for the readers for whom they are intended, STAYING WITHIN THE LIMITS OF FIDELITY TO THE ORIGINAL ON ONE HAND and the use of an acceptable style on the other" (p. 75).

Wycliffe Translator's publication *Translating the Word of God* by John Beekman and John Callow also claims that the aim of dynamic equivalency is always faithfulness to the original text: "The goal should be a translation that is so rich in vocabulary, so idiomatic in phrase, so correct in construction, so smooth in flow of thought, so clear in meaning, and so elegant in style, that it does not appear to be a translation at all, and yet, AT THE SAME TIME, FAITHFULLY TRANSMITS THE MESSAGE OF THE ORIGINAL" (p. 32).

It should be obvious that such claims do not necessarily mean anything! We have seen examples from each of these so-called faithful versions, showing that they are anything but faithful. Even the general meaning of the original is changed. I don't care what a

translator claims. If his translation is a perversion of God's Word, I will not allow him to hide behind his claim that he is faithful to the Bible!

Let's consider a second impossibility of dynamic equivalency. It says translators can know how hearers of the Bible centuries ago were impressed. One of the goals of dynamic equivalency is to attempt to reproduce the same reaction in modern hearers of their versions. This is called impact translating.

How utterly impossible! We cannot know how men centuries ago were impressed by the Word of God spoken to them. Further, there have always been different reactions to that same Word by the different hearers. A glimpse of this is seen in Acts 17, following Paul's message to the Athenians. All heard the same message from God that day, but some mocked, some decided to put off a decision until a later date, and some believed (Ac. 17:32-33).

The Bible translator's job is not to attempt to create a certain reaction in the hearer of the Bible, but to concentrate upon making a faithful rendering of God's Holy eternal Words. The translator's mind is to be most especially upon the receptor language, not the receptor people. When the translation is completed and the preaching begins, men will respond in the various ways they have always responded to God's Word—some mocking, some ignoring and putting it off, some believing.

DYNAMIC EQUIVALENCY IS BASED ON HALF-TRUTHS.

Like all error, dynamic equivalency is based on many partial truths. The writings of dynamic equivalency proponents contain many things with which we agree, yet they go beyond the truth. Consider some of the half-truths of dynamic equivalency:

First, dynamic equivalency says an overly literal translation is not correct. Those who promote dynamic equivalency inevitably begin by using all sorts of examples of wildly improper translations, and use these as justification for their paraphrasing methodology. Eugene Nida does this in *Every Man in His Own Language*:

Literal translations—the easiest and the most dangerous—are the source of many mistakes. The missionary in Latin America who constantly used the phrase "it came to pass" scarcely realized that it only meant to the people, "something came in order to pass there." literally the story of Mary "sitting at the feet of Jesus," only to discover later that what they had said really described Mary as "on Jesus' lap." It is one thing to speak of "heaping coals of fire on one's head" if one is talking to an English-speaking congregation; but if one speaks that way in some parts of Africa, he can be badly

misunderstood, for that is one method of torture and killing (Eugene A. Nida, *God's Word in Man's Language*, p. 17).

This type of problem becomes a strawman to draw attention away from the improper liberties dynamic equivalency proponents take with the Word of God. The solution to a woodenly literal translation is not dynamic equivalency, but a reasonable, spiritual translation which seeks to be utterly true to the original words and form and which does not take the frightful liberties of dynamic equivalency, but is willing to let the Word of God say what it says rather than change it—even for the sake of simplification.

Second, dynamic equivalency says the translator must interpret. This is true! An example is Is. 7:14 where it is arguably possible to translate the Hebrew word “almah” either as “young woman” or as “virgin.” The Christ-honoring, Bible-believing translator will always choose virgin because he knows that the verse is a Messianic prophecy of Christ's virgin birth. This is the result of interpretation. Another example: In the Nepali language there is no generic term for wine as there is in Greek and Hebrew. The translator, therefore, must interpret passages such as Jn. 2 when he is selecting a Nepali word for wine. He must translate it “grape juice” or “strong drink,” etc., depending upon the context.

All translators face this, but the fact that a translator must interpret things in Scripture before they are translated does not justify the extreme liberties which are being taken in dynamic equivalency versions.

Third, dynamic equivalency says that the people for whom the translation is being made must be kept in mind. Again, this is true. Every translator must have the people in mind for whom he is translating, but it does not mean we can change fig tree to banana tree, or blood to death, or plough to hoe, or grace to kindness, or saints to people of God, or pastors to church officials!

Fourth, dynamic equivalency says some things implicit must be made explicit. This is true. For instance, sometimes words must be added in the translation to make a passage intelligible and/or to bring out words implicit in the original. An example is seen in the many words which appear in italic print in the King James Version. These are words which were added by the translators but which are not explicitly in the original texts. Such is essential in Bible translation work and is something which has always been done. But contrast this important translation principle with the dynamic equivalency perversion of it in the following example from Is. 53:1 in the Today's English Version:

KJV—“Who hath believed our report? and to whom is the arm of the Lord revealed?”

TEV—“The people reply, ‘Who would have believed what we report? Who could have seen the Lord's hand in this?’”

The things added and changed in this passage illustrate that dynamic equivalency goes beyond any proper bounds of faithful translating. Upon what authority have the TEV translators added “the people reply” to this passage? Upon what authority have they changed the tenses of the verbs? Upon what authority have they changed “arm of the Lord” to “the Lord's hand”? Translators who do this type of thing might claim only to be making explicit that which is implicit, but in actuality they are perverting the Word of God. None of these changes are truly implicit in this verse.

Consider another example. This time we will compare Ep. 3:2-4 in the KJV to the Contemporary English Version (CEV):

KJV—“If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ).”

CEV—“You have surely heard about God's kindness in choosing me to help you. In fact, this letter tells you a little about how God has shown me his mysterious ways. As you read the letter, you will also find out how well I really do understand the mystery about Christ.”

We see that the liberties taken by dynamic equivalency translators go beyond any proper bounds of Bible translation. This is true for practically any example we could give from these versions. They simply aren't faithful. Dynamic equivalency proponents won't admit that, but, friends, it's true. Dynamic equivalency (by any name) is a proud new methodology which men of God of old—the William Tyndales and the Adoniram Judsons—would have rejected in trembling and disgust.

Dynamic equivalency is especially dangerous because it is a subtle mixture of truth and error. Many of those who are following this method of translation have accepted the bitter cake of dynamic equivalency because of the sweetness of the truth intermingled therein. The principles can sound so reasonable. But the bottom line is that dynamic equivalency is a perversion of Scripture.

DYNAMIC EQUIVALENCY IS AN IMPROPER ANSWER TO VERY REAL PROBLEMS.

Promoters of dynamic equivalency delight in drawing examples from translation work in undeveloped nations among illiterate people and using these to justify the method of dynamic equivalency.

“How do you talk about sheep to people who have never seen sheep and have no word for such an animal? What do you use for ‘wine’ in a language

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which has words only for 'grape juice' and 'strong liquor'?"

"How to express theological terms and concepts like 'righteousness,' 'justification,' 'propitiation,' is another big challenge for most translators. In many tribal languages these concepts are foreign and there are no ready-made terms to express them. It has taken some translators months and years to find a suitable term in their language for such abstract ideas as 'love' and 'holiness.' To get an idea of what is involved, try expressing 'propitiation' in the shortest, clearest possible way for a translator to put into a language which doesn't have such a term" (*By the Word*).

The problems so stated can make the route of dynamic equivalency seem right, reasonable. These are problems Bible translators and missionaries have always faced, yet it is only in recent years that the proud concept of dynamic equivalency with its willingness to change the form of God's Word to fit man's culture has become popular.

In the booklet quoted above, the missionary translator focuses on the very real problems which attend the work of putting the Bible into the language of a people who are mostly illiterate, and it is very easy to miss noting the serious error underlying the principles she presents. When we give close examination to the principle of dynamic equivalency translation it becomes obvious that the error so subtly mixed into the theories has resulted in the corruption of God's Word.

Foreign cultures are not the only problems used to illustrate the supposed need for dynamic equivalency translation. United Bible Societies publications are filled with problems involved in enabling people groups such as children and the homeless to understand the Scriptures.

It's true that there are tremendous problems involved in translating the Bible for foreign cultures and for illiterate or marginally literate peoples, but it is never proper to change the Word of God for the sake of adapting it to another culture. The proper solution is to translate the Bible accurately, then explain the translation with footnotes, dictionaries, and commentaries.

What if a language is just too simple and strange to carry the Scriptures? I say don't translate the Bible into that language! I can hear the groans now from those

with a Wycliffe mindset. I challenge you: Who has given man the permission of changing the Word of God? Who has given such permission? God says, "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Pr. 30:6).

In light of God's warning about tampering with His Word, I would suggest that the proper method of approach would be the following: First, simple portions of Scripture can be translated and used for evangelism. As the number of converts grows within a language group, other portions of Scripture can be translated and used to teach the new Christians about the things of God. Further, an accurate translation of the Scriptures in a local trade language can be used to train key tribal leaders who in turn can teach their own people and further the growth process. Through this means, over a period of time, the language of a group can be developed so that eventually it might be able to carry the entire Word of God.

The above is the method which has been used successfully through the centuries by faithful missionaries who would never have used dynamic equivalency. The Bible is to raise the culture of the people heavenward, not the other way around. Dynamic equivalency is a backward way of thinking.

The Bible does not say that the Scriptures must be translated into every language. It simply does not say that. It says the Gospel is to be preached to all people. While the Gospel can be translated into every tongue, this is not necessarily true for the Bible.

Many downplay the idea of using a trade language to teach people the things of God. They talk much of the necessity of using the "heart language." They say a trade language can never reach the heart. I think that is wrong. Those who understand a language, even though it might not be their mother tongue, can understand the truths of God's Word from that language. Sure, it's always nicer to hear things in one's own mother tongue. That's all well and good, but I say it would be better to educate an entire people in a trade language so they can have the uncorrupted Word of God rather than corrupt the Word of God through dynamic equivalency. It would be better never to translate the Bible, than to translate it improperly. [See Bible Versions, Living Bible, Separation.]

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EARING. Plowing (Ge. 45:6; Ex. 34:21).

EARLY. (1) In the morning (Da. 6:19). (2) Quickly (Ps. 46:5). (3) First in the season (Ja. 5:7).

EARNEST. (1) A down payment (2 Co. 1:22). The indwelling Holy Spirit is God's guarantee to the Christian of full, eternal salvation (Ep. 1:14). (2) Sincere; zealous; urgent; expectant (Ro. 8:19; 2 Co. 7:7). [See Eternal Security, Holy Spirit.]

EARTHQUAKE. A shaking of the earth. There are several earthquakes recorded in the Bible (1 Ki. 19:11; 2 Ch. 26:16; Is. 29:6; Am. 1:1; Ze. 14:5; Mt. 27:45, 51-54; 28:2; Is. 29:6). Jesus foretold that earthquakes would increase as the time of His return approaches (Mt. 24:7). The prophecies of Revelation describe the great earthquakes of the very last days (Re. 6:12; 8:5; 11:13, 19; 16:18). About 2.5 million people have died in earthquakes since 1900; more than 830,000 died between 2001 and 2015 (earthquake.usgs.gov).

Worst Earthquakes since 1900

Jan. 12, 2010, Haiti 316,000
Dec. 26, 2004, Sumatra 227,000
July 28, 1976, Tangshan, China, 242,000
May 22, 1927, Nan-shan, China, 200,000
Sept. 1, 1923, Tokyo, Japan, 140,000
Dec. 16, 1920, Kansu, China, 100,000
May 12, 2008, Sichuan, China 87,000
Oct. 8, 2005, Pakistan 86,000
Dec. 28, 1908, Messina, Italy, 83,000
Dec. 26, 1932, Kansu, China, 70,000
May 31, 1970, Northern Peru 70,000
Feb. 4, 1976, Guatemala, 38,000
Dec. 26, 1939, Erzincan, Turkey, 37,000
Dec. 26, 2003, Iran 31,000
May 31, 1935, Quetta, India, 30,000
Jan. 24, 1939, Chillan, Chile, 30,000
Jan. 13, 1915, Avezzano, Italy, 29,980
Sept. 17, 1978, Tabas, eastern Iran, 25,000
Dec. 15, 1988, Armenia, Soviet Union, at least 23,000
Feb. 4, 1976, Guatemala, Honduras 22,934
Mar. 11, 2011, Japan 21,000
Aug. 16, 1906, Valparaiso, Chile, 20,000
Jan. 26, 2001, India 20,000
May 10, 2004, China 20,000
Feb. 29, 1960, Agadir, Morocco, 15,000
Sept. 1, 1962, Northwestern Iran, 12,230
Aug. 31, 1968, Northeastern Iran, 12,000
Jan. 15, 1934, Bihar-Nepal 10,700

Dec. 23, 1972, Nicaragua, 10,000
Apr. 25, 2015, Nepal 10,000
Aug. 17, 1976, Mindanao, Philippines, 8,000
July 28, 1981, Kerman province, Iran, 8,000
Sept. 19, 1985, Mexico City, 7,000
Aug. 5, 1949, Pelileo, Ecuador, 6,000
Nov. 24, 1976, Van, Eastern Turkey, 6,000
Dec. 28, 1974, Pakistan (9 towns), 5,200
June 28, 1948, Fukui, Japan, 5,131
April 10, 1972, Southern Iran, 5,057
May 21-30, 1960, Southern Chile, 5,000
Dec. 22, 1943, Ladik, Central Turkey, 4,000
Feb. 1, 1944, Bolu-Gerede, Northwestern Turkey, 4,000
Dec. 30, 1942, Niksar-Erbag, Northern Turkey, 3,000
June 11, 1981, Kerman province, Iran, estimated 3,000.
Mar. 2, 1933, Japan, 2,990
Aug. 18, 1966, Varto-Hiniz, Eastern Turkey, 2,964
Nov. 23, 1980, Southern Italy 2,735.
July 2, 1957, Northern Iran, 2,500
Sept. 6, 1975, Lice, Eastern Turkey, 2,312
Apr. 13, 2010, China 2,200
May 21, 2003, Algeria 2,200
Dec. 21, 1946, Honshu, Japan, 2,000
June 10-17, 1956, Northern Afghanistan, 2,000
Dec. 13, 1957, Western Iran, 2,000
August 1912, Gallipoli (Dardanelles), 1,950
April 19, 1903, Malazgirt, Eastern Turkey, 1,700
Mar. 28, 2005, Sumatra 1,300
Sep. 30, 2009, Sumatra 1,100

[See Prophecy, Revelation.]

EAST GATE. [See Gate.]

EASTERN ORTHODOXY. That branch of sacramental Christianity which broke off from the Roman Catholic Church in 1054 A.D.

History: Until 1054 the Eastern and the Roman were two branches of the same sacramental body. The division began when the Roman emperor Constantine moved his capital from Rome to Constantinople in 330 A.D. Powerful church leaders claimed authority over large regions and were vying for supremacy. There was the bishop of Rome in the West, and four patriarchs in the East. The main point of contention between the eastern and the western divisions was the papacy. More important than doctrine was the issue of power and authority. The Eastern Orthodox rejected the pope, while retaining Rome's sacramental system and most of Rome's unscriptural doctrines.

EASTERN ORTHODOXY

"The division of the Orthodox Church into the Western and Eastern—Roman and Constantinople—began with the division of the Roman Empire in the late 4th century A.D. Toward the end of the 9th century the dialogue between the Papacy and the Patriarchate became much sharper: it was at that time that Bulgaria was baptised and an argument broke out between Rome and Constantinople over the patronage of the new Christian country. ...

"In 1054 there was a formal break between the Western (Roman) and Eastern (Orthodox) church when Pope Leo IX and Michael Caerularius, Patriarch of Constantinople, anathematised each other. This signified a formal split" (*A Millennium of Russian Orthodoxy*, pp. 20-21).

The Roman Catholic Church and its twin, Eastern Orthodoxy, were formed by a spiritually adulterous relationship between the political empire and apostate church leaders. The latter claimed authority over the Lord's churches and amalgamated pagan practices with New Testament truth to form an impure form of Christianity. This explains the origin of such unscriptural practices as the mass, purgatory, sacraments, prayers to and for the dead, consecrated buildings, Mary worship, scapulars, and the rosary. Eastern Orthodoxy has its roots in this same apostasy.

Roman Catholicism and Eastern Orthodoxy both claim direct descent from Christ and the Apostles, but that this claim is bogus is evident in their non-apostolic doctrines and practices. As a result of the split with Rome, Eastern Orthodoxy is not united under one head. There are many groupings of Orthodox, all having the same basic doctrine and practice with some minor variation: Russian Orthodox, Albanian Orthodox, Syrian Orthodox, Ukrainian Orthodox, Bulgarian Orthodox, Romanian Orthodox, Serbian Orthodox, Antiochian Orthodox, etc. Though not united under a world headquarters, these groupings are united separately into episcopal councils, over which a bishop rules. Also, each group is in turn in formal relationship with the Patriarch of Constantinople, who presides over all the Eastern Orthodox churches. "No one patriarch is responsible to any other patriarch; yet all are within the jurisdiction of an ecumenical council of all the churches, in communion with the patriarch of Constantinople, who holds the title Ecumenical Patriarch" (*Handbook*). From a biblical perspective, there is little difference between the ecclesiology of Roman Catholicism and that of Eastern Orthodoxy. Both incorporate an unscriptural form of church government through which a intra-church bureaucracy lords over the local assembly.

Doctrine: In addition to rejecting the papacy, with its doctrines of supremacy and infallibility, Eastern Orthodoxy rejects purgatory and the doctrine of indulgences. Like Roman Catholicism, Orthodoxy has a

consecrated priesthood and seven sacraments which only the priests have authority to perform—baptism, anointing, communion, penance, holy orders, marriage, and holy unction (*Handbook of Denominations in the United States*, 9th ed.). Infants and adults are baptized by threefold immersion. Sacraments are believed to be channels of grace, as contrasted to the New Testament ordinances of baptism and the Lord's Supper which are memorials rather than actual means of grace. Orthodoxy practices the mass or the "Holy Eucharist" [eucharist means praise] whereby Christ supposedly is sacrificed anew and the bread and wine of the "eucharist" becomes the actual body and blood of Christ. Orthodoxy worships Mary as the Mother of God. Prayers are offered for the dead, who also are believed to pray for those on earth. Justification is attained through faith and works.

Membership: In 1990 there were an estimated three million Orthodox church members in the United States, though membership statistics are unreliable due to the fact that they are based on baptismal records rather than active participation in church life. A 1987 report estimated 173 million Orthodox worldwide, but again, this statistic is almost meaningless in relation to how many adults actually practice the Orthodox faith.

Liturgy: Orthodoxy is extremely focused on liturgy (ritualistic forms of worship) and icons. The latter are images which are supposed to represent various saints and spiritual realities. The Orthodox claim they do not worship these as idols, but they serve the same purpose. Prayers are addressed before these icons, candles are burned before them, incense and holy water is put upon them. In biblical terminology, icons are indeed idols.

Gospel: Orthodoxy preaches a false gospel. According to Orthodox teaching, baptism (even of infants) is the means whereby an individual is born into Christ and becomes a Christian. This false gospel is cited from one of their own publications:

"Baptism is a new birth. It is being born to the life made new by our Lord Jesus Christ. It means to be alive in Christ, and have the opportunity to inherit God's Kingdom. Why in the world would any parents who claim to be Christians want to put off making their offspring Christians as soon as possible? Don't they want their infants to share in the Kingdom of God? The baptized one becomes a member of Christ's body—His Church" (*One Church*, Russian Orthodox Church, 1981).

The Orthodox Church also advocates prayers to and for the dead, and the false, wicked idea that the living can aid in the salvation of the deceased through good works:

"But the soul of the deceased is aided by the prayers of the Church, of all those who knew and loved him, and also by acts of charity carried out for his sake. By doing

good works for the sake of those who are dead, we are, as it were, completing what they left undone, paying their debts and offering our own sacrifice to the Merciful Lord on their behalf" (The Journal of the Moscow Patriarchate, No. 10, 1976).

In the *Journal of the Moscow Patriarchate*, No. 4, 1980, we find the following false teachings about Mary, salvation, and the Lord's Supper:

"When one asserts his faith in the Son of God, the Son of the Ever Virgin Mary, the Mother of God, [note the false Catholic doctrines that Mary is the Mother of God and a perpetual virgin, meaning that she had no other children after Jesus] he accepts first of all the words of faith into his heart, confesses them orally, sincerely repents of his former sins and washes them away in the sacrament of Baptism. Then God the Word enters the baptized one, as though into the womb of the Blessed Virgin and remains in him like a seed. ... By partaking of the Holy Eucharist, a Christian is made one with Christ" (Foundation, Nov.-Dec. 1980, p. 21).

From these quotes it is obvious that the Orthodox Church is entirely apostate. It holds the same basic set of false beliefs as the Roman Catholic Church from which it broke away in the ninth century.

Ecumenism: The Eastern Orthodox churches are members of and form an influential block within the World Council of Churches. In recent years steps have also been taken to reconcile the Eastern Orthodox with the Roman Catholic Church. In 1965 Pope Paul VI and Patriarch Athenagoras I formally lifted the excommunications of 1054. [See Mary, Pope, Roman Catholic Church, World Council of Churches.]

EASTER. (1) A pagan holiday (Ac. 12:4). This is the only place in which "easter" appears in the Authorized Version. Some say that this should be translated "passover" and they point to this as an error in the KJV, but they are wrong. The Easter of Ac. 12:4 occurred after the Passover. We know this because Ac. 12:3 says it was "the days of unleavened bread." The feast of unleavened bread followed the Passover (Nu. 28:16-25), but this Easter was after the feast of unleavened bread. It refers to a pagan holiday, probably the celebration of Tammuz, the sun god (Jack Moorman, Easter or Passover?). "Easter" is a proper translation to distinguish it from the Jewish Passover, and the KJV translators were wise in their choice of this word. In using the term "Easter" in Ac. 12:4, The King James Translators merely left intact the reading of Tyndale, Matthews, and the Geneva Bible: "Then were the days of unleavened bread, and when he had caught him, he put him in prison, and delivered him to four quaternions of soldiers to be kept, intending after Easter to bring him forth to the people" (The New Testament by William Tindale, 1526, John Wesley Sawyer, The Martyrs Bible Series).

Enlarging on this subject, Ken Johnson adds: "[Those who claim this is a mistranslation in the KJV] show a lack of two things. First, they neglect the context of the verse for it is a season that is also noted. Second, in English the season or time of year marked as the Passover season has for years been expressed in English as 'Easter.' The KJV translators did not invent this usage nor were they wrong. The Geneva Bible of 1557 translates Acts 12:4 as 'Easter.' This is also true of the 1539 Cranmer Bible—'Easter,' and the Tyndale Bible of 1534—'ester.' This takes the time element back almost 100 years for the usage of 'Easter.' Alfrie, at the beginning of the eleventh century, wrote a Homily using the term Easter: 'Fram dam halgan easterlican [Easter season] (A.C. Champneys, History of English, London: Revington, Percival and Co., p. 178). This calls the Passover season 'Easter' season and it is some five hundred years plus before the KJV saw its publication with 'Easter' in Acts 12:4" (Ken Johnson, A Response to J.H. Melton's Forum Re. the King James Version and Inspiration, p. 12).

(2) An occasion observed by many Christians commemorating the resurrection of Christ. It is observed on the Sunday immediately after the first full moon that occurs on or after March 21. Originally Easter was a pagan holiday in the name of the goddess of spring, but it was "Christianized" by the Catholic Church and adapted to the remembrance of Christ's resurrection. Sunrise services are adaptations of the ancient worship of the sun. The Easter celebration is extra-biblical. "Good Friday," which is the supposed day that Christ died, is fictitious in that Christ could not have died on Friday. He was three days and three nights in the tomb (Mt. 12:40; 16:21; 17:22-23; 20:17-19; 27:62-64; Lk. 24:1-8; Jn. 2:19). He arose before daylight on Sunday morning at the end of the sabbath (Jn. 20:1; Mt. 28:1; Mk. 16:2). Thus he must have been crucified on Wednesday or Thursday. The Jewish day begins in the evening (Ge. 1:5,8,13,19,23). [See Christmas, Fable, Friday, Roman Catholic Church.]

EAST SEA. A name for the Salt Sea, or the Dead Sea. It is called East Sea because it forms Israel's east boundary (Eze. 47:18). [See Salt Sea.]

EASY TO BE INTREATED. This phrase in Ja. 3:17 describes the character of a true godliness. It is kind and easily approached. When a question is asked of it, it does not respond angrily, but gently and with charity toward the questioner. This attitude is contrasted with the bitter envying and strife which characterizes the world (Ja. 3:14-15). [See Love.]

EBAL (bare). Ge. 36:23.

EBED (servant). Ju. 9:26.

EBED MELECH (servant of the king). Je. 38:7.

EBEH - ECUMENICAL MOVEMENT

EBEH. Boats made of papyrus—light and swift (Job 9:26) (Smith).

EBER (beyond). Great-grandson of Shem, from whom the Hebrews were named (Ge. 10:21, 24, 25; 11:14-17; 1 Ch. 1:18-25) (Smith).

EBENEZER (stone of help). 1 Sa. 4:1.

EBONY. The true ebony is native to the coast of Malabar and Ceylon. This elegant plant furnishes valuable materials for inlaying; its fine-grained wood being sometimes black, gray, or green (Eze. 27:15) (Smith).

EBRONAH (bank, coast). Nu. 33:34.

ECCLESIASTICAL. Pertaining to the church. [See Church.]

ECCLESIOLOGY. The doctrine relating to the church. [See Church.]

ECUMENICAL MOVEMENT, ECUMENISM. The prevailing philosophy of the last days which desires that all professing Christians join together in unity regardless of doctrinal integrity. "Ecumenical" means worldwide, universal. The ultimate goal of the ecumenical movement will be to bring all religious groups together into one worldwide entity, in sympathy, if not in organizational unity.

The ecumenical movement takes many forms. (1) There is THE MODERNISTIC ASPECT of the ecumenical movement, represented by the World Council of Churches at the global level, national councils on the national level, and clergy associations on the local level. (2) There is THE EVANGELICAL ASPECT, represented by interdenominational parachurch organizations, fellowships, and mission organizations. Examples of Evangelical ecumenism are Campus Crusade for Christ, Youth With A Mission, Lausanne Committee for World Evangelization, and the World Evangelical Fellowship. (3) There is also THE CHARISMATIC ASPECT of the ecumenical movement. While there are exceptions among some old-line Pentecostals, the Charismatic world, for the most part, focuses on experience above doctrine and seeks to unite every sort of denomination. An example of this was the North American Congress on the Holy Spirit & World Evangelization, held in New Orleans, July 1987. More than 40 different denominations and groups were represented at this congress. Of the 40,000 in attendance, one-half were Roman Catholic, and a Catholic mass was held each morning. None of the more than 200 Charismatic speakers lifted a voice against doctrinal heresy. Many of the most popular Charismatic leaders were there.

Errors of the Ecumenical Movement. Though the ecumenical movement is very broad, there are certain unscriptural traits which are present throughout: (1) *The ecumenical movement downplays doctrinal purity and*

refuses to practice biblical separation. The Bible teaching of separation forbids God's people from fellowshiping with error (Ro. 16:17-18; 2 Co. 6:14-18; 11:1-4; Ga. 1:8-9; Ep. 4:14-15; 5:11; Ph. 3:1-2; Col. 2:8; 2 Th. 3:6; 1 Ti. 1:3; 1:18-20; 6:3-5; 6:20-21; 2 Ti. 2:16-21; 3:5,13; Tit. 1:10-13; 3:9-11; 2 Pe. 2:1; 3:17-18; 2 Jn. 7-11; Jude 3; Re. 2:2, 6, 14-16, 20-23; 18:4). (2) *True Christian unity is God-made, not man-made* (Ep. 4:1-6). John 17:21 is often used by ecumenists as a proof text for their objectives, but they fail to point out that Jesus was not instructing Christians to create some sort of ecumenical unity; he was praying for God the Father to create a spiritual unity. The unity Christ prayed for is one based on truth and the Word of God (Jn. 17:6, 8, 14, 17, 19), whereas the ecumenical movement downplays the importance of truth and doctrine. (3) *The ecumenical movement downplays the local church and exalts inter-church and inter-denominational relationships.* The local church is the entity which Christ established for the fulfillment of His program in this age. Christian unity is primarily a local church matter (1 Co. 1:10; 12:25-27; 2 Co. 13:11; Ph. 1:27; Ro. 12:16; 15:5-6). (4) *Ecumenical groups are often trying to substitute social and political endeavors for Christ's command of world evangelism and church planting.* The Great Commission, which is repeated five times in Scripture (Mt. 28; Mk. 16; Lk. 24; Jn. 20; Ac. 1), instructs the churches to preach the Gospel and to disciple converts to the end of the age. The Apostles and early churches took this Commission seriously and dedicated themselves EXCLUSIVELY to this task. The nations in which they labored were full of social ills and needs, but there is no hint in the Scripture record that the Apostles gave any attention to remedying such problems. They were dedicated to preaching the Gospel and seeking to win the lost to Christ before it was eternally too late. To have turned aside for any other task, no matter how seemingly helpful to humanity, would have been the gravest disservice to mankind for there is no other institution on earth that can do what the churches are tasked to do. (4) *Ecumenical groups are promoting unbiblical ideas about women's liberation.* They are teaching that women can be pastors and leaders in the churches. In ecumenical circles you often find the same clamoring for "equal rights" as we find in the world. The Bible says the man and woman are not equal in position. They were created for different purposes and different positions in this world (1 Ti. 2:9-15; 5:14; 1 Co. 14:34-35; Tit. 2:3-5). (5) *Ecumenical groups do not have high moral and doctrinal standards.* Sadly, it is common to find drinking, smoking, cursing, immodest dress, dancing, homosexuality, and various other forms of immorality among ecumenical Christians. The cry of the hour is "liberty" and "self-esteem," and those who call for strict Bible standards of morality are

labeled “legalists.” The same attitude was manifest in apostate Israel of old. “Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations” (Je. 7:9-10). These people thought God had set them free to live as they pleased, and that He would receive their worship regardless of whether or not they obeyed the Holy Scriptures. Not so! God’s indictment against them was severe: “And I will cast you out of my sight...” (Je. 7:15). God hasn’t changed, my friends. He is still Holy, and He still requires strict obedience to His Word. The Apostle Peter wrote, “As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy: for I am holy” (1 Pe. 1:14-16). The final book of the Bible describes the worldwide religious harlot which will arise in these last days (Re. 17-18). God’s command in regard to this apostasy is “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Re. 18:4). [See Anglican Church, Apostasy, Apostate, Charismatic, Church, Doctrine, Episcopal, Fable, False Prophet, False Teaching, Foolish Questions, Fundamentalism, Great Commission, Heresy, Lutheran, Methodist, Modernism, Modesty, New Evangelicalism, Presbyterian, Prophecy, Revelation, Roman Catholic Church, Separation, Timothy, Unity, Women Preachers, World Council of Churches.]

EDEN (delight). The lovely garden God created for man before the Fall (Ge. 2:8, 10, 15; 3:23, 24; 4:16; Is. 51:3; Eze. 28:13; 31:9, 16, 18; 36:35; Joel 2:3). The exact location of Eden is uncertain, though we know that it was in the general area of the Tigris (Hiddekel) and Euphrates rivers (Ge. 2:14). It could have been very large, as another of the rivers connected with Eden was the Gihon, which is said to “compass the whole land of Ethiopia” (Ge. 2:13). [See Adam, Evolution.]

EDER (flock). Ge. 35:21.

EDIFY. Build up; strengthen (Ro. 14:19; 15:2; 1 Co. 14:3; 2 Co. 10:8; 1 Th. 5:11). The same Greek word “edify,” *oikodomeo*, is used for the building of the temple (Jn. 2:20) and for the building of the church (Mt. 16:18). All things in the church are to be done for the edification of the saints (1 Co. 14:3-26).

EDOM (red). Another name for Esau, the elder son of Isaac (Ge. 25:30). Edom became the nation called by his name (Ge. 32:3; 36:9).

EDREI (sown land). Nu. 21:33.

EFFECTUAL. Producing an effect, or the effect desired or intended; or having adequate power or force to produce the effect (Webster) (Ep. 3:7).

EFFEMINATE. Having the qualities of the female sex; soft or delicate to an unmanly degree; womanish (Webster). The woman is supposed to be effeminate, but the Bible reference to this in 1 Co. 6:9 is connected with moral perversion. Until recent attempts by modernistic teachers to reinterpret Scripture to fit their immoral programs, this word has been interpreted as referring to womanlike men. The Greek word, *malakos*, means soft, and it is so translated in Mt. 11:8; Lk. 7:25. The context supports the homosexual interpretation. In 1 Co. 6:9 “effeminate” is listed between “adulterers” and “abusers of themselves with mankind,” both of which refer to sins of immorality. Matthew Henry, following the common interpretation of this term in centuries past, connected it with sodomy. [See Abusers of Themselves With Mankind, Fornication, Sodomy.]

EGLON (circle). Jos. 10:3.

EGYPT. The nation located in the NE corner of Africa and neighboring Israel to the SW. Egypt has had a close relationship to the Jewish people throughout their history. *THE HISTORY OF EGYPT*: “It is usual to think of ancient Egyptian history as divided into 30 dynasties. This idea is taken from a book on Egyptian history by Manetho, an Egyptian priest, who wrote about 250 BC. Selections from Manetho’s book have been preserved in extensive quotations by later writers. The Old Kingdom is the title given to the first time of great royal power (about 2700 to 2200 BC), running from dynasties three to six. At this period the pharaohs were very dictatorial. They were able to gather hundreds of thousands of people each year during the season when the Nile overflowed its banks and made agricultural work impossible and compel them to work energetically for long periods in order to build those tremendous burial monuments called the pyramids. During this time the religion glorified the sun god, but there were many subordinate deities. The Middle Kingdom (about 1991 to 1786 BC) was a new time of great power beginning when the kings of a region in the South, centering around the town later known as Thebes, became supreme over all Egypt and established their power in the delta. They worshiped a local god called Amun (formerly written Amen or Amon). This was the period of the Twelfth Dynasty. These kings put foreign lands under tribute and directed a high type of civilization. It ends with the coming from Asia of a foreign group that possessed a new weapon, that of horse-drawn chariots which enabled them to make a lightning attack and to conquer a large section of Egypt. These Hyksos (sometimes called Shepherd-kings), held much of the land in subjection for over a century. Eventually they

were driven out. *The New Kingdom*, also called the Empire, followed the expulsion of the Hyksos. It lasts from about 1570 to 1078 BC. These kings worshiped the god Amun, whom they considered to be identical with the earlier sun-god, Re, and therefore often referred to as Amun-Re. A multitude of other gods were also worshiped in Egypt, but the priests of Amun-Re became so important that eventually a very large proportion of the land of Egypt came to be the property of the temples of the god Amun. The 18th dynasty includes a series of great rulers, a number of whom went by one of two names: Thutmose or Amenhotep. This was a time of Egyptian military prowess, and the erection of great monuments and temples. The 19th dynasty (about 1303 to 1197), even more than the 18th, was a period of great building. Largely as a result of the activities of the kings of these two dynasties, tremendous ruins stand at Thebes today, making it the great outdoor museum of the world. There were a series of kings named Ramses (or Ramesses). Ramses II, also known as Ramses the Great, built more temples and erected more statues and obelisks than any other pharaoh in history. Between the 7th and 4th centuries BC, Egypt was harassed and sometimes partly conquered by the Assyrians, the Babylonians, and the Persians. In 332 Alexander the Great conquered Egypt, and after his death a year later, one of his generals, named Ptolemy, seized Egypt and established a dynasty that continued for three centuries (adapted from MacRae, *Biblical Archaeology*, 2005, pp. 9, 10). *EGYPT IN THE BIBLE*: The first mention of Egypt in the Bible is in Genesis 12 when Abraham went there to escape the famine in Canaan. That was about 1900 BC and Egypt was already a bastion of pagan idolatry. Egypt stands for the devil's fallen world system, and going "down to Egypt" has always signified backsliding. Israel was perpetually in danger of the dark spiritual influence emanating from her powerful southern neighbor, just as the churches are in danger of the world's influence today. It was to Egypt that Jacob and his sons moved to escape the great famine after Joseph became vice-ruler. Israel dwelt in Egypt for more than 200 years before departing under the leadership of Moses in about 1490 BC (Ex. 1-12). Egypt was often used by God to judge Israel during the time of the Judges and the Kingdom. [See also Mizraim, World.]

EHl (unity). Ge. 46:21.

EHUD (strong). 1 Ch. 7:10.

EKER (root). 1 Ch. 2:27.

EKRON (naturalization). Jos. 13:3.

EL (the mighty one). A name for God (Job 5:8; Ps. 22:1; 29:1). It is also used for false gods (Ps. 81:9; Da. 11:36). [See God, Idolatry, Jehovah, Jesus Christ.]

EL SHADDAl. A combination of the Hebrew words *el* (God) and *shaddai* (Almighty) (Ge. 17:1-8; 28:2-3). Sometimes *Shaddai* is used alone (Job 6:4, 14; Ps. 68:14). This means the powerful God. Contrary to what some commentaries claim and what we erroneously taught in previous editions of this encyclopedia, the Old Testament Hebrew word (*shadday*) translated "Almighty" in the King James Bible has nothing to do with the breast. The Hebrew word *shadday* is from the word "shadad," which means "to be burly, i.e. (figuratively) powerful (passively, impregnable)" (Strong). We agree with the following study from George Pember: "In order to corroborate the doctrine (of sex in deity) just mentioned, certain Theosophists have invented a new derivation for the Hebrew *Shaddai*, which in our versions is correctly rendered 'Almighty.' They suppose it to be connected with a word *shad*, which signifies a woman's breast. But such a derivation is impossible, and, so far as we are aware, has never been proposed by an unbiased scholar. More than one Christian scholar has taken up this Theosophical derivation of *Shaddai*, and explained the word as meaning first 'full-breasted,' and then 'bountiful'" (Pember, *The Church, the Churches, and the Mysteries*). [See God, Jehovah, Jesus Christ.]

ELADAH (God is ornament). 1 Ch. 7:20.

ELAH (oak). Ge. 36:41.

ELAM (youth). "Elam in prophecy refers to the country stretching east from the Lower Tigris, answering to what was afterwards called Persia. Later, Elam was a province of Persia (Ezr. 4:9). In Sennacherib's time, Elam was subject to Assyria (2 Ki. 18:11), and so furnished a contingent to its invading armies. Famed for the bow (Is. 13:18; Je. 49:35), in which the Ethiopians alone excelled them" (Jamieson, Fausset, Brown).

ELASAH (God is doer). Ezr. 10:22.

ELATH (palm grove). De. 2:8.

EL-BETHEL (god of the house of God). Ge. 35:7.

ELDAAH (whom God called). Ge. 25:4.

ELDAD (God is a friend). Nu. 11:26.

ELDER. (1) Old age (Ge. 27:42). (2) Mature older men; heads of families; men of repute who serve as leaders (Ex. 3:16). (3) An office in the church (Ac. 14:23; 20:17; 1 Ti. 5:17, 19; Tit. 1:5; Ja. 5:14; 1 Pe. 5:1). [See Pastor.] (4) The 24 elders of Revelation 7. C.I. Scofield gives several compelling reasons for identifying these elders with the church. We know that Scofield uses the term "church" in the sense of a universal body composed of all believers. We would use the term here in a general, institutional sense, or of a future heavenly assembly instead: (a) Their position. They are enthroned 'round about' the rainbow encircled central throne. To the church and to the church only of all

groups of the redeemed is co-enthronement promised (Re. 3:21). Not yet is Christ seated on his own throne on earth, but these kingly ones, having been presented faultless with the exceeding joy of the Lord, must be with him (Jn. 17:24; 1 Th. 4:17). (b) The number of these representative elders, in a book where numbers are so great a part of the symbolism, is significant. For 24 is the number of the courses into which the Levitical priesthood was divided (1 Ch. 24:1-19), and of all the groups of the redeemed only the church is a priesthood (1 Pe. 2:5-9; Re. 1:6). (c) The testimony of the enthroned elders marks them as representing the church: 'And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God kings and priests: and we shall reign on the earth' (Re. 5:9-10). The church, and the church only, can thus testify. (d) Eldership is a representative office (Ac. 15:2; 20:17). The elders are, symbolically, the church, and they are seen in heaven in the place which the Scriptures assign the church before a seal is opened or a woe uttered, and before a vial of the wrath of God is poured out. And in all that follows, to the twentieth chapter, the church is never once referred to as on earth (C.I. Scofield, *Will the Church Pass Through the Great Tribulation?*). [See Old Age, Pastor.]

ELDERLY. [See Old Age.]

ELEAD (God is witness). 1 Ch. 7:21.

ELEALEH (God is exalted). Nu. 32:3.

ELEASAH (God is doer). 1 Ch. 2:39.

ELEAZAR (God is helper). Ex. 6:22.

ELECT, ELECTION. The term "elect" refers to at least four things in the Bible: (1) Jesus Christ (1 Pe. 2:6). (2) Angels which did not fall with Satan (1 Ti. 5:21). (3) God's election of the nation Israel (Ro. 9:9-13). Calling Abraham out of the world, then choosing Isaac instead of Ishmael, and Jacob instead of Esau. (4) Those who receive God's salvation in Jesus Christ (Mt. 24:22, 24, 31; Lk. 18:7; Ro. 8:33; Col. 3:12; 1 Th. 1:4; 2 Ti. 2:10; Tit. 1:1; 1 Pe. 5:13; 2 Pe. 1:10). It is also called *predestination* and *foreordained* (Ep. 1:5, 11).

Some Lessons about Election for Salvation: (1) *Election is based on God's foreknowledge* (1 Pe. 1:2). (2) *Election means God planned man's salvation before the creation* (Ep. 1:5, 11). It means God, by his foreknowledge, has predestinated the Christian to a glorious future (1 Pe. 1:2-4; Ro. 8:29-30). It is not who is predestinated, but what we are predestinated to. (3) *Election does not mean God arbitrarily chooses who will be saved and who will not be.* He has revealed that He wants all men to be saved (2 Pe. 3:9).

Calvinism is a theology that was developed by John Calvin (1509-64) in the sixteenth century. He presented this theology in his *Institutes of Christian Religion*, which subsequently became the cornerstone of *Presbyterian* and *Reformed* theology. It is also called TULIP theology. Calvin himself did not use the term TULIP to describe his theology, but it is an accurate, though simplified, representation of his views, and every standard point of TULIP theology can be found in Calvin's *Institutes*.

A SUMMARY OF TULIP THEOLOGY

Calvinistic theology was summarized into five points during the debate over the teachings of Jacobus Arminius (1560-1609). Arminius studied under Theodore Beza, Calvin's successor at Geneva, but he rejected Calvinism and taught his non-Calvinist theology in Holland. Arminius' followers arranged his teaching under the following five points and began to distribute this theology among the Dutch churches in 1610: (1) Free will, or human ability, (2) Conditional election, (3) Universal Redemption, or General Atonement, (4) Resistible Grace, and (5) Insecure Faith. These points were rejected at the state-church Synod of Dort in Holland in 1618-1619 (attended as well by representatives from France, Germany, Switzerland, and Britain), and this Synod formulated the "five points of Calvinism" in resistance to Arminianism. Arminius followers were thereafter put out of their churches and persecuted by their Calvinist brethren.

In the late 18th century, the five points of Calvinism were rearranged under the acronym TULIP as a memory aid.

Total Depravity: Man is totally corrupt and dead in his sin so that he cannot even respond to the gospel unless God sovereignly enables him, which only happens if he is one of the elect. God not only must enable the dead sinner but must sovereignly regenerate him and give him the gift of faith. In the words of the Westminster Confession Total Depravity is defined as follows: "Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto."

The Calvinist doctrine of Total Depravity does not mean merely that the sinner has no righteousness of his own or that his heart is depraved. It means also that his will is in bondage to sin in such a fashion that he is unable to believe the gospel. Further, it means that he must therefore be born again before he can believe. Arthur Pink states this doctrine as follows: "Faith is not the cause of the new birth, but the consequence of it. This ought not to need arguing. ... Faith is a spiritual grace, the fruit of the spiritual nature, and because the

unregenerate are spiritually dead--'dead in trespasses and sins'--then it follows that faith from them is impossible, for a dead man cannot believe anything" (*The Sovereignty of God*, p. 73).

Unconditional Election: God unconditionally and "sovereignly" elects who will be saved and this election has nothing to do with anything the sinner does, including exercising faith in the gospel. Consider the words of the Westminster Confession: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished. ... The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice." John Calvin expressed the doctrine of unconditional election in these words: "Predestination we call the decree of God, by which He has determined in Himself, what He would have to become of every individual of mankind. For they are not all created with a similar destiny: but eternal life is foreordained for some, and eternal damnation for others" (*Institutes of the Christian Religion*, Book III, chap. 21). Calvin emphasized his belief in sovereign reprobation as follows: "[God] devotes to destruction whom he pleases ... they are predestinated to eternal death without any demerit of their own, merely by his sovereign will. ... he orders all things by his counsel and decree in such a manner, that some men are born devoted from the womb to certain death, that his name be glorified in their destruction. ... God chooses whom he will as his children ... while he rejects and reprobates others" (*Institutes of the Christian Religion*, Book III, chap. 23).

Limited Atonement: The death of Christ was only for those God has sovereignly elected. Calvin denounced the universal offer of the Gospel. "When it appears that when the doctrine of salvation is offered to all for their effectual benefit, it is a corrupt prostitution of that which is declared to be reserved particularly for the children of the church" (*Institutes*, Book III, chap. 22).

Irresistible Grace: God's call to the elect is effectual and cannot be resisted. The dead sinner is sovereignly regenerated and granted the "gift of faith." "That some, in time, have faith given them by God, and others have it not given, proceeds from his eternal decree; for 'known unto God are all his works from the beginning,' etc. (Acts 15:18; Ep. 1:11). According to which decree

he graciously softens the hearts of the elect, however hard, and he bends them to believe; but the non-elect he leaves, in his judgment, to their own perversity and hardness" (summary derived from the Synod of Dort). The Westminster Confession adds the following: "This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it. Others, not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved..."

Perseverance of the Saints: Those who are sovereignly elected and regenerated will continue in the faith. "Those whom God hath accepted in the Beloved, and sanctified by His Spirit, will never totally nor finally fall away from the state of grace, but shall certainly persevere to the end; and though they may fall through neglect and temptation, into sin, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the Church, and temporal judgments on themselves, yet they shall be renewed again unto repentance, and be kept by the power of God through faith unto salvation" (Abstract of Principles, 1858).

SOME MISC. THOUGHTS ABOUT CALVINISM

1. I have studied Calvinism from "the horse's mouth."

In order to gain a proper understanding of Calvinism, I have studied the writings of many influential Calvinists, both contemporary and past. I have examined Calvinism many times during the 32 years since I was saved. The first time was shortly after I was converted, when I was in Bible College, and Calvinism was one of the many topics that were strenuously discussed by the students. I had never heard of Calvinism before that and I didn't know what to think of it, so I read Arthur Pink's *The Sovereignty of God* and a couple of other titles on the subject with a desire to understand it and to know whether it was scriptural or not. Some of the students became Calvinists, but I concluded that though Calvinism makes some good points about the sovereignty of God and though I personally like the way it exalts God above man and though I agree with its teaching that salvation is 100% of God and though I despise and reject the shallow, manipulative, man-centered soul winning scheme that is so common among independent Baptists and though it does seem to be supported by a few Scriptures, the bottom line to me is that it ends up contradicting far too many plain Scriptures.

In the year 2000 I was invited to preach at a conference on Calvinism at Heritage Baptist University

in Greenwood, Indiana, that was subsequently held in April of 2001. The conference was opposed to Calvinism; and I agreed to speak, because I have been in sympathy with such a position ever since I first examined the subject in Bible College. Before I put together a message for the conference, though, I wanted to re-examine Calvinism in a more thorough manner. I contacted Dr. Peter Masters in London, England, and discussed the subject of Calvinism with him. I told him that I love and respect him in Christ and I also love and respect his predecessor, Charles Spurgeon, though I do not agree with either of them on Calvinism (or on some issues, in fact). I told Dr. Masters that I wanted him to tell me what books he would recommend so that I could properly understand what he believes on the subject (knowing that there are many varieties of Calvinism). I did not want to misrepresent anything. Among other things, Dr. Masters recommended that I read Calvin's *Institutes of the Christian Religion* and Iain Murray's *Spurgeon vs. the Hyper-Calvinists*, which I did.

In the last couple of years I have again re-investigated Calvinism from both sides. I read Dave Hunt's "What Love Is This?" and "A Calvinist's Honest Doubts Resolved by Reason and God's Amazing Grace." I read "Debating Calvinism: Five Points, Two Views" by Dave Hunt and James White. I carefully re-read Arthur Pink's "The Sovereignty of God" as well as the "Westminster Confession of Faith." I have also studied about 100 pages of materials published in defense of Calvinism by the Far Eastern Bible College in Singapore. This is a Bible Presbyterian school.

As best as I know how, I have studied these materials with the sole desire to know the truth and with a willingness to follow the truth wherever it leads.

Thus, while I have not read every book on this subject that could be recommended by my readers, I have made a considerable effort to understand Calvinism properly and not to misrepresent it (though I have learned that a non-Calvinist will ALWAYS be charged with misrepresentation).

2. *Baptists must face the issue of Calvinism.* It is a divisive subject, but it must be faced because it touches some of the most important points of biblical truth and affects how Christians perceive of the gospel and the very person of God. It is interesting to observe that there have always been divisions among Baptists on the issue of Calvinism. The early Baptists in England were divided into the General Baptists and the Particular Baptists, referring to how they viewed Christ's atonement, as to whether it was for all men (general) or only for the elect (particular). Adam Taylor's *History of the General Baptists of England* (1818) deals with the history of the non-Calvinist Baptists in Great Britain, and there were a large number of them. To my knowledge, Taylor is the

only 19th-century British Baptist historian who was not a Calvinist. It is certain that the vast majority of Baptist histories are written by Calvinists and they typically neglect and sometimes misreport the history and beliefs of the non-Calvinist Baptists. Be that as it may, the fact remains that Baptists have always been divided on this issue and it is not wise to draw back from dealing with it today, even though divisions are certainly the result.

3. *Few things have hindered biblical evangelism more than Calvinism.* It almost killed the evangelistic zeal of the Baptist churches of England in the 18th century and well into the 19th. Among Calvinists, evangelism is done IN SPITE OF Calvinism, not because of it. Baptist historian Thomas Armitage wrote: "William Carey's 'Inquiry into the Obligations of Christians to use means for the Conversion of the Heathen' was published in 1792, but found few readers and produced little effect. To most of the Baptists his views were visionary and even wild, in open conflict with God's sovereignty. At a meeting of ministers, where the senior Ryland presided, Carey proposed that at the next meeting they discuss the duty of attempting to spread the Gospel amongst the heathen. ... Ryland, shocked, sprang to his feet and ordered Carey to sit down, saying: 'When God pleases to convert the heathen, he will do it without your aid or mine!'"

Things were not much better when Spurgeon took his first pastorate in 1854. This situation is described in *Spurgeon vs. the Hyper Calvinists* by Iain Murray. Many Calvinists opposed Spurgeon and denounced his broad, indiscriminate invitations for sinners to come to Christ. For example, one Calvinist publication warned in Spurgeon's day, "...to preach that it is man's duty to believe savingly in Christ is ABSURD" (*Earthen Vessel*, 1857).

4. *It is important to understand that Calvinism is an unsettled theology.* Calvinists are seriously divided among themselves and always have been. There is Supralapsarianism vs. Sublapsarianism vs. Infralapsarianism. "The Supralapsarians hold that God decreed the fall of Adam; the Sublapsarians, that he permitted it" (McClintock & Strong). The Calvinists at the Synod of Dort were divided on many issues, including lapsarianism. The Swiss Calvinists who wrote the Helvetic Consensus Formula in 1675 were in conflict with the French Calvinists of the School of Saumur. There are Strict Calvinists and Moderate Calvinists, Hyper and non-Hyper (differing especially on reprobation and the extent of the atonement and whether God loves all men), 5 pointers, 4 pointers, 3 pointers, 2 pointers. In America Calvinists were divided into Old School and the New School. As we have seen, the Calvinists of England were divided in the 19th century.

Whenever, therefore, one tries to state TULIP theology and then refute it, there are Calvinists who will argue with you that you are misrepresenting Calvinism. It is not so much that you are misrepresenting Calvinism, though. You might be quoting directly from various Calvinists or even from Calvin himself. The problem is that you are misrepresenting *THEIR* Calvinism! There are Calvin Calvinists and Andrew Fuller Calvinists and Arthur W. Pink Calvinists and Presbyterian Calvinists and Baptist Calvinists and many other sorts of Calvinists. Many Calvinists have never read Calvin's *Institutes of Christian Religion* for themselves. They are merely following someone who follows someone who allegedly follows Calvin (who, by his own admission, followed Augustine).

Calvinists believe that they have the right to reject or modify some parts of or conclusions of Calvin. I agree with them 100%, and I say, further, that *we also have the right to reject the entire thing* if we are convinced that it is not supported by Scripture!

5. *It is not wise to follow John Calvin; he was unsound at the very foundation of the Christian faith.* Calvin never gave a testimony of the new birth; rather he identified with his Catholic infant baptism. Note the following quotes from his *Institutes*:

"At whatever time we are baptized, we are washed and purified once for the whole of life" (*Institutes*, IV).

"By baptism we are ingrafted into the body of Christ ... infants are to be baptized ... children of Christians, as they are immediately on their birth received by God as heirs of the covenant, are also to be admitted to baptism" (*Institutes*, IV).

Calvin was vicious toward his enemies, acting more like a devouring wolf than a harmless sheep. Historian William Jones observed that "that most hateful feature of popery adhered to Calvin through life, the spirit of persecution." Note how he described his theological opponents: "...all that filth and villainy...mad dogs who vomit their filth against the majesty of God and want to pervert all religion. Must they be spared?" (Oct. 16, 1555). Calvin hated the Anabaptists, though they were miles closer to the Scriptural pattern for the New Testament church than he was. He called them "henchmen of Satan." Four men who disagreed with Calvin on who should be admitted to the Lord's Supper were beheaded, quartered, and their body parts hung in strategic locations in Geneva as a warning to others. He burned Michael Servetus (for rejecting infant baptism and for denying Christ's deity). Calvin wrote about Servetus, "One should not be content with simply killing such people, but should burn them cruelly."

6. *God does not require His people to choose between Calvinism or Arminianism!* I am convinced that John Calvin has caused great and unnecessary divisions

among God's people because of dogmatizing his philosophizing about God's sovereignty and election. If men were left simply to believe the Bible's own statements on these matters and if men were not forced to decide between the man-made theologies called "Calvinism" and "Arminianism," the Christian world would be much better off and many artificial and unnecessary divisions would not have resulted.

The Bible says "prove all things; hold fast that which is good" (1 Th. 5:21). The Bible itself is the test of truth, not some man's systematic theology. I have the right and responsibility to test every theology by the Bible, and I am free before the Lord to reject any part of it or all of it. I do not have to make a choice between human theologies. I can stand strictly and exclusively upon the Bible itself, the *SOLE* authority for faith and practice. Many Calvinists won't allow that, though. James White, author of "The Truth about the King James Bible Controversy" and "The Potter's Freedom" and several other books, wrote to me in about the year 1999 and challenged me to a public debate. He urged me to "defend Arminianism." That is a strange notion, because I don't follow Arminianism and I don't care anything about Arminianism. I have studied the theology of James Arminius some and I find errors in it just as I have found errors in John Calvin's theology. Though I do believe that Arminius was closer to the truth than Calvin, this does not mean that I have any intention to "defend Arminianism." White has the idea that is so typical among Calvinists that if a man is not a Calvinist, he is surely an Arminian.

This idea actually began with Calvin. He treated those who disagreed with his position on election as enemies of God and the gospel and would not admit that men can reject Calvinism and still believe God's Word! From the time that I was saved by God's marvelous and free grace 32 years ago until this very day, I have wanted to understand the will of and to be a faithful servant of Jesus Christ through God's preserved Word, the Scriptures. As best as I know how, I have made that my sole authority. I enjoy systematic theology; I have taught a course in Bible doctrine in a new Bible college that helped establish in South Asia and have published a book on Bible Doctrine or Theology, but I test all of the various theologies with the Scriptures alone, and I have never agreed completely with any man's *systematic* theology.

I praise God that I am not under any divine obligation to follow either Calvinism or Arminianism.

SOME GOOD THINGS ABOUT CALVINISM

Though I do not agree with Calvinist theology, I can readily admit that there are many good things about Calvinism, especially if it is contrasted with the shallow,

man-centered theology and evangelism that is so popular today. Four things come to mind readily:

1. *Calvinism exalts God as the sole Author of salvation and gives glory to Him alone.* In this, it is exactly correct and perfectly biblical and right on target. There is no salvation apart from God. There is no good in man and there is nothing he can do to achieve his salvation. It must be of God entirely. Except that God in His mercy and grace has provided salvation in Christ and has drawn men to this salvation, convicting them and enlightening them and granting them faith and repentance (which are both gifts of God), no man would be saved. All glory to God.

2. *Calvinism humbles man and gives him no role in salvation and nothing to glory of.* This is the flip side of the previous point, and in this, Calvinism is perfectly scriptural. The Bible gives man nothing whatsoever of which to glory. Salvation is entirely of God and nothing of man. Romans 4:2 says that if Abraham's salvation were not entirely of God he would have something to boast of, but of course that is impossible because no man can ever boast of anything before a thrice holy God. Even man's righteousness, his very best deeds, are but filthy rags before God (Isaiah 64:6).

3. *Calvinism gives eternal security to the believer.* Calvinism promises eternal security to the believer, because it knows that (1) salvation is entirely of God's grace and thus depends nothing whatsoever on man's puny works whether good or bad, (2) God has elected and ordained the saved person to a glorious eternal inheritance, and (3) the saved persevere in the faith through the effective working of the indwelling Holy Spirit. In this it is right on target.

4. *Calvinism teaches that the elect will give evidence of their calling.* The Calvinist knows that salvation produces a dramatic change in a person's life, and in this he is right on target. Any "salvation" that does not result in a change of life and direction and thinking and purpose is not a biblical salvation.

NOT ALL CALVINISTS ARE THE SAME

It is important to understand that there is a great variety of doctrine and practice among Calvinists, and by no means do I consider a man to be an enemy of the truth just because he accepts some of the Calvinist theology. The book *Spurgeon vs. Hyper Calvinists: The Battle for Gospel Preaching* by Iain Murray (Edinburgh, Banner of Truth Trust, 1995) does an excellent job of describing some of the differences among Calvinists. There are soul winning Calvinists, Calvinists with great evangelistic and missionary zeal; and there are Calvinists who condemn these things. Some interpret Calvinism in such a way that they do not believe in offering salvation to or preaching the gospel to all

sinners; they do not even believe that God loves all men. According to Murray's definition, these are "hyper Calvinists."

Charles Spurgeon refused to try to reconcile every seeming contradiction in the Bible, and he was wise enough to know that he could not understand every mystery of God. He said:

"That God predestines, and that man is responsible, are two things that few can see. They are believed to be inconsistent and contradictory; but they are not. It is just the fault of our weak judgment. Two truths cannot be contradictory to each other. If, then, I find taught in one place that everything is fore-ordained, that is true; and if I find in another place that man is responsible for all his actions, that is true; and it is my folly that leads me to imagine that two truths can ever contradict each other. These two truths, I do not believe, can ever be welded into one upon any human anvil, but one they shall be in eternity: they are two lines that are so nearly parallel, that the mind that shall pursue them farthest, will never discover that they converge; but they do converge, and they will meet somewhere in eternity, close to the throne of God, whence all truth doth spring" (C.H. Spurgeon, *New Park Street Pulpit*, Vol. 4, 1858, p. 337).

Spurgeon warned about creating theologies that attempt to reconcile every biblical difficulty:

"Men who are morbidly anxious to possess a self-consistent creed, a creed which will put together and form a square like a Chinese puzzle,—are very apt to narrow their souls. Those who will only believe what they can reconcile will necessarily disbelieve much of divine revelation. Those who receive by faith anything which they find in the Bible will receive two things, twenty things, ay, or twenty thousand things, though they cannot construct a theory which harmonises them all" (C.H. Spurgeon, "Faith," *Sword and Trowel*, 1872).

In these matters, Charles Spurgeon was a Calvinist but he was much more than a Calvinist; he was a Biblicist. It has been said of Spurgeon, that if you pricked him, even his blood was "bibline." He loved theology and studied theology earnestly, but the bottom line was that he had childlike faith in everything the Bible says.

And while Spurgeon was a Calvinist, he was at the same time a great evangelist and believed in offering the gospel to all men and urging all men to be saved. Spurgeon believed that more sinners could be saved if the gospel was preached to them, and he did not try to reconcile such a view with God's election. He believed his responsibility was to preach the gospel to as many sinners as possible. He believed that tools such as prayer could result in a greater harvest of souls. He had prayer meetings before the preaching services and every Monday night and on other occasions. Sometimes when the auditorium of the Metropolitan Tabernacle was full,

a group would remain in the downstairs prayer hall and pray during the preaching (as per an e-mail from Mrs. Hannah Wyncoll, Administrative Assistant, Metropolitan Tabernacle, June 2, 2000). Spurgeon loved soul winning and taught his people to be soul winners. His famous book *The Soul Winner* is still in print. There were some in Spurgeon's church who "made it their special work to 'watch for souls' in our great congregation, and to seek to bring to immediate decision those who appeared to be impressed under the preaching of the Word. [Bro. Cloud: Note the word 'decision' in Spurgeon's description of this soul winner!] One brother has earned for himself the title of my hunting dog, for he is always ready to pick up the wounded birds. One Monday night, at the prayer-meeting, he was sitting near me on the platform; all at once I missed him, and presently I saw him right at the other end of the building. After the meeting, I asked why he went off so suddenly, and he said that the gas just shone on the face of a woman in the congregation, and she looked so sad that he walked round, and sat near her, in readiness to speak to her about the Saviour after the service" (C.H. Spurgeon, *The Full Harvest*, p. 76). Thus we see that Charles Spurgeon was a man who was very zealous for the winning of souls, and his Calvinism and his convictions about the sovereignty of God in no wise hindered that.

On the other hand, many Calvinists of that day opposed Spurgeon vehemently from their pulpits and in their magazines and denounced his practice of giving invitations for sinners to come to Christ. (He did not have the people actually come forward during the church service as is commonly practiced today, but he invited them to come to Christ all the same; and he believed that a sinner was saved in every seat in the Metropolitan Tabernacle's massive auditorium of that day.)

For example, one popular Calvinist paper of Spurgeon's day was the *Earthen Vessel*. In one of its issues in 1857, it boldly stated that "to preach that it is man's duty to believe savingly in Christ is ABSURD." Well, that was exactly what Spurgeon preached, so to a great many Calvinists of his day, Spurgeon was an absurd fellow!

This reminds us that there are different kinds of Calvinists and it is not wise to lump them all into the same mold.

I have had the privilege of knowing, and communicating at a distance with, many godly soul winning Calvinists. Though I am in strong disagreement with such men on the subject of Calvinist theology, I do not consider them enemies.

At the same time, I believe that our differences in theology are great enough to disallow us to minister together or to be members together of the same church.

SOME CENTRAL ERRORS OF CALVINISM

1. Calvinism turns theology into philosophy.

Calvinism goes beyond biblical statements in an attempt to systematize the mysteries of God. John Calvin was a philosopher by training; his *Institutes* are extremely philosophical. It was first written when Calvin was young and only new converted to Protestantism, when his mind was still filled with the philosophy that he had studied as a Catholic priest.

True theology is simply believing and rightly interpreting the Bible, but God warns against philosophy and about leaving the simplicity of Christ (Col. 2:8; 2 Co. 11:3).

Philosophy is to use the human intellect and logic in an attempt to come to the truth apart from divine revelation. In the case of Calvinism, the problem is that he goes beyond the actual statements of Scripture and creates doctrine by human reasoning.

For example, Arthur Pink states, "If then God has foreordained whatsoever comes to pass then He must have decreed that vast numbers of human beings should pass out of this world unsaved to suffer eternally in the Lake of Fire. Admitting the general premise, is not the specific conclusion inevitable?" (p. 84).

The answer is that Pink's premise is wrong and so, therefore, is the conclusion. To say that God has foreordained whatsoever comes to pass is to go beyond what the Bible teaches. The Bible says He "worketh all things after the counsel of his own will" (Ep. 1:11), but that is not the same as actually foreordaining everything. And to build on this faulty platform by claiming that God must have decreed that vast numbers of human beings should pass out of this world unsaved is to allow human logic to assume the place of divine revelation.

Again, Pink says, "Now if God had willed their salvation, would He not have vouchsafed them the means of salvation? Would He not have given them all things necessary to that end? But it is an undeniable matter of fact that He did not" (p. 83).

This is all human reasoning. But what saith the Word of God? It says that God did will the salvation of all (1 Ti. 3:5-6; 2 Pe. 3:9) and did provide for it (1 Jn. 2:2), but He also gave man a choice to believe or disbelieve (Jn. 3:16).

Here is another example of the philosophical approach of Calvinism. Pink says, "Now all will acknowledge that from the foundation of the world God certainly fore-knew and fore-saw who would and who would not receive Christ as their Saviour, therefore in giving being and birth to those He knew would reject Christ, He necessarily created them unto damnation" (p. 82).

The authority for this statement is not the plain teaching of Scripture but the author's human reasoning. Pink confuses foreknowledge with forewilling. A parent gives his children many choices and greater liberty as they grow older and he knows that they will make mistakes and he knows the consequences of those mistakes beforehand, but when the children do wrong that is not to say that the parent forewilled it.

In this context it is important to observe that Calvinism is not simple; it is very complicated. James White often makes the claim that Dave Hunt, who has debated him in print on this subject, doesn't understand Calvinism, even though he of reasonable intelligence and has studied the issue diligently. This highlights the complexity and philosophical nature of Calvinism. It results in an elitist mentality. Consider some of the terms that James White uses in his debate with Dave Hunt: compatibalism, monergism versus synergism, electing grace vs. irresistible grace, effectual calling vs. general calling, effective atonement vs. hypothetical atonement, libertarian free will vs. the bondage of the will. Other Calvinists speak of objective grace and subjective grace, natural ability and moral ability, mediate vs. immediate imputation of Adam's sin, supralapsarianism, sublapsarianism, infralapsarianism, desiderative vs. decreative will, and antecedent hypothetical will.

I believe that Calvinism is more akin to philosophy than to sound Bible theology and that it has left the simplicity that is in Christ.

2. The Calvinist system tries to reconcile things that cannot be reconciled in this world.

Consider Acts 13:48 and Acts 13:46

Verse 48 is a pet Calvinist verse: "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."

The Calvinist says, "See, here is a plain statement that those who believe are those who are sovereignly ordained to believe." The problem is that the word "sovereignly" is added to what this verse actually states and Calvinist doctrine is read into the verse to make it say, "...as many as were sovereignly and arbitrarily elected believed." Any possibility that God's foreknowledge could allow for the exercise of human will is entirely discounted, but there is nothing in the verse itself to require such an interpretation.

Also, in verse 46 we see a different story. "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Here we see that salvation is associated with man's response to the gospel. According to the plain teaching of this verse, these Jews did not go to hell because they were not part of the elect or because they were sovereignly elected to reprobation, but simply because they refused to believe. They reprobated themselves. Paul told them that God wanted to give them everlasting life and they rejected it.

Consider John 6:37 and John 6:40

Again, John 6:37 is a favorite Calvinist proof text. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

The Calvinist finds his doctrines of Sovereign Election and Irresistible Grace here. The problem is that if "irresistible grace" is taught in this passage, it is for all who believe on Christ and not merely for a special few who were sovereignly pre-elected to be saved.

This verse does not say that God has sovereignly pre-chosen only some for salvation and that it is those pre-chosen ones that are given to Christ. One must read all of that into the verse. It simply says that all that the Father gives will come to Christ. The question is this: "Who is it that the Father gives to Jesus?"

That question is answered plainly in this passage only three verses later: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (Jn. 6:40). (Of course the Calvinist argues that it is only the elect who can "see the Son," but one must read that into the verse.)

In verse 40 we see that the sovereign will of God is that each and every sinner that believes on Christ will be saved. Here the sovereign will of God is to allow men a choice in salvation, and a great many other verses agree.

Consider John 6:44 and John 12:32

John 6:44 is another Calvinist proof text. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

The Calvinist finds sovereign election and irresistible grace here.

Yet John 12:32 says, "And I, if I be lifted up from the earth, will draw all men unto me."

Here we see that Jesus draws all men.

How can these seemingly contradictory things be reconciled? Calvinism doesn't have the answer, because its proposed solution ignores or twists too many clear Scriptures.

I don't believe these things can be properly reconciled in this present world. We should simply let them stand and not try to force them into a perfectly formed theological system. God truly elects and man

truly chooses. God elects and yet every man is urged to be saved and every man *can* be saved. God elects and yet sent His Son to die for the whole world. God elects and yet does not want any sinner to perish.

All are equally true and Scriptural, so let them ALL stand and do not try to reconcile that which the Bible itself does not reconcile and which therefore cannot be reconciled into a neat theological package in this present world.

3. Calvinism's doctrines are contrary to the plain teaching of god's word.

The Bible vs. the Calvinist Doctrine that Faith Is a Work

Calvinism says that grace means man cannot do anything, cannot even believe, because otherwise grace would not be grace and the sinner would have something to boast of.

First of all, this is unscriptural, because the Bible plainly says faith and believing are not works.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Ep. 2:8-9).

It is not faith that is the gift of God; it is salvation that is the gift. Salvation is by grace but THROUGH faith. Faith is "the hand that reaches out and accepts the gift of God." Faith is not a work.

"For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Ro. 4:2-5).

Here we see plainly that faith is the opposite of works. Therefore to require that a sinner believe the gospel is not to require the sinner to do some sort of works for salvation.

Furthermore, this doctrine that faith is a work is unreasonable. Salvation is likened in Scripture to receiving a gift. It can also be likened to accepting a pardon and taking a life preserver. If someone purchases an expensive gift for me and I accept it, do I have anything to boast of? If I am in prison on death row for my crimes and the governor mercifully offers me a pardon and I accept it, have I done anything that I could boast of? If I am drowning in the ocean and a boat pulls alongside and offers to rescue me and I allow them to do that, have I thereby had some part in my salvation from drowning? Have I done something I could boast of? Of course not! When the sinner hears that Christ loves him and died for him and rose from the dead and offers him eternal salvation and the sinner joyfully

receives that great salvation, that is not works and the sinner has nothing to boast about.

The Bible vs. the Calvinist Doctrine That the New Birth Precedes Faith

Arthur Pink states this doctrine as follows: "Faith is not the cause of the new birth, but the consequence of it. This ought not to need arguing. ... Faith is a spiritual grace, the fruit of the spiritual nature, and because the unregenerate are spiritually dead--'dead in trespasses and sins'--then it follows that faith from them is impossible, for a dead man cannot believe anything. 'So then they that are in the flesh cannot please God' (Ro. 8:8)--but they could if it were possible for the flesh to believe. ... That the work of the Holy Spirit precedes our believing is unequivocally established by 2 Th. 2:13--'God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.' Note that 'sanctification of the Spirit' comes before and makes possible 'belief of the truth'" (p. 73).

The chief passage on the New Birth is John 3. In verse 1-8 Jesus teaches Nicodemus that he must be born again or he cannot see the kingdom of God. In verse 9, Nicodemus asks Jesus how this can be. In verse 10-21, Jesus answers this question and explains how a man is born again, and the answer is that he is born again by believing (Jn. 3:14-16)! This is exactly what the Calvinist says the sinner cannot do. How can a dead man believe, he reasons? Well, if we are going to take the "dead man" analogy literally, a dead man can't sin either. When the Bible says the sinner is dead in trespasses and sins it means that he is separated from God's divine life because of sin. To take this analogy beyond the actual teaching of the Bible and to give it other meanings, such as to reason that since the sinner is dead in trespasses and sins he must not be able to believe, is to move from truth to heresy.

Ephesians 1:13 also gives the order of salvation. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise." First the sinner believes and then he receives the Holy Spirit.

The order of salvation is made clear in Acts 16:30-31 in the conversion of the Philippian jailer. "And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Note that the jailer was not born again when he asked what he must do to be saved, and Paul replied that he must believe on the Lord Jesus Christ. Obviously Paul knew that the man could do exactly that and that by believing he would be born again.

The order of salvation is also made clear in Ep. 2:8-9 -- "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Faith is the means whereby we are saved; it is the hand that reaches out to accept God's Gift.

What, then, does 2 Th. 2:13 mean, when it says we are chosen to salvation "through sanctification of the Spirit and belief of the truth"? In light of the previous passages, it is obvious that this verse is not stating the exact order of things. We have already learned that belief of the truth precedes the new birth. At the same time, from God's perspective the sanctification of the Spirit and the belief of the truth occur simultaneously. Though we are saved through faith, that faith is exercised in the context of the Spirit of God enlightening and drawing and convicting and finally regenerating and sanctifying. It would therefore be humanly impossible to separate the "belief of the truth" from the "sanctification of the Spirit."

The Bible vs. the Calvinist Doctrine of the Total Depravity of Man

The Bible teaches that man is morally corrupt (Je. 17:9; Ro. 3:10-18) and dead in trespasses and sins (Ep. 2:1) and spiritually blind (1 Co. 2:14), but it nowhere teaches that man cannot respond to the gospel. When I have challenged Calvinists to provide me with even one verse that says man is dead in trespasses and sins in SUCH A MANNER that he cannot even believe the gospel, they have never provided such a verse. One suggested Ephesians 2, but nowhere does Ephesians 2 teach such a thing. One has to read the Calvinist doctrine of "total depravity" into the Scripture.

The Bible teaches, rather, that God enables men to respond, giving them light (Jn. 1:9), drawing them (Jn. 12:32), convicting them (Jn. 16:8), calling them through the gospel (Mk. 16:15-16; 2 Th. 2:14), and commanding them to repent (Acts 17:30) and believe on Christ (Acts 16:31).

The Bible vs. the Calvinist Doctrine of Irresistible Grace

Consider Cain. Ge. 4:6-7 -- "And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him."

God spoke to Cain and urged him not to act on the jealous anger that was burning in his heart, and yet Cain resisted God's will and murdered his brother. God gave Cain a clear choice. There is not a hint in this passage that would make us conclude that God had predetermined that Cain be reprobate.

Consider the World before the Flood. Ge. 6:3 -- "And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."

God strove with men before the flood and had Noah preach to them for 120 years while the ark was being built, but they resisted God and rejected his warning.

Consider Israel of Old. Ro. 10:21 -- "But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people."

We see that God wanted to save Israel and continually reached out to them, but God's salvation was resisted and rejected.

Consider Israel of Christ's Day. Mt. 23:37 -- "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" John 5:40 "And ye will not come to me, that ye might have life."

Here we see that the sovereign will of the Son of God, who desired to save Israel throughout her history and who often sent His prophets to her, was refused.

Consider the Unserved of our Day. 2 Co. 4:3-4 -- "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Here we see that men are blinded because of their own unbelief and they are lost because they reject the gospel. It is God's sovereign will to save every sinner (1 Ti. 2:3-4; 2 Pe. 3:9), but sinners can resist Him.

Consider the Unserved during the Reign of the Antichrist. 2 Th. 2:10-12 -- "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Why will these sinners perish? The reason is stated plainly, and it is not because they are not among the elect and is not because they were sovereignly reprobated. It is because they resist the gospel and reject the truth.

The Bible vs. the Calvinist Doctrine of Limited Atonement

God loves all men (Jn. 3:16).

God has commanded that the gospel be preached to every person (Mark 16:15).

God wants to have mercy upon all men (Ro. 11:32).

God desires to reconcile all men to Himself (2 Co. 5:19).

The promise of faith by Jesus is for all (Ga. 3:22).

Jesus was a ransom for all men (1 Ti. 2:6).

Jesus tasted death for all men (He. 2:9).

Jesus bought even unsaved false teachers (2 Pe. 2:1).

God desires all men to be saved (2 Pe. 3:9).

Jesus provided propitiation for all men (1 Jn. 2:2).

The iniquity of all men was laid on Jesus (Isaiah 53:6).

The Calvinist's doctrine of limited atonement is contrary to the plain teaching of Scripture.

4. Calvinism interprets scripture by theology rather than by context.

Its doctrines are not supported by the plain language of Scripture but are read into the Scripture. In Bible interpretation, the principle rule is to interpret according to the plain language of the text and according to the context.

Calvinism assigns preset definitions to theological terms instead of allowing the context to define them.

God's omnipotence means God's will cannot be resisted by man.

Election means man has no choice.

Total depravity means man is unable to respond to God and cannot even believe.

Let's consider the doctrine of Total Depravity more carefully. According to this doctrine, man is dead in trespasses and sins in the sense that he cannot believe on Christ for salvation, that he cannot make any choice in regard to salvation. I have challenged Calvinists to give me even one Scripture that teaches this, and I have examined books by Calvinists for such a proof text, but in vain. The Scriptures they quote do not teach their doctrine. They cite, for example, Ep. 1:1-4, but that passage says nothing about the sinner not being able to believe. It says the sinner is dead in trespasses and sin, walks according to the course of this world, according to the prince of the power of the air, is a child of disobedience, and is by nature the child of wrath. But that is not the same as the Calvinist doctrine of total depravity which goes beyond the actual words of Scripture and adds the business about the sinner not being able to believe. They also cite Ge. 6:5 and Je. 17:9 and Is. 64:6-7 and Ro. 3:10-18, but again there is nothing in these verses about the Calvinist doctrine that the sinner is unable to believe, that he cannot exercise his will in receiving or rejecting salvation. After citing the previously mentioned Scriptures, Jeffrey Khoo of the Far Eastern Bible College concludes: "Man's freedom of choice has been forfeited since the Fall. ... The Bible teaches human inability and total

depravity" (*Arminianism Examined*, p. 4). Yes, the Bible definitely teaches that man is totally depraved in the sense that the sinner is corrupt and there is nothing good in him that would warrant or that could earn salvation, but the Calvinism goes beyond this and adds its own unique twist that is not supported by Scripture.

Consider the doctrine of Limited Atonement, that Christ died only to save the elect and that He did not die for the non-elect. "He died in order to procure and secure the salvation of the elect only. ... the atonement is limited or particular in its design and intention." Khoo quotes Augustine, who said that Christ's death was "sufficient for all, efficient for the elect." In other words, though Christ somehow made it possible for all sinners to be saved in this age, only the elect can actually be saved, because only they are effectively drawn and regenerated. There is not one Scripture to support this doctrine. Khoo quotes Mt. 1:21, which says Jesus will "save His people from their sins," but this does not say that Jesus died for the elect only. "His people" here refers to the Jews, and we know that Jesus did not die only for the Jews. The Calvinist quotes Ep. 5:25, that Christ loved the church and gave Himself for it, but this does not say that Christ died only for the elect. That Christ gave Himself for the church is not to say that Christ gave Himself ONLY for the church or any other such Calvinistic twist. The Calvinist quotes John 6:38-39, where Christ said, "And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day." Again, this does not support the Calvinist doctrine of Limited Atonement. In fact, it says nothing whatsoever about the extent of the atonement.

The Calvinist must support his doctrine, every point of it, from the Scripture alone interpreted properly by the plain meaning of the words and by context. This he cannot do. If he is not allowed to read his doctrine into the Scripture, he is not able to support his doctrine from Scripture.

5. Calvinism misstates what non-calvinists believe.

There are many strawman arguments that the Calvinist erects and defeats, but by defeating them he has only defeated a figment of his own imagination.

Calvinists claim, for example, that the non-Calvinist doesn't believe in God's sovereignty. I can't speak for others, but this non-Calvinist certainly believes in God's sovereignty. God is God and He can do whatsoever He pleases whensoever He pleases. As one man said, "Whatever the Bible says, I believe; the Bible says the whale swallowed Jonah, and I believe it; and if the Bible said that Jonah swallowed the whale, I would believe that." If the Bible taught that God sovereignly selects some sinners to go to heaven and sovereignly elects the rest to go to hell or that He chooses only some to be

saved and allows the rest to be destroyed, I would believe it, because I believe God is God and man cannot tell God what is right or wrong. But the Bible reveals, rather, that the sovereign God made man with a will and that the sinner can still exercise that will in receiving or rejecting Christ. This does not detract from God's sovereignty one *iota*.

They claim, further, that the non-Calvinist believes man is saved by his own will. I can't speak for others, but this non-Calvinist does not believe that. No sinner can believe unless God enables him to do so. The Bible plainly states that Jesus enlightens (Jn. 1:9) and draws (Jn. 12:37) every man. Man is not saved by his will; he is saved by the grace of God in Christ and because of the blood of Christ. Jn. 1:12-13 leaves no doubt about this. *"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."* Verse 12 says as many as receive Jesus and believe on His name are born again, but verse 13 says this salvation by faith is not "the will of the flesh, nor of the will of man, but of God." Thus, believing on Christ is not some sort of "will salvation."

They claim that the non-Calvinist doesn't believe that salvation is 100% of God, that by saying that the sinner can believe on Christ is to say that "he contributes to his salvation" and "thus, the work of salvation is not totally God's" (Jeffrey Khoo, *Arminianism Examined*, Far Eastern Bible College, Singapore, p. 2). Arthur Pink says that if the sinner could yield to or resist Christ, "then the Christian would have ground for boasting and self-glorying over his co-operation with the Spirit..." (p. 128). Again, while I can't speak for others, this non-Calvinist most definitely believes that salvation is 100% of God. It is God who enlightens (Jn. 1:9), convicts (Jn. 16:7-8), draws (Jn. 12:32), and saves. Man does nothing but receive a Gift and that is not a work and is not something to boast of! As with salvation, so with Christian living, it is all of God and man has nothing to boast of. "For it is God which worketh in you both to will and to do of his good pleasure" (Ph. 2:13); and, "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Ga. 2:20). Salvation is all of Christ, from beginning to end. This idea that receiving a gift leaves the recipient in a position to boast is ridiculous. The recipient of a Priceless Gift does not boast of himself but of the Giver. The man who is rescued from the sea and escapes certain death does not brag about what he did for himself but about what the rescuer did, even though the drowning man perhaps

took hold of a life preserver that was thrown to him or relaxed in the arms of the life guard.

They say that the teaching that man can believe on or reject Christ means that one believes that the sinner is not truly depraved and that man is a "free moral agent." Arthur Pink says this in his chapter on "God's Sovereignty and the Human Will." He presents many strawmen in this section. He says, "Does it lie within the province of man's will to accept or reject the Lord Jesus Christ as Saviour? ... The answer to this question defines our conception of human depravity. ... Man is a rational being and as such responsible and accountable to God, but to affirm that he is a free moral agent is to deny that he is totally depraved..." (p. 138). I certainly don't believe that the sinner is a "free moral agent," and I believe that man is totally without righteousness before God, dead in trespasses and sins, etc. I simply agree with what the Bible says about man believing the gospel. The Bible says that "whosoever believeth in him shall not perish" (Jn. 3:16). That teaches me that a sinner can believe on Christ, but to go beyond this simple concept and to claim that such a position is to deny human depravity or is to make him into a "free moral agent" is nonsense. Romans 3:10-18 and Ep. 2:1-4 are key New Testament passages on the depravity of the sinner, but neither passage mentions man's will or whether he can or cannot believe on Christ for salvation. The same is true for every passage in the Bible that deals with man's depravity in Adam, such as Ge. 6:4; Ps. 51:5; 58:3; Pr. 22:15; Ecc. 9:3; Is. 64:6; Je. 17:9; and Mt. 15:9. Again, the Calvinist reads his own theology into these passages.

Pink and other Calvinists even liken the non-Calvinist's position on so-called "free will" to that of the Roman Catholic Church. Pink quotes from the Council of Trent, which said, "If any one shall affirm, that man's free-will, moved and excited by God, does not, by consenting, co-operate with God, the mover and exciter, so as to prepare and dispose itself for the attainment of justification; if moreover anyone shall say, that the human will cannot refuse complying, if it pleases; but that it is unactive, and merely passive; let such an one be accursed." Pink then concludes: "Thus, those who today insist on the free-will of the natural man believe precisely what Rome teaches on the subject! ... the Roman Catholics and Arminians walk hand in hand..." (*The Sovereignty of God*, p. 139). This is libelous in the extreme. The Roman Catholic Church believes that man is not utterly unrighteous in his fallen state and that he can actually cooperate with God in his justification, that salvation is by faith plus works and sacraments rather than by faith alone. The non-Calvinist does not believe anything like this. He simply believes the Scripture when it says that "whosoever believeth in

him shall not perish” (Jn. 3:16) and he doesn’t try to bend such Scriptures to conform to the TULIP mold.

There are only a few examples of how the Calvinist tends to misstate and misrepresent what the non-Calvinist believes.

6. Calvinism confuses the church with Israel and national election with personal (Romans 9:9-24).

John Calvin’s major argument for unconditional election and reprobation is based on God’s dealings with Israel. This is described in Calvin’s *Institutes*, Book III, Chapter 21, “Eternal Election.”

“For this is the word of promise, At this time will I come, and Sara shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?” (Romans 9:9-24).

This is doubtless the Calvinist’s favorite proof text for sovereign election. Does Romans 9 teach that God arbitrarily or sovereignly chooses some sinners to be saved and the rest to be lost? Let’s consider eight important facts about this passage:

The example of Esau and Jacob does not refer to election pertaining to personal salvation but to election pertaining to nations in God’s overall program. Verse 12 makes this clear. “It was said unto her, The elder shall serve the younger.” The promise of God to Rebecca was about the elder son serving the younger, not about their personal salvation. Esau could have gotten saved. He

could have believed in God and been in the Hall of Faith in Hebrews 11. This passage does not teach that Esau was sovereignly predestined to be reprobate. It teaches that God sovereignly chose Christ’s lineage.

As for Pharaoh, the Bible says that he rejected God’s Word in Exodus 5:2 before God hardened his heart in Exodus 7:3. “Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go” (Ex. 5:2). Also the Bible twice says that Pharaoh hardened his own heart. “But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said” (Ex. 8:15). See also Exodus 9:34. This is not a case of sovereign reprobation. The Scripture teaches that it is always God’s will for men to serve Him, but when they reject Him He rejects them and judges them and makes examples of them. Compare 2 Thessalonians 2:10-12 -- “And with all deceivableness of unrighteousness in them that perish; BECAUSE THEY RECEIVED NOT THE LOVE OF THE TRUTH, THAT THEY MIGHT BE SAVED. And for this cause God shall send them strong delusion, that they should believe a lie: THAT THEY ALL MIGHT BE DAMNED WHO BELIEVED NOT THE TRUTH, but had pleasure in unrighteousness.” These sinners will be damned but not because they are not sovereignly elected and not because they are sovereignly reprobate but because of their personal decision in regard to the truth. Words could not be plainer. God did make an example of Pharaoh and God did harden his heart for this purpose, but to go beyond what the Bible says and to claim that God chose to create Pharaoh for the purpose of reprobating him is a great error and is to malign the name of the loving God.

Romans 9:22-23 does not say that God sovereignly fits some sinners to destruction and some to glory. The phrase “vessels of wrath fitted to destruction” allows for a variant voice; according to the *PC Study Bible*, it can be both the passive and middle voice in Greek; middle means to fit oneself. In the middle voice the subject acts in relation to him/herself. Consider this note from Vincent Word Studies: “NOT FITTED BY GOD FOR DESTRUCTION, but in an adjectival sense, ready, ripe for destruction, the participle denoting a present state previously formed, BUT GIVING NO HINT OF HOW IT HAD BEEN FORMED. That the objects of final wrath had themselves a hand in the matter may be seen from 1 Th. 2:15-16.” By allowing the Bible to speak for itself through the plain meaning of the words and by comparing Scripture with Scripture we see that the sinner fits himself for destruction by his rejection of the truth. Even those who have never heard the gospel, have the light of creation and conscience and are

responsible to respond to the light that they have that they might be given more light (Acts 17:26-27).

Romans 9:23-24 does not mean that God calls only a certain pre-chosen elect group to salvation. “And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles.” One has to read that into the language of the verses. The Calvinist claims that verse 24 refers to “effectual calling,” which is a term that describes the “irresistible calling of the elect,” but this is adding to God’s Word, which is a great error. The Bible plainly states that God has called all who will come to Christ. God calls through the gospel (2 Th. 2:14) and the gospel is to be preached to every creature (Mk. 16:15). God calls “whosoever will” (Ro. 10:13; Re. 22:17). God calls every one that believes on Christ. “And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day” (Jn. 6:40).

God’s salvation even of the Jews was not a matter of “sovereign” election but was based on an individual’s faith in His Word. “But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; as it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed” (Ro. 9:31-33).

Romans 10 leaves no doubt about this; the promise of salvation proves that it is not God’s arbitrary or “sovereign” choice (Ro. 10:8-13). Note the words “whosoever” and “all.” Would God mock sinners by promising them salvation if they believe in Christ and then only enable those who were sovereignly elected to actually exercise such faith?

God’s sovereignty does not mean that His will is always accomplished in man. “But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people” (Ro. 10:21). See also Mt. 23:37: “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” God has made man in His image. Man is not a robot. He can exercise his will in saying no to God, and man has said no to God and has resisted God from Genesis to Revelation. If God’s sovereignty means that His will is always done, this world would make no sense! It is God’s will, for example, for every believer to “Be ye holy; for I am holy” (1 Pe. 1:16), but we know all too well that this is not always the case and is never the case perfectly.

God’s blinding of Israel was not a matter of sovereign election but it was because they first hardened their own hearts. Consider Eze. 12:2; Mt. 13:15 and Acts 28:25-27:

Ezekiel 12:2 -- “Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.”

Ezekiel says the cause for Israel’s blindness is her own rebellion.

Matthew 13:15 -- “For this people’s heart is waxed gross, and their ears are dull of hearing, and THEIR EYES THEY HAVE CLOSED; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.”

Matthew says Israel closed her own eyes and that is the reason they were not converted. There is no sovereign reprobation here.

Acts 28:25-27 -- “And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and THEIR EYES HAVE THEY CLOSED; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.”

Again, Acts says Israel closed her own eyes lest she be converted. There is no support for the Calvinist doctrine of sovereign reprobation here.

7. Calvinism goes back to the “church fathers” for authority instead of strictly to the New Testament apostles and prophets.

Calvin freely acknowledged that his authority was Augustine. Consider the following quotes:

“If I were inclined to compile a whole volume from Augustine, I could easily show my readers, that I need no words but his” (*Institutes*, Book III, chap. 22)

“Let Augustine answer for me...” (Ibid.)

“[Augustine is the one] we quote most frequently as being the best and most faithful witness of all antiquity” (*Institutes*, Book IV, chap. 14)

“Augustine is so wholly with me, that if I wished to write a confession of my faith, I could do so ... out of his writings” (Calvin, “A Treatise on the Eternal Predestination of God,” trans. by Henry Cole, *Calvin’s Calvinism*, Grandville, MI: Reformed Free Publishing, 1987, p. 38; cited in Laurence Vance, *The Other Side of Calvinism*, 1999, p. 38).

Who Was Augustine? He was so polluted with heresy that the Roman Catholic Church has claimed him as one of its “doctors.”

Augustine was a persecutor and the father of the doctrine of persecution in the Catholic Church. The historian Neander observed that Augustine’s teaching “contains the germ of the whole system of spiritual despotism, intolerance, and persecution, even to the court of the Inquisition.” He instigated bitter persecutions against the Bible-believing Donatists who were striving to maintain pure churches after the apostolic faith.

Augustine was the father of a-millennialism, interpreting Bible prophecy allegorically; teaching that the Catholic Church is the kingdom of God.

Augustine taught that Mary did not commit sin.

Augustine believed in purgatory.

Augustine was one of the fathers of the heresy of infant baptism, claiming that unbaptized infants were lost, and calling all who rejected infant baptism “infidels” and “cursed.”

Augustine exalted church tradition above the Bible and said, “I should not believe the gospel unless I were moved to do so by the authority of the Catholic Church.”

8. Calvinism cannot explain Christ’s warnings and his judgments.

Repeatedly, Christ warned sinners that except they repent and believe on Him they would perish (e.g., Lk. 13:3, 5; Jn. 8:24). Christ also issued judgments upon sinners because they did not believe.

Luke 10:12-16 -- “But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.”

In light of Calvinism’s definition of sovereign election and the irresistible drawing and regeneration of the elect, Christ’s warnings and judgments make no sense. Why would He warn sinners to repent and believe or perish and pronounce severe judgment upon sinners for not believing if He knows that only those who are sovereignly elected can do such a thing?

Calvinists have made pathetic attempts to answer this, but in my estimation the fact of Christ’s warnings simply and plainly refutes their doctrine.

9. Calvinism cannot explain the Apostle Paul.

Paul attempted to win the more. “For though I be free from all men, yet have I made myself servant unto all, that I might gain the more” (1 Co. 9:19). How can I win more if the number of the elect has been settled from eternity?

Paul’s goal was to “save some.” “To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some: (1 Co. 9:22). Isn’t the election of the saved already assured without Paul’s help? How could anything he did in his life and ministry have any affect upon the elect?

Paul sacrificed so that men would be saved. “Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved” (1 Co. 10:33). If election is sovereignly predetermined and irresistible, Paul’s statement makes no sense.

Paul persuaded men. “Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences” (2 Co. 5:11). If Paul were a Calvinist, he would know that the elect don’t need persuading and the non-elect can’t be persuaded!

Paul was willing to go to hell for the unsaved Jews. “For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh” (Ro. 9:3). How could a mere man care more about the destiny of the unsaved than God? We are convinced that the cry of Paul’s heart here is merely a mirror of the cry of God’s own heart for all lost sinners.

10. Calvinism cannot explain the book of Hebrews.

The book of Hebrews refutes the Calvinist or TULIP doctrines of unconditional and “sovereign” election and irresistible grace, that God sovereignly and arbitrarily chooses who will be saved and irresistibly and absolutely draws them so that on one hand it is impossible for the non-elect to be saved and on the other hand it is impossible for the elect not to be saved. If this were true, the Holy Spirit would not give such dire warnings and exhortations to professing believers about the possibility of apostasy, because if they are elected they could not possibly perish and if they are not elected, nothing they could do would change their status. Consider, for example, the following passages:

Consider Hebrews 2:3: “How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.”

This exhortation makes no sense in light of Calvinist doctrines. If election is as the Calvinist teaches, how could the elect neglect salvation and how could the non-elect do anything other than neglect salvation?

Consider Hebrews 3:12-14: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

If the elect are predetermined "sovereignly" and if election has nothing whatsoever to do with the sinner himself and if he is irresistibly drawn, what could this exhortation possibly mean? How could a sovereignly elected, irresistibly drawn believer depart from God, and how could the non-elect do anything other than depart from God?

Consider Hebrews 4:9-11: "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

How could this exhortation possibly apply to TULIP type election? This passages says the rest of salvation is something that every person must seek to enter into and all are urged to do so, but the doctrine of "sovereign" election teaches us that those elected to God's rest are predetermined solely by God and they have no choice in the matter and will assuredly enter into that rest.

Consider Hebrews 6:4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

If TULIP theology is true, why the exhortation? How could the elect fall away? And how could the non-elect do anything but fall away?

Consider Hebrews 10:26-29: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Again, if TULIP theology is true, why would such an exhortation be given to professing believers? If they are sovereignly elected, they will surely persevere and if they aren't they surely won't. According to Calvinist

doctrine, it has nothing to do with them or what they do.

If election is "sovereign" and "unconditional" in a Calvinist sense and the believer has no choice whatsoever in the matter of salvation, these passages don't make any sense.

If, on the other hand, election involves an element of foreknowledge (1 Pe. 1:2) and involves a personal choice on the part of the sinner ("whosoever believeth," Jn. 3:15, 16; 12:46; Acts 10:43; Ro. 9:33; 10:11; 1 John 5:1; Re. 22:17; etc.), the exhortations and warnings in Hebrews make perfect sense. Because if this is true, and we know that it is because the Bible everywhere teaches it, then the sinner, being given light from Christ (Jn. 1:9) and being drawn by Christ (Jn. 12:32) and being convicted and enlightened by the Holy Spirit (Jn. 16:8) can, because of this gracious divine enablement, either believe on Christ or not and it is also possible for a sinner to come close to salvation without actually possessing it. Therefore he needs to be exhorted to believe on Jesus Christ truly and sincerely and not to turn away before he has been genuinely born again and indwelt by the Holy Spirit and adopted into God's family.

11. Calvinism cannot explain prayer.

Arthur Pink says, "God's will is immutable, and cannot be altered by our cryings" (*The Sovereignty of God*, p. 173).

In fact, God's will *can* be altered by our prayers.

Prayer can never demand that God do something. Prayer is not demanding but asking. Prayer must always be "by the will of God" (Ro. 1:10). 'If we ask anything according to his will he heareth us' (1 Jn. 5:14). But that is not to say that prayer is merely a robotic response to that which God has eternally predetermined. God has given man the responsibility to pray and has pledged Himself to answer, as long as the prayer is in accordance with His will. That means that it is up to man whether to pray or not to pray, how much to pray, and how earnestly. And those prayers change things in things world!

Prayer can even change God's mind. Consider the following amazing scene that occurred on Mt. Sinai:

"And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: NOW THEREFORE LET ME ALONE, THAT MY WRATH MAY WAX HOT AGAINST THEM, AND THAT I MAY CONSUME THEM: AND I WILL MAKE OF THEE A GREAT NATION. And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay

them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. AND THE LORD REPENTED OF THE EVIL WHICH HE THOUGHT TO DO UNTO HIS PEOPLE" (Ex. 32:9-14).

God told Moses that He would consume Israel and make a great nation of Moses, but Moses pleaded with Him and the Bible says that God repented. Where does this fit into Calvinism's emphasis upon God's *absolute* sovereignty? Here we see God interacting with man and His mind literally being changed by man's pleas.

Someone will ask at this point about Numbers 23:19, which says, "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

There is no contradiction between Nu. 23:19 and Ex. 32:14. In Numbers 23 Balaam is speaking about God's eternal plan for Israel, and in that He will not repent. "For the gifts and calling of God are without repentance" (Ro. 11:29). But within the context of God's overall plan for the ages, He does repent or change His mind in relation to man's actions in many ways, and that is the mystery of prayer.

What about 1 Sa. 15:29, which says, "And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent"? This statement was made by Samuel after God had rejected Saul and chosen David as the new king. Saul was pleading with Samuel to change his mind about that decision, and Samuel replied that God's decisions in such matters are unchangeable.

There are times in which God's mind can be changed and there are times when it cannot. At one point, God told two of the prophets not to pray for Israel (Je. 7:16; Eze. 14:4), but that was after Israel had gone too far in rebellion and God had determined to judge them. After other times, prayer, such as that of Moses in Exodus 32, drove back God's wrath and gave Israel more time.

Neither Nu. 23:19 nor 1 Sa. 15:29 change the fact that God repented of His plan to destroy Israel in Exodus 32 in response to Moses' earnest intercession.

The fact is that man is an amazing creation. He is made in God's image, and he is not a robot or a pupPe. God is still God, but God has ordained that man has a will and can say yes or no to Him. Men can even change God's mind through earnest entreaties! That is the wondrous power of prayer.

Consider another prayer scene in Scripture. In Isaiah 38 we read that King Hezekiah was sick unto death and God told the prophet Isaiah to go to him and say, "Set thine house in order: for thou shalt die, and not life" (Is. 38:1). Hezekiah turned his face to the wall and wept and "prayed unto the Lord." The Bible says that after this, God sent Isaiah back to the king to say, "Thus said the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years" (Is. 38:5).

In response to earnest prayer God gave him this man 15 more years of life on earth. Prayer changes things!

"What takes the greater power (omnipotence): to create beings who have no ability to choose--who are mere pawns on God's cosmic chessboard--or to create beings who have the freedom to accept or reject God's salvation? I submit, the latter. ... Would a God who ordained the existence of immortal beings without making any provision for them to escape eternal torment be a cruel being? What kind of God would call on mankind to 'believe and be saved' when He knows they cannot [and] what kind of relationship is there between God and people who could never choose Him--but are 'irresistibly' called...? For these and other reasons I question the idea that individual unconditional election and five-point Calvinism best reflect the attributes of God. A God who sovereignly offers salvation to all through His elect Saviour reflects both power and love." (Philip F. Cogdon, "Soteriological Implications of Five-Point Calvinism," *Journal of the Grace Evangelical Society*, Autumn 1995; cited from Dave Hunt, *A Calvinist's Honest Doubts Resolved*, p. 76).

WHAT ABOUT "HYPER-CALVINISM"?

Hyper-Calvinism is a label that some Calvinists have put upon other Calvinists. For example, in "Hyper-Calvinism Examined" Jeffrey Khoo, who is a Presbyterian Calvinist and a staunch defender of the faith and of the Greek Received Text and the King James Bible and a man that I have a high regard for, analyzes a position that he labels "hyper." He says:

"Calvinism is that system of doctrine derived from the great French theologian--John Calvin. ... What then is Hyper-Calvinism? The prefix 'hyper' (Gk: hyper) means 'above' or 'beyond.' Hyper-Calvinism is a twisted form of Calvinism that goes beyond what Calvin in accordance to Scriptures had taught."

Dr. Khoo presents two characteristics of Hyper-Calvinism: "(1) denial of common grace, and (2) denial of the free offer of the gospel."

Common Grace vs. Saving Grace, Degrees of Love

Khoo claims that Calvin taught that there is both a common grace and a saving grace, and that failure to distinguish between the two is a mark of Hyper-Calvinism. Saving grace is "the Holy Spirit's regenerative work on the sinner through the Gospel,"

whereas common grace is “God’s favourable bestowal upon all of mankind of those things necessary for creaturely existence on this sin-plagued earth.”

Khoo says that Hyper-Calvinists reject the doctrine of common grace and that according to them, God hates all non-elect and works all things towards their destruction, whereas John Calvin taught that God does not hate the non-elect and that this is evident because He bestows upon them “common grace.”

Calvin taught that not only does God bestow common grace upon the reprobate, He also loves them to some degree. Expositing on Mark 10:21, which says Jesus loved the rich young ruler, Calvin said: “... God loves all His creatures without exception. It is therefore important to distinguish degrees of love. ... sometimes God is said to love those whom He neither approves nor justifies.”

What do we say about this? If I were the non-elect, I would wonder what kind of grace God has given me and what kind of love God has bestowed upon me, seeing that it is impossible for me to be saved and escape hell! “Common grace” and a degree of love might sound pleasant to ear of the Calvinist theologian, but it won’t get the “reprobate” into heaven.

The Free Offer of the Gospel

Khoo says that the second mark of Hyper-Calvinism is to reject the doctrine that the gospel should be preached to all men indiscriminately and that God sincerely invites everyone, elect and reprobate, to repentance and salvation in Christ; whereas Calvin Calvinists believe these things.

Khoo quotes John Calvin’s comments on John 3:16 and similar passages to prove that he believed that God “invites indiscriminately all to share in life” and “shows He is favourable to the whole world when He calls all without exception to the faith of Christ” and “no man is excluded from calling upon God” and “the gate of salvation is set open to all.”

When reading these quotes, one thinks for a moment that perhaps Calvin truly believed that all men can be saved through the gospel, but this is not at all what he means! While saying out of one side of his mouth that the gospel is universally offered, Calvin rendered the universal aspect of the gospel meaningless in any practical sense with his doctrine of sovereign election, because they are the only ones who are drawn effectively and regenerated and given the “gift of faith.”

Calvin went on to say: “God does not work effectually in all men, but only when the Spirit shines in our hearts as the inward teacher. ... The Gospel is indeed offered to all for their salvation, its power is not universally manifest.” Commenting on 2 Peter 3:9, Calvin asks the following important question: “If could

be asked here, if God does not want any to perish, why do so many in fact perish?” The non-Calvinist Bible believer would reply that so many perish because God has decreed that man not be a robot but that he be given a choice in the matter of the gospel. But John Calvin must fall back upon his doctrine of sovereign election: “My reply is that no mention is made here of the secret decree of God by which the wicked are doomed to their own ruin ... GOD STRETCHES OUT HIS HAND TO ALL ALIKE, BUT HE ONLY GRASPS THOSE (IN SUCH A WAY AS TO LEAD TO HIMSELF) WHOM HE HAS CHOSEN BEFORE THE FOUNDATION OF THE WORLD.”

Desiderative vs. Decretive Will

According to Khoo, the Hyper-Calvinist’s problem in not being able to “see how God can be willing to save all when He has already willed that only the elect would be saved” is solved by the simple solution of understanding that God has both a “decretive” and a “desiderative” (from “desire”) will.

God’s decretive will is His sovereign election of some sinners to eternal salvation, whereas His desiderative will is His general concern for all sinners. According to the decretive vs. desiderative idea, salvation is offered to all mankind but given only to the elect. In the words of Augustine, Christ’s death was “sufficient for all, efficient for the elect.”

My friend, if you think this is some sort of “mumbo jumbo” or “gobbly gook,” you are not alone!

The Hyper-Calvinist would open shop and offer the Gift of Salvation only to the elect, while the “Calvin Calvinist” would open shop and offer the Gift of Salvation to whosoever will but only give it to the elect!

Do you see any significant difference between these two views?

It appears to me that Calvin believed that God plays a cruel joke upon the non-elect or “the reprobate,” as he calls them. He “sincerely” invites “whosoever will” to come and to believe on Christ and to be saved, but He knows that only the elect can do any of that. Thus, the non-elect can do nothing in regard to the “universal offer of salvation but to confirm his unbelief and his reprobate condition.

In my estimation, Hyper-Calvinism vs. Calvin Calvinism is more of a matter of semantics than anything else. The “Calvin Calvinist” wants to think that he believes what 1 Timothy 2 and 2 Peter 3 says about God willing that all men be saved, but when his position is analyzed carefully, he believes no such thing in any practical sense. The elect are still sovereignly elect, the only sinners who can be saved; and the reprobate are still sovereignly reprobate, unable to be saved and eternally locked out of heaven. Actually the Hyper-

Calvinist is more consistent with the Five Points of Calvinism and with the Calvinist position on divine sovereignty by teaching that God does not truly love the non-elect and that He has no interest in their salvation. The "Calvin Calvinist" is no more faithful to the Scripture than the Hyper-Calvinist. Both twist the Scripture to fit their theology and read their theology into the plain words of Scripture. [See Atonement, Foreknow, Predestination, Presbyterian]

ELEMENTS. (1) The first, or basic, principles of truth (He. 5:12). (2) The O.T. teachings and types which pointed to Christ (Ga. 4:3, 9). (3) The basic substance of the physical universe (2 Pe. 3:10, 12). [See Rudiments.]

ELEPH (union, ox). Jos. 18:28.

ELHANAN (God is gracious). 1 Ch. 20:5.

ELI (Jehovah is high). The O.T. priest to whom Samuel was given (1 Sa. 1-4; 1 Ki. 2:27). He refused to discipline his sons, allowing them to commit abominations in the Tabernacle, and God pronounced judgment upon his house (1 Sa. 2:12-17, 27-36). Though Eli did question his sons about their wickedness, he did not restrain them (1 Sa. 2:22-24; 3:13). Why Eli did not correct his sons: (1) He esteemed his sons above God; he apparently was more concerned of what the boys thought than what God thought (1 Sa. 2:29). (2) He was settled into a fat, comfortable life and was apparently enjoying the fruit of his sons' rebellion (1 Sa. 2:15, 16, 29; 4:18). "They made themselves fat, and served their lusts with that which God was to be served with" (Henry). (3) He was spiritually careless; he let the lampstand go out in the Tabernacle (1 Sa. 3:3), in spite of God's instructions that it was never to go out (Ex. 27:21). The fulfillment of God's judgment upon Eli's house: See 1 Sa. 4:1, 11; 1 Ki. 2:26, 27, 35. "Eli reproved his sons too gently, and did not threaten them as he should, and therefore God sent a prophet to him to reprove him sharply, and to threaten him, because, by his indulgence of them, he had strengthened their hands in their wickedness. If good men be wanting in their duty, and by their carelessness and remissness contribute anything to the sin of sinners, they must expect both to hear of it and to smart for it. ... [This] shows how jealous God is in the matters of his worship and how ill he takes it when those who are bound by their character and profession to preserve and advance the interests of his glory are false to their trust, and betray them" (Henry).

ELI, ELI, LAMA SABACHTHANI. A saying of Jesus while on the cross, meaning "My God, My God, why hast thou forsaken me?" (Mt. 27:46; Mk. 15:34). God the Father turned away from the Son when He was made sin for fallen humanity (2 Co. 5:21; Is. 53:5, 10). The prophecy in Psalm 22 had foretold this (Ps. 22:1).

[See Atonement, Cross, Crucify, Gospel, Jesus Christ, Prophecy, Sin.]

ELIAB (God is father). Nu. 1:9.

ELIADA (God is knowing). 2 Sa. 5:16.

ELIAH (God is Jehovah). 1 Ch. 8:27.

ELIAHBA (God hides). 2 Sa. 23:32.

ELIAKIM (God is setting up). 2 Ki. 18:18.

ELIAM (God is founder of the people). 2 Sa. 11:3.

ELIAS. The Greek form of Elijah (Mt. 11:14). [See Elijah.]

ELIASAPH (God is gatherer). Nu. 1:14.

ELIASHIB (God is requiter). 1 Ch. 24:12.

ELIATHAH (God is come). 1 Ch. 25:4.

ELIDAD (God is a friend). Nu. 34:21.

ELIEL (God is God). 1 Ch. 6:34.

ELIENAI (unto God are mine eyes). 1 Ch. 8:20.

ELIEZER (God is help). Ge. 15:2.

ELIHOREPH (God of harvest rain). 1 Ki. 4:3.

ELIHU (God himself). 1 Sa. 1:1.

ELIJAH (my God is Lord). A great prophet of the O.T. (1 Ki. 17:17—2 Ki. 2:15), who performed many miracles and was taken to heaven in a whirlwind and a chariot of fire (2 Ki. 2:1-15). He appeared with Jesus on the Mount of Transfiguration (Mt. 17:3-4; Mk. 9:4-5; Lk. 9:30-33). The book of Malachi foretold that Elijah would come to earth before the judgments of God would fall (Mal. 3:5). John the Baptist came in the spirit and power of Elijah, but the prophecy of Malachi will still be fulfilled literally before Christ's return (Lk. 1:13-17; Re. 11:3-6). [See Miracle.]

ELIKA (God is rejector). 2 Sa. 23:25.

ELIM (palm trees). Ex. 15:27.

ELIMELECH (God is king). Ru. 1:2.

ELIOENAI (To Jehovah are mine eyes). 1 Ch. 3:23.

ELIPHAL (God is judge). 1 Ch. 11:35.

ELIPHALET (God is escape). 2 Sa. 5:16.

ELIPHAZ (God is dispenser). Ge. 36:4.

ELIPHELEH (God is distinction). 1 Ch. 15:18.

ELISABETH (God is swearer). Lk. 1:5.

ELISHA (my God is salvation). The prophet who took Elijah's place after he went to heaven in a fiery chariot. Elisha also performed many miracles (1 Ki. 19:16 - 2 Ki. 9:1). [See Miracle.]

ELISHAMA (God is hearer). Nu. 1:10.

ELISHAPHAT (God is judge). 2 Ch. 23:1.

ELISHEBA (God is swearer). Ex. 6:23.

ELISHUA (God is rich). 2 Sa. 5:15.

ELIZAPHAN (God is protector). Nu. 3:30.

ELIZUR (God is a rock). Nu. 1:5.

ELKANAH (God is possessing). Ex. 6:24.

ELNAAM (God is pleasant). 1 Ch. 11:46.

ELNATHAN (God is giving). 2 Ki. 24:8.

ELOHIM (strong). The most frequently used Hebrew word for God (Ge. 1:1; Mal. 3:18). It refers to God as Creator and Ruler and refers especially to His power and authority. It is also applied to God's representatives, such as angels and judges (Ex. 22:28; Ps. 82:6) and to false gods (Le. 19:4). [See God, Jesus Christ.]

ELON BETH HANAN (oak of the house of grace). 1 Ki. 4:9.

ELOTH (oak). 1 Ki. 9:26.

ELPAAL (God is working). 1 Ch. 8:11.

ELPALET (God is escape). 1 Ch. 14:5.

ELPARAN (oak of Paran). Ge. 14:6.

ELTEKEH (God fearing). Jos. 19:44.

ELTEKON (God is firm). Jos. 15:59.

ELTOLAD (God is begetter). Jos. 15:30.

ELUL (Cry, outcry). The sixth month of the Hebrew Calendar (Ne. 6:15), corresponding to parts of August and September. The hot season (Potts). [See Calendar.]

ELUZAI (God is strong). 1 Ch. 12:5.

ELYMAS (a sorcerer). Ac. 13:8.

ELZABAD (God is endowing). 1 Ch. 12:12.

ELZAPHAN (God is protecting). Ex. 6:22.

EMBALM. To prepare a dead body with oil and spices to preserve it from decay (Ge. 50:2, 26). This was practiced commonly among the Egyptians, but not normally among the Israelites. [See Cremation.]

EMERALD. A precious stone that adorned the breastplate of the high priest (Ex. 28:18), and forms one of the foundations of the New Jerusalem (Re. 21:19). "*Nopech*, an emerald, one of the most beautiful of all the gems, and of a bright green color, without any mixture" (Treasury). [See High Priest.]

EMERODS. Tumors (1 Sa. 6:11).

EMIMS (the terrible). Ge. 14:5.

EMINENT. High; lofty (Eze. 16:24; 17:22).

EMMANUEL. A prophetic name of Jesus Christ. It refers to His deity and means "God with us" (Is. 7:14; Mt. 1:23). [See Jesus Christ.]

EMPLOYMENT. Livelihood; occupation; business; service. *What the Bible says to the employee*: (1) Be content with your wages (Lk. 3:14; Ph. 4:11). (2) Depend upon God (He. 13:5-6; Ps. 37:25). (3) Serve the employer as if you are serving Christ (Ep. 6:5-8; Col. 3:22-25). (4) Work diligently even when no one is watching (Ep. 6:6-7; Col. 3:22). (5) Remember that Christ will judge and reward you for your work on earth (Col. 3:22-25). (6) Honor your employer (1 Ti. 6:1). (7)

Remember that your attitude and work influence your Christian testimony (1 Ti. 6:1; Tit. 2:10). (8) Do not talk back to employers and argue with them (Tit. 2:9). (9) Be completely honest; do not steal or waste things, including time (Tit. 2:10). (10) Be a good worker even if the employer is evil and unjust (1 Pe. 2:18-25). *What the Bible says to the employer*: (1) Treat your workers fairly, remembering that you also have a Master in heaven (Ep. 6:9; Col. 4:1). (2) Do not threaten the workers in an ungodly way (Ep. 6:9). (3) Give just and equal wages (Col. 4:1; Ja. 5:4; Je. 22:13). (4) Do not be proud (1 Ti. 6:17). (5) Use your prosperity to be a blessing to others (1 Ti. 6:17-18). [See also Diligence, Gold, Labor, Money, Possessions, Sluggard, Steal.]

EMULATION. To excite to rivalry; to make one jealous (Ro. 11:14).

EMULATIONS. Jealousy; ardor in an unfavorable, self-serving sense; resentment toward others that have or are what we want (Ga. 5:20). "This springs from a desire for self-attention above interest in others" (Bunnell). The same Greek word translated "emulations" in Ga. 5:20 (*zelos*) is also translated "envy" (Ac. 13:45), "fervent mind" (2 Co. 7:7), "indignation" (Ac. 5:17), "jealousy" (2 Co. 11:2), and "zeal" (2 Co. 7:11; 9:2). It is translated "envy" six times and "zeal" six times. [See Envy, Jealous.]

ENAM (double fountains). Jos. 15:34.

ENAN (fountain). Nu. 1:15.

ENCAMPMENT. [See Camp.]

ENCHANTMENT (to charm; to whisper). The use of magic; one who operates in incantations and curses. Enchantment is forbidden by God (Ex. 7:11; Le. 19:26; Nu. 23:23; 24:1; De. 18:10; 2 Ki. 17:17; 21:6; 2 Ch. 33:6; Ac. 8:9, 11; 13:8, 10; 19:19). [See Idolatry, Witchcraft.]

ENDAMAGE. Damage (Ezr. 4:13).

ENDEAVOUR. (1) Action (Ps. 28:4). (2) Strive; give diligence; be urgent (Ac. 16:10; 1 Th. 2:17; 2 Pe. 1:15).

ENDOR (fountain of Dor). Endor is a small village located about six miles from Bethlehem toward Mt. Tabor. Deborah and Barak won the victory over Sisera here (Ps. 83:9-10). King Saul consulted with the witch in Endor (1 Sa. 28:8-25).

ENDOW. To purchase (Ex. 22:16).

ENDUED. To put on something; to clothe; to furnish (Ge. 30:20; 2 Ch. 2:12; Lk. 24:49).

ENDURE. (1) To continue; to abide; to remain; to be permanent; eternal (Ps. 30:5; 72:17; 81:15; 89:36; 104:31; Jn. 6:27; He. 10:34; 1 Pe. 1:25). (2) To suffer without resistance; to patiently wait; to bear up and continue on under hardship (Ro. 9:22; 2 Th. 1:4; 2 Ti. 2:3, 10; 3:11; He. 6:15; 10:32; 11:27; 12:2; Ja. 1:12;

5:11; 1 Pe. 2:19). (3) To bear with; to accept; to receive (2 Ti. 4:3). Endurance is an evidence of salvation (Mk. 4:17).

Enduring to the End. "...he that endureth to the end shall be saved" (Mt. 10:22; 24:13; Mk. 13:13; compare also Lk. 21:19 and Re. 14:9-12). Some teach that these passages refer to maintaining one's salvation through works. Such a doctrine would contradict the vast body of teaching that says salvation is a free gift of God's grace. Salvation is not maintained nor perfected by one's works and patience in tribulation. To understand these passages we must see that all are spoken in the context of the Great Tribulation. The Lord Jesus Christ is speaking of this great truth: Endurance is the evidence of true faith (Mk. 4:17; He. 6:9-11; 10:36-39). Profession is one thing; possession is quite another; and one's life will demonstrate one's salvation. [See Affliction, Believe, Eternal Security, Hope, Overcome, Patience, Perseverance, Suffering, Trials.]

ENEGLAIM (fountain of two calves). Eze. 47:10.

ENGANNIM (fountain of gardens). Jos. 15:34.

ENGEDI (fountain of Gad). Jos. 15:62.

ENGINE. (1) Machines for throwing large arrows or stones (2 Ch. 26:15). (2) Battering ram (Eze. 26:9). "The engines were the *balista*, used for throwing stones, and the *catapulta*, for arrows, which was an enormous stationary bow. Both of these engines were of various throwing power, stones being thrown of from fifty to three hundred pounds weight. Darts varied from small beams to large arrows, and their range exceeded one quarter mile. All these engines were constructed on the principle of the string, the bow, or spring" (*People's Bible Encyclopedia*). The Assyrian siege engines were depicted in stone panels lining the walls of the palaces, and some of these can be seen today in the British Museum's Lachish Room. Following is a description of the engines used in the siege of Lachish. "Siege-engines, the first tanks in history, push forward up the ramps against the walls. They are equipped in front with a battering ram which sticks out like the barrel of a cannon. The crew consists of three men. The archer shoots his arrows from behind a sheltering canopy. A warrior guides the ram, and under its violent blows stones and bricks crash down from the walls. The third man douses the tanks with ladlefuls of water, extinguishing the smouldering fire-bombs" (Keller, *The Bible as History*, pp. 278, 279). During the siege of Jerusalem in 70 AD, the Romans cut down every tree within 12 miles of the city to construct siege engines, towers, walls, and ramps. The Roman legions employed 200 ballistae or catapult machines that could throw stones. The ones employed by the 10th Legion threw stones weighing 60 pounds a distance of more than 400 meters. They also threw incendiaries, which were stones and arrows dipped in pitch, sulphur,

and naphtha and set alight. Each legion had scorpio engines that used torsion springs to shoot large arrows 100 to 400 meters. A legion's 60 scorpio units could fire a total of up to 240 arrows per minute. The Romans also used battering rams. "This battering ram is a vast beam of wood like the mast of a ship, its forepart is armed with a thick piece of iron at the head of it, which is so carved as to be like the head of a ram, whence its name is taken. This ram is slung in the air by ropes passing over its middle, and is hung like the balance in a pair of scales from another beam, and braced by strong beams that pass on both sides of it, in the nature of a cross. When this ram is pulled backward by a great number of men with united force, and then thrust forward by the same men, with a mighty noise, it batters the walls with that iron part which is prominent" (Josephus). [See Battering Ram, Military.]

ENGRAFTED. Implanted (Ja. 1:21). The Word of God has been implanted into the heart of the believer, and is to be obeyed. [See Born Again, Covenant.]

ENHADDAH (swift fountain). Jos. 19:21.

ENHAKKORE (fountain of the crier). Ju. 15:19.

ENHAZOR (fountain of the village). Jos. 19:37.

ENJOIN. To admonish; to decree (Es. 9:31; He. 9:20; Phile. 8). Same as "injoin."

ENLARGE. To set at large or at liberty; to set free; to increase; magnify (Ge. 9:27; Ex. 34:24; Ps. 119:32; Mt. 23:5).

ENLIGHTEN. To illuminate; to cause to understand; to give light; comprehension; understanding (Ep. 1:18; 3:9; Jn. 1:9; He. 6:4; 10:32). [See Holy Spirit, Illumination.]

ENMISHPAT (fountain of judgment). Ge. 14:7.

ENMITY. The quality of being an enemy; ill will (Ge. 3:15; Nu. 35:21; Lk. 23:12; Ja. 4:4).

ENOCH (teacher). One of Adam's grandsons (Ge. 5:21-22; Lk. 3:37). Enoch walked with God and rejected the evil ways of Cain and of Cain's sons (Ge. 4:16-24; 5:21-24). Enoch did not die, but went directly to heaven (Ge. 5:24; He. 11:5-6). He was saved by his faith (He. 11:5-6). [See Flood for typical, prophetic meaning of Enoch's translation to heaven.] [See Adam, Cain, Rapture.]

ENOS (mortal). Ge. 4:26.

ENRIMMON (fountain of Rimmon). Ne. 11:29.

ENROGEL (the fullers' fountain). Jos. 15:7.

ENSAMPLE. Example; type (1 Co. 10:11; Ph. 3:17; 1 Th. 1:7; 2 Th. 3:9; 1 Pe. 5:3).

ENSHEMESH (fountain of the sun). Jos. 15:7.

ENSIGN. Sign; token; signal (Nu. 2:2; Ps. 74:4; Is. 5:26; 11:10, 12; 18:3; 30:17; 31:9).

ENSUE. To pursue; to follow (1 Pe. 3:11).

ENTANGLE. “To twist or interweave in such a manner as not to be easily separated; to make confused or disordered; as, thread, yarn or ropes may be entangled; to involve in anything complicated, and from which it is difficult to extricate one’s self” (Webster). This word is used five times in the English Bible (Ex. 14:3; Mt. 22:15; Ga. 5:1; 2 Ti. 2:4; 2 Pe. 2:20). In the last two references it is a warning against Christians being entangled with the world. The Greek word used in 2 Ti. 2:4 and 2 Pe. 2:20 is from *pleko*, which means to braid (Mt. 27:29). [See Separation, World.]

ENTAPPUAH (fountain of Tappuah). Jos. 17:7.

ENTERING. Entrance (Ex. 35:15; Jos. 8:29).

ENTERTAIN. To receive; to be hospitable (He. 13:2). [See Hospitality.]

ENTICE. To tempt; to incite; to urge or lead astray; to allure; to persuade (Ex. 22:16; De. 13:6; Jud. 14:15; 16:5; 2 Ch. 18:19; Job 31:27; Pr. 1:10; 1 Co. 2:4; Col. 2:4; Ja. 1:14). The Hebrew word translated “entice” nine times (*pahthah*) is also translated “deceived” (De. 11:16; Job 31:9), “flattereth” (Ps. 78:36; Pr. 20:19), “silly dove” (Hos. 7:11), “persuade” (1 Ki. 22:20; Pr. 25:15). [See Beguile, Cunning Craftiness, Deceit, Dissemble, Dissimulation, Feign, Flattery, Flattering Titles, Satan, Sleight, Subtil, Temptation, Trial, Winketh.]

ENTREAT. To ask; to desire (Ge. 23:8; Lk. 15:28; 2 Co. 8:4; He. 12:19; Ja. 3:17). Same as “intreat.”

ENVIRON. To be; go; turn round about (Jos. 7:9) (Young).

ENVY. To feel uneasiness, mortification or discontent, at the sight of superior excellence, reputation or happiness enjoyed by another; to repine at another’s prosperity; to fret or grieve one’s self at the real or supposed superiority of another, and to hate him on that account. Envy springs from pride, ambition or love, mortified that another has obtained what one has a strong desire to possess (Webster). To be jealous; to grudge; (Ge. 26:14; 30:1; 37:11; Nu. 11:29; Ps. 37:1; 73:3; 106:16; Pr. 3:31; 14:30; 23:17; 24:1, 19; 27:4; Is. 11:13; Eze. 31:9; Mt. 27:18; Mk. 15:10; Ac. 7:9; 13:45; 17:5; Ro. 1:29; 13:13; 1 Co. 3:3; 13:4; 2 Co. 12:20; Ga. 5:21, 26; Ph. 1:15; 1 Ti. 6:4; Tit. 3:3; Ja. 3:14, 16; 4:5; 1 Pe. 2:1). There are two Greek words translated “envy” in the KJV: *zelos* (Ac. 7:9; 13:45; 17:5; Ro. 13:13; 1 Co. 3:3; 13:4; 2 Co. 12:20; Ja. 3:14, 16) and *phthonos* (Mt. 27:18; Mk. 15:10; Ro. 1:29; Ga. 5:21, 26; Ph. 1:15; 1 Ti. 6:4; Tit. 3:3; Ja. 4:5; 1 Pe. 2:1). *Zelos* refers to zeal, “used in a good sense (Jn. 2:17; Ro. 10:2; 2 Co. 9:2) and, more often, in an evil sense (Ac. 5:17; Ro. 13:13; Ga. 5:20; Ja. 3:14)” (Zodiaties). *Zelos* is also translated “fervent” (Ac. 18:25; Ro. 12:11; 2 Co. 7:7),

“indignation” (Ac. 5:17; He. 10:27), “jealous” (2 Co. 11:2), “zeal” (Jn. 2:17; Ro. 10:2; 2 Co. 7:11; 9:2; Ph. 3:6; Col. 4:13). [See Emulations, Jealous.]

EPHAH (obscurity). 1 Ch. 2:46.

EPHAH. [See Weights and Measures.]

EPHAI (obscuring). Je. 40:8.

EPHER (young deer or calf). Ge. 25:4.

EPHESDAMMIM (extension of brooks). 1 Sa. 17:1.

EPHESUS. Ephesus was the chief city of the region of Lydia in the Roman province of Asia and during the time of Caesar Augustus it bore the title “the first and greatest metropolis of Asia” (McClintock and Strong). Paul started the church in Ephesus (Ac. 19-20). Later he wrote the epistle of Ephesians to the Christians there. The Lord Jesus addressed the church at Ephesus in Re. 2:1-7. Its prestige and wealth stemmed largely from its situation. It was located on the coast of the Aegean Sea, surrounded by very fertile soil and enjoying an exceptional climate. It had a large artificial harbor, the greatest in Asia, though it was subject to silting and shifting. It had a magnificent theater that could seat 24,000, and a large portion of it is still visible today in the excavated area of the city. It is in this theater that the event described in Acts 19:23-41 took place. Ephesus was dedicated to the worship of Diana (Acts 19:24-28). (The Greeks called her *Artemis*, while the Romans called her *Diana*.) There was a magnificent temple of Diana at the head of the city’s harbor. The temple, which took 220 years to build with funds provided from cities throughout Asia Minor, was listed among the “seven wonders of the ancient world.” It was 110 meters (361 feet) long and 55 meters (180.5 feet) wide, sitting on a platform 127 meters (420 feet) long and 73 meters (240 feet) wide (Edwin Yamauchi, *New Testament Cities*, p. 103). Ephesus was also famous for its magic arts. The “Ephesian Letters,” containing magic formulas written on paper or parchment, were much sought after for use as amulets to ward off evil spirits and to bring good luck. Through Paul’s preaching and the conversion of many people at Ephesus a bonfire was made of magic books at the time of the founding of the church there (Acts 19:17-19). Present day Ephesus is located in Turkey and is called Selcuk, with a population of 10,000. Extensive archeological excavations have been carried out since the discovery of the ruins of the ancient Diana temple in the 19th century.

EPHLAL (judging). 1 Ch. 2:37.

EPHOD. The ephod was placed over the head and shoulders of the high priest. It was made of fine linen with gold, blue, purple, and scarlet colors woven in it (Ex. 39:2-5). The ephod was used as an idolatrous image in the time of the Judges (Jud. 8:26-27; 17:5).

EPHRAIM - EPISCOPAL CHURCH

EPHRAIM (double fruitfulness). The younger of Joseph's two sons (Ge. 41:50-52). Ephraim and Manasseh both became heirs to Abraham's promises and blessings, but Ephraim received the chief blessing when Jacob blessed the boys before his death (Ge. 48:1-22). Both sons are listed among the 12 tribes of Israel (Nu. 1:32-34; Josh. 17:14, 17; 1 Ch. 7:20). Thus, there were actually 13 tribes, but Levi, the priestly tribe, was not counted with the 12 when the land was divided (Josh. 14:4). The tabernacle was set up in Shiloh within Ephraim from the time of Joshua (Josh. 18:1). It was here that the people gathered to worship until the time of Eli (1 Sa. 1:3). After the Ark of the Covenant was taken captive by the Philistines, Shiloh was abandoned (1 Sa. 4:4-11; Ps. 78:60). After the northern tribes broke with Judah, King Jeroboam established his capital in Shechem in Ephraim (1 Ki. 12:25). Bethel, where Jeroboam set up the idol and established the system of false religion, was also in Ephraim (1 Ki. 12:26-32; Jud. 4:5). Thus, Ephraim was at the heart of the rebellion of the northern tribes. That is why God often refers to the northern kingdom as Ephraim (Is. 7:2, 5, 8, 9, 17; 11:13; Eze. 37:16-19; Ho. 4:17; 5:3-15). In the list of the tribes that are sealed in Re. 7:5-8, Ephraim is replaced by Joseph, but in the Millennium, Ephraim is again listed as one of the 12 tribes (Eze. 48:5). Some of the more important Bible verses dealing with the tribe of Ephraim are as follows: Nu. 1:10-33; 2:18-24; 26:28-37; De. 33:17; Jos. 14:4; 16:4-9; 17:8-17; 21:5-21; Ju. 1:29; 7:24; 8:1-2; 12:1-5; 17:1-8; 19:1-18; Eze. 48:5-6.

EPHRAIN (hamlet). 2 Ch. 13:19.

EPHRATAH (fertility). Ru. 4:11; Ps. 132:6; Mi. 5:2.

EPHRON (strong). Ge. 23:8.

EPICUREANS. Followers of the ancient Greek philosopher Epicurus (B.C. 342-271). The Apostle Paul preached the gospel to some Epicureans in Athens (Ac. 17:16-33). Epicurus saw no evidence of a future life and taught that man should aim to have pleasure in this present life.

EPISCOPAL CHURCH. The Episcopal Church is the American counterpart of the Church of England. Following the American Revolution, the Episcopal church was formally separated from the Church of England, and in 1789 the constitution of the newly formed Protestant Episcopal Church was adopted in Philadelphia. It has retained most Anglican doctrines and practices. Episcopal refers to the manner of government and describes the hierarchical oversight of the denomination by councils and bishops. [See Anglican Church.]

There have been several small breakoffs from the main Episcopal denomination which still hold to former

Episcopal doctrine and practice, but most Episcopalians are a part of the main group, with less than two million members. Most of the divisions arose after the Episcopal church voted to ordain women to the ministry in 1976. The Episcopal denomination has followed the pattern of all the modernistic, ecumenical denominations, and has been losing members steadily. Its membership has declined 28% since 1965. The number of children in Sunday School decreased 52% in 25 years.

Doctrine and Liturgy. The Episcopal Church is highly ritualistic, using prayer books and a formal liturgy. They claim there are three foundations of faith: Holy Scripture, Reason, and Church Tradition. They have a special priesthood and sacraments (Baptism, Eucharist, Confirmation, Penance, Ordination, Matrimony, and Healing). They often build large, elaborate cathedrals. The Cathedral of St. John the Divine in New York City is the third largest in the world. Baptism is given to infants whereby they are believed to be born again and receive the Holy Spirit. The Lord's Supper is considered, not simply a memorial meal, but an event in which Christ becomes present in the bread and juice. Episcopal priests believe they are reoffering the sacrifice of Christ in the Lord's Supper.

Modernism. The Episcopal Church has largely been taken over by modernism. A majority of the leaders hold rationalistic beliefs, denying the perfect inspiration of the Bible and denying or questioning Christ's deity, virgin birth, resurrection, and other Bible miracles, yet they are allowed to remain in good standing within the denomination. In the first half of the 20th century, Episcopal Bishop James Pike denied all of the major tenants of the Christian faith. He said, "Religious myth is one of the avenues of faith and has an important place in the communication of the Gospel" and he spoke of the "myth" of the Garden of Eden and the "myth" of the virgin birth. Pike said, "I have abandoned ship on the doctrine of the Trinity. I have jettisoned the doctrine of the virgin birth of Jesus Christ" (*Christian Beacon*, Mar. 17, 1955).

Another Episcopal bishop, John Spong, has gone to the outer limits in radical theology. After worshipping in a Buddhist temple in 1988, Spong said, "As the smell of incense filled the air, I knelt before three images of the Buddha, feeling that the smoke could carry my prayers heavenward. It was for me a holy moment for I was certain that I was kneeling on holy ground. ... My conviction is that the true God, the divine mystery, the essence of holiness, is within and beyond all of these ancient worship traditions. ... when I visit a Buddhist temple it is not for me a pagan place ... It is rather a holy place where human beings different from me have felt the presence of God. ... I will not make any further attempt to convert the Buddhist, the Jew, the Hindu or

the Moslem. I am content to learn from them and to walk with them side by side toward the God who lives, I believe, beyond the images that bind and blind us all" (John Spong, Bishop of Newark, "A dialogue in a Buddhist temple," *The Voice*, Jan. 1989, official publication of the Diocese of Newark of the Episcopal Church USA). Spong has ordained practicing homosexuals to the ministry, and in a recent book has said that the Apostle Paul was a self-hating, repressed homosexual. In *Rescuing the Bible from Fundamentalism*, Spong states, "Am I suggesting that these stories of the virgin birth are not literally true? The answer is a simple and direct 'Yes.' Of course these narratives are not literally true. Stars do not wander, angels do not sing, virgins do not give birth, magi do not travel to a distant land to present gifts to a baby, and shepherds do not go in search of a newborn saviour."

In 1985 the St. Luke's Episcopal Church in Minneapolis ran an advertising campaign which included this slogan: "The Episcopal Church welcomes you. Regardless of race, creed, color or the number of times you've been born." Twenty Episcopal churches in the Memphis, Tennessee, area ran an advertisement which stated, "In an atmosphere of absolute right and wrongs, here's a little room to breathe. ... the Episcopal Church is totally committed to the preservation of open dialogue and undogmatic faith. We exist to tell the world about a God who loves us regardless of what we've done or what we believe. Even if we do not believe in Him, He believes in us. We do not suffocate with absolutes." This, of course, is not biblical Christianity; it is gross apostasy.

Well-known evangelical leader Harold Lindsell testified, "It is not unfair to allege that among denominations like Episcopal, United Methodist, United Presbyterian, United Church of Christ, the Lutheran Church in America, and the Presbyterian Church U.S. there is not a single theological seminary that takes a stand in favor of biblical infallibility. And there is not a single seminary where there are not faculty members who disavow one or more of the major teachings of the Christian faith" (Harold Lindsell, *Battle for the Bible*, pp. 145-146). [See Modernism.]

Ecumenism. The Episcopal Church is extremely ecumenical and is a member of the National Council of Churches in America and the World Council of Churches. The Episcopal Church is also drawing close to the Roman Catholic Church in dialogue. Episcopal leaders have frequently met with the Pope.

Immorality. The drop in moral standards goes hand-in-hand with a critical view of the Bible. Those who do not believe in a holy, sovereign God will not believe in holiness of life and the fear of God in morality. To illustrate the moral climate in the Episcopal

denomination, in 1987 the Episcopal churches in northern New Jersey voted to receive and study a 15-page report on "Changing Patterns of Sexuality and Family Life." "It is our conclusion," says the report, "that by suppressing our sexuality and by condemning all sex which occurs outside of traditional marriage, the church has thereby obstructed a vitally important means for persons to know and celebrate their relatedness to God." The report encourages the churches to accept homosexuals, fornicators, and adulterers as long as they are "sensitive, committed" people! The presiding bishop of the Episcopal Church, Edmond Browning, praised these actions for being "at the cutting edge" of church issues! After a three-year study, an Episcopal Church commission in 1991 recommended that bishops be allowed to ordain homosexuals to the priesthood. In his book *Living in Sin: A Bishop Rethinks Human Sexuality*, Episcopal Bishop John Spong said, "I have known too many non-marital relationships marked by the qualities of holiness to suggest that they are immoral because they are not within the narrow bands of legal marriage. ... I regard the blessing of gay or lesbian couples by the church to be inevitable, right, and a positive good." This immoral thinking apparently permeates the Episcopal denomination. In a 1993 study, 70% of nearly 20,000 Episcopalians surveyed said it is possible for sexually active homosexuals to be faithful Christians, and 75% of those surveyed said a faithful Christian can live with someone of the opposite sex without being married (*Christian News*, Nov. 1, 1993).

Homosexuality. On August 5, 2003, the Episcopal Church's national convention in Minneapolis confirmed the appointment of the denomination's first (openly) homosexual bishop. This is the first time that an admitted homosexual has been appointed as bishop anywhere in the worldwide Anglican Communion. The confirmation finalizes V. Gene Robinson's June election by the Diocese of New Hampshire.

The newly elected bishop broke his solemn marriage vows 13 years ago when he left his wife and two young daughters and moved in with his male partner, Mark Andrew, who consorted with him at the Minneapolis convention.

Exposing the moral perversion of his twisted, apostate mind, Robinson said: "In my relationship with my partner, I am able to express the deep love that's in my heart, and in his unfailing and unquestioning love of me, I experience just a little bit of the kind of never-ending, never-failing love that God has for me" (cited by Alan Cooperman of the *Washington Post*).

Speaking at a homosexual march in Washington, D.C., in April 2000, Robinson said: "... we are worthy to hold our heads high as gay folk ... because God has proclaimed it so. That we are loved beyond our wildest

imagining by A GOD WHO MADE US THE WAY WE ARE AND PROCLAIMED IT GOOD.”

Feminism. The Episcopal Church authorized the ordination of women to the diaconate in 1970 and approved women’s ordination to the priesthood in 1976. Today there are 1,070 ordained women in the denomination. The Episcopalians ordained the first Anglican female bishop in 1989.

Charismatic. The charismatic movement has swept through the Episcopal denomination. It has been noted that “among major Protestant denominations, the Episcopal Church has been the most receptive to the movement.” Episcopal Renewal Ministries [charismatic] coordinator Charles Irish estimates that 35 of the 149 active Episcopal bishops, 3,000 of the 13,000 priests, and 18 percent of the laity are charismatic (*Christian News*, May 19, 1986). This is not surprising, for, sadly, the charismatic movement seems to feed upon apostasy. [See Adultery, Anglican Church, Baptism - Infant, Charismatic, Ecumenical Movement, Fornication, Gospel, Lord’s Supper, Modernism, Nakedness, New Evangelicalism, Sacrament, Separation, Sodomy, Women Preachers, World Council of Churches.]

EPISTLE. A letter of correspondence. The word epistle usually refers to the letters of the Apostles contained in the N.T. (He. 13:22).

EPISTLE OF BARNABAS. [See Pseudepigrapha.]

EQUAL. (1) Comparative value; equated with (Job 28:17, 19; Ps. 55:13; Ph. 2:6). (2) Just; right (Ps. 17:2; Eze. 18:25; Col. 4:1). (3) The same proportion (Re. 21:16).

ER (watcher). Ge. 38:3.

ERAN (watcher). Nu. 26:36.

ERASMUS. Desiderius Erasmus (1466-1536) produced the first printed Greek New Testament in the year 1516. His N.T. was an edition of the Received Text. The following overview of Erasmus’ life is from Edward F. Hills, *The King James Version Defended*, pp. 194-203. Hills (1912-1981) was a respected Presbyterian scholar who held degrees from Yale University, Westminster Theological Seminary, Harvard, and Columbia Seminary, and who pursued graduate studies at Chicago University and Calvin Seminary.

An Overview of Erasmus’ Life and Work

“Erasmus was born at Rotterdam in 1466, the illegitimate son of a priest but well cared for by his parents. After their early death he was given the best education available to a young man of his day at first at Deventer and then at the Augustinian monastery at Steyn. In 1492 he was ordained a priest, but there is no record that he ever functioned as such. By 1495 he was studying in Paris. In 1499 he went to England, where he made the helpful friendship of John Colet, later dean of St. Paul’s, who quickened his interest in

biblical studies. He then went back to France and the Netherlands. In 1505 he again visited England and then passed three years in Italy. In 1509 he returned to England for the third time and taught at Cambridge University until 1514. In 1515 he went to Basel, where he published his N.T. in 1516, then back to the Netherlands for a sojourn at the University of Louvain. Then he returned to Basel in 1521 and remained there until 1529, in which year he removed to the imperial town of Freiburg-im-Breisgau. Finally, in 1535, he again returned to Basel and died there the following year in the midst of his Protestant friends, without relations of any sort, so far as known, with the Roman Catholic Church.

“One might think that all this moving around would have interfered with Erasmus’ activity as a scholar and writer, but quite the reverse is true. By his travels he was brought into contact with all the intellectual currents of his time and stimulated to almost superhuman efforts. He became the most famous scholar and author of his day and one of the most prolific writers of all time, his collected works filling ten large volumes in the Leclerc edition of 1705 (phototyped by Olms in 1962). As an editor also his productivity was tremendous. Ten columns of the catalogue of the library in the British Museum are taken up with the bare enumeration of the works translated, edited, or annotated by Erasmus, and their subsequent reprints. ...

“To conclude, there was no man in all Europe better prepared than Erasmus for the work of editing the first printed Greek N.T. text., and this is why, we may well believe, God chose him and directed him providentially in the accomplishment of this task” (Hills, *The King James Version Defended*).

Erasmus Guided by the Common Faith—Factors which Influenced Him

“In order to understand how God guided Erasmus providentially let us consider the three alternative views which were held in Erasmus’ days concerning the preservation of the N.T. text, namely, the humanistic view, the scholastic view, and the common view, which we have called the common faith.

“The humanistic view was well represented by the writings of Laurentius Valla (1405-57), a famous scholar of the Italian renaissance. Valla emphasized the importance of language. According to him, the decline of civilization in the dark ages was due to the decay of the Greek and Latin languages. Hence it was only through the study of classical literature that the glories of ancient Greece and Rome could be recaptured. Valla also wrote a treatise on the Latin Vulgate [the Roman Catholic Bible], comparing it with certain Greek N.T. manuscripts which he had in his possession. Erasmus, who from his youth had been an admirer of Valla, found a manuscript of Valla’s treatise in 1504 and had it printed in the following year. In this work Valla favored the Greek N.T. text over the Vulgate. The Latin text often differed from the Greek, he reported. Also

there were omissions and additions in the Latin translation, and the Greek wording was generally better than that of the Latin.

“The scholastic theologians, on the other hand, warmly defended the Latin Vulgate as the only true N.T. text. In 1514 Martin Dorp of the University of Louvain wrote to Erasmus asking him not to publish his forthcoming Greek N.T. Dorp argued that if the Vulgate contained falsifications of the original Scriptures and errors, the [Roman Catholic] Church would have been wrong for many centuries, which was impossible. The references of most [Catholic] Church Councils to the Vulgate, Dorp insisted, proved that the Church considered this Latin version to be the official Bible and not the Greek N.T., which, he maintained, had been corrupted by the heretical Greek [Orthodox] Church. And after Erasmus’ Greek N.T. had been published in 1516, Stunica, a noted Spanish scholar, accused it of being an open condemnation of the Latin Vulgate, the version of the Church. And about the same time Peter Sutor, once of the Sorbonne and later a Carthusian monk, declared that ‘If in one point the Vulgate were in error, the entire authority of Holy Scripture would collapse.’

“Believing Bible students today are often accused of taking the same extreme position in regard to the KJV that Peter Sutor took more than 450 years ago in regard to the Latin Vulgate. But this is false. We take the third position which we have mentioned, namely, the common view. In Erasmus’ day this view occupied the middle ground between the humanistic view and the scholastic view. Those that held this view acknowledged that the Scriptures had been providentially preserved down through the ages. They did not, however, agree with the scholastic theologians in tying this providential preservation to the Latin Vulgate. On the contrary ... they asserted the superiority of the Greek N.T. text. This common view remained a faith rather than a well articulated theory. ... But this view, though vaguely apprehended, was widely held, so much so that it may justly be called the common view. ...

“In the days of Erasmus, therefore, it was commonly believed by well informed Christians that the original N.T. text had been providentially preserved in the current N.T. text, primarily in the current Greek text and secondarily in the current Latin text. Erasmus was influenced by this common faith and probably shared it, and God used it providentially to guide Erasmus in his editorial labors on the *Textus Receptus*” (Hills, *The King James Version Defended*).

Erasmus’ Five Editions of the Textus Receptus

“Between the years 1516 and 1535 Erasmus published five editions of the Greek N.T. In the first edition (1516) the text was preceded by a dedication to Pope Leo X, an exhortation to the reader, a discussion of the method used, and a defense of this method. Then came the Greek N.T. text accompanied by Erasmus’ own Latin translation, and then this was followed by Erasmus’ notes, giving his comments on the text. ...

The 3rd edition (1522) is chiefly remarkable for the inclusion of 1 John 5:7, which had been omitted in the previous editions. The 4th edition (1527) contained the Greek text, the Latin Vulgate, and Erasmus’ Latin translation in three parallel columns. The 5th edition (1535) omitted the Vulgate, thus resuming the practice of printing the Greek text and the version of Erasmus side by side” (Hills, *The King James Version Defended*).

The Greek Manuscripts used by Erasmus

“When Erasmus came to Basel in July 1515, to begin his work, he found five Greek N.T. manuscripts ready for his use. These are now designated by the following numbers: 1 (an 11th-century manuscript of the Gospels, Acts, and Epistles), 2 (a 15th-century manuscript of the Gospels), 2ap (a 12th-14th-century manuscript of Acts and the Epistles), 4ap (a 15th-century manuscript of Revelation). Of these manuscripts Erasmus used 1 and 4ap only occasionally. In the Gospels, Acts, and Epistles his main reliance was on 2 and 2ap.

“Did Erasmus use other manuscripts beside these five in preparing his *Textus Receptus*? The indications are that he did. According to W. Schwarz (1955), Erasmus made his own Latin translation of the N.T. at Oxford during the years 1506-6. His friend, John Colet, who had become Dean of St. Paul’s, lent him two Latin manuscripts for this undertaking, but nothing is known about the Greek manuscripts which he used. He must have used some Greek manuscripts or other, however, and taken notes on them. Presumably therefore he brought these notes with him to Basel along with his translation and his comments on the N.T. text. It is well known also that Erasmus looked for manuscripts everywhere during his travels and that he borrowed them from everyone he could. Hence although [Erasmus’] *Textus Receptus* was based mainly on the manuscripts which Erasmus found at Basel, it also included readings taken from others to which he had access. It agreed with the common faith because it was founded on manuscripts which in the providence of God were readily available” (Hills, *The King James Version Defended*).

Erasmus’ Notes—His Knowledge of Variant Readings and Critical Problems

“Through his study of the writings of Jerome and other Church Fathers Erasmus became very well informed concerning the variant readings of the N.T. text. Indeed almost all the important variant readings known to scholars today were already known to Erasmus more than 460 years ago and discussed in the notes (previously prepared) which he placed after the text in his editions of the Greek N.T. Here, for example, Erasmus dealt with such problem passages as the conclusion of the Lord’s Prayer (Mt. 6:13), the interview of the rich young man with Jesus (Mt. 19:17-22), the ending of Mark (Mk. 16:9-20), the angelic song (Lk. 2:14), the angel, agony, and bloody sweat omitted (Lk. 22:43-44), the woman taken in

adultery (Jn. 7:53—8:11), and the mystery of godliness (1 Ti. 3:16). ...

“But if Erasmus was cautious in his notes, much more was he so in his text, for this is what would strike the reader’s eye immediately. Hence in the editing of his Greek N.T. text, especially, Erasmus was guided by the common faith in the current text. And back of this common faith was the controlling providence of God” (Hills, *The King James Version Defended*).

Latin Vulgate Readings in the Textus Receptus

“The God who brought the N.T. text safely through the ancient and medieval manuscript period did not fumble when it came time to transfer this text to the modern printed page. This is the conviction which guides the believing Bible student as he considers the relationship of the printed Textus Receptus to the Traditional N.T. text found in the majority of the Greek N.T. manuscripts.

“These two texts are virtually identical. Kirsopp Lake and his associates (1928) demonstrated this fact in their intensive researches in the Traditional text (which they called the Byzantine text). Using their collations, they came to the conclusion that in the 11th chapter of Mark ‘the most popular text in the manuscripts of the tenth to the fourteenth century’ differed from the Textus Receptus only four times. This small number of differences seems almost negligible in view of the fact that in this same chapter Aleph (Codex Sinaiticus), B (Codex Vaticanus), and D (Codex Bezae) differ from the Textus Receptus 69, 71, and 95 times respectively. Also add to this the fact that in this same chapter B differs from Aleph 34 times and from D 102 times and that Aleph differs from D 100 times.

“There are, however, a few places in which the Textus Receptus differs from the Traditional text found in the majority of the Greek N.T. manuscripts. The most important of these differences are due to the fact that Erasmus, influenced by the usage of the Latin-speaking Church in which he was reared, sometimes followed the Latin Vulgate rather than the Traditional Greek text.

“Are the readings which Erasmus thus introduced into the Textus Receptus necessarily erroneous? By no means ought we to infer this. For it is inconceivable that the divine providence which had preserved the N.T. text during the long ages of the manuscript period should blunder when at last this text was committed to the printing press. According to the analogy of faith, then, we conclude that the Textus Receptus was a further step in God’s providential preservation of the N.T. text and that these few Latin Vulgate readings which were incorporated into the Textus Receptus were genuine readings which had been preserved in the usage of the Latin-speaking Church. Erasmus, we may well believe, was guided providentially by the common faith to include these readings in his printed Greek N.T. text. In the Textus Receptus God corrected the few mistakes of any consequence which yet

remained in the Traditional N.T. text of the majority of the Greek manuscripts. ...

“It is customary for naturalistic critics to make the most of human imperfections in the Textus Receptus and to sneer at it as a mean and almost sordid thing. ... But those who concentrate in this way on the human factors involved in the production of the Textus Receptus are utterly unmindful of the providence of God. For in the very next year, in the plan of God, the Reformation was to break out in Wittenberg, and it was important that the Greek N.T. should be published first in one of the future strongholds of Protestantism by a book seller who was eager to place it in the hands of the people, and not in Spain, the land of the Inquisition, by the Roman Catholic Church, which was intent on keeping the Bible from the people” (Hills, *The King James Version Defended*).

Three charges are commonly made pertaining to Erasmus. First, that his manuscript evidence was insufficient. Second, that he was a humanist. Third, that he resisted the Reformation. The first charge has been answered by Hills. As to the second charge, while it is true that Erasmus was sympathetic to the writings of certain pagan philosophers, it is not true that he was a humanist in the sense that this term is used today. Third, while it is true that Erasmus was in the Catholic church and that he did not join the Reformation, is it also true that he openly opposed many of Rome’s errors and that he laid the groundwork in many ways for the Reformation. The following facts help balance the picture:

The Term “Humanist” Has Changed Meaning Since the Sixteenth Century

The term “humanist” meant something entirely different in the 16th century than it means today. In December 1984, I wrote to Andrew Brown, then the Editorial Secretary of the Trinitarian Bible Society, and asked about the charge of Erasmus being a humanist. Brown’s reply was most enlightening:

Erasmus was a thoroughgoing ‘Christian humanist’ from his youth to his death. The use of the word ‘humanist’ in the Renaissance and Reformation period does not in any way share the atheistic connotations which that word now has in popular usage. A ‘humanist’ in that period was simply someone who was interested in classical literature, culture and education, as a means of attaining a higher standard of civilised life. Stephanus, Calvin and Beza were all humanists in this sense, and it is these ‘humanist’ ideals which have largely shaped Western culture in the succeeding centuries, blended with the teachings of the Christian Gospel.

Erasmus was both a Catholic and a Reformer at the same time. He criticised many of the worst abuses and corruptions of the Catholic church, but he thought that

the church should be reformed from within and that it was wrong to separate from it. He was praised and criticised by Protestants and Catholics alike. Some of his writings are highly spiritual, even if there are occasional traces of unsound doctrine. His *Enchiridion* (*Manual of a Christian Soldier*) was so edifying that it was translated into English by William Tyndale, the translator of the first printed English N.T. I am sending separately an extract from one of his last works, the 'Treatise on Preparation for Death,' which I think will satisfy you concerning his spiritual outlook. A good biography of Erasmus is R. Bainton's *Erasmus of Christendom* (Letter from Andrew Brown of the Trinitarian Bible Society, Jan. 7, 1985).

Erasmus' Writings Illustrate His Opposition to Many of Rome's Errors

It is crucial to understand the times in which Erasmus labored. His writings and the publication of his N.T. paved the way for the Reformation. Erasmus lit the fuse for the Reformation explosion. This is no mean feat. Though I am a Baptist and do not trace my heritage through the Protestant Reformation, I do praise God for the multitudes which have been saved because of the Reformation. I believe God used the Reformation to break the back of Rome's temporal power to prepare the way for the great missionary era of the last 400 years. I praise God for the political and social blessings I enjoy today because of the Reformation.

We are sorry that Erasmus did not more wholeheartedly join the Reformation and make an unequivocal departure from the Catholic church. He was wrong in this, for sure, BUT HE DID SEE THE ERRORS AND THE PROBLEMS. He did see the wickedness. AND HE DID SPEAK OUT PLAINLY AGAINST THESE THINGS. Erasmus encouraged many others to take even bolder stands against Rome. Nothing more plainly evidences this than his commentary. At this point we will quote from Froude's *Life and Letters of Erasmus*:

Erasmus had undertaken to give the book to the whole world to read for itself—the original Greek of the Epistles and Gospels, with a new Latin translation—to wake up the intelligence, to show that the words had a real sense, and were not mere sounds like the dronings of a barrel-organ.

It was finished at last, text and translation printed, and the living facts of Christianity, the persons of Christ and the Apostles, their history, their lives, their teachings were revealed to an astonished world. For the first time the laity were able to see, side by side, the Christianity which converted the world, and the Christianity of the Church with a Borgia pope, cardinal princes, ecclesiastical courts, and a mythology of lies. The effect was to be a spiritual earthquake.

Each gospel, each epistle, had its preface; while notes were attached to special passages to point their force upon the established usages....

I shall read you some of these notes, and ask you to attend to them. Erasmus opens with a complaint of the neglect of Scripture, of a priesthood who thought more of offertory plates than of parchments, and more of gold than of books; of the degradation of spiritual life, and of the vain observances and scandalous practices of the orders specially called religious. ...

Matthew 19:12 (on those who make themselves eunuchs)—'Men are threatened or tempted into vows of celibacy. They can have license to go with harlots, but they must not marry wives. They may keep concubines and remain priests. If they take wives they are thrown to the flames. Parents who design their children for a celibate priesthood should emasculate them in their infancy, instead of forcing them, reluctant or ignorant, into a furnace of licentiousness.'

Matthew 23 (on the Scribes and Pharisees)—'...what shall we say of those who destroy the Gospel itself, make laws at their will, tyrannize over the laity, and measure right and wrong with rules constructed by themselves? ... prelates of evil, who bring disgrace and discredit on their worthier brethren?'

Matthew 23:27 (on whited sepulchres)—'What would Jerome say could he see the Virgin's milk exhibited for money ... the miraculous oil; the portions of the true cross, enough, if they were collected, to freight a large ship? Here we have the hood of St. Francis, there Our Lady's petticoat, or St. Anne's comb, or St. Thomas of Canterbury's shoes ... and all through the avarice of priests and the hypocrisy of monks playing on the credulity of the people. Even bishops play their parts in these fantastic shows, and approve and dwell on them in their rescripts.'

Matthew 24:23 (on 'Lo, here is Christ or there')—'I saw with my own eyes Pope Julius II, at Bologna, and afterwards at Rome, marching at the head of a triumphal procession as if he were Pompey or Cæsar. St. Peter subdued the world with faith, not with arms or soldiers or military engines....

1 Corinthians 14:19 (on unknown tongues)—'They chant nowadays in our churches in what is an unknown tongue and nothing else, while you will not hear a sermon once in six months telling people to amend their lives. ... A set of creatures who ought to be lamenting their sins fancy they can please God by gurgling in their throats.'

1 Timothy 1:6 (on vain disputations)—'Theologians are never tired of discussing the modes of sin, whether it be a privation in the soul or a spot on the soul. Why is it not enough simply to hate sin? ... Hundreds of such questions are debated by distinguished theologians, and the objects of them are better unknown than known. It is all vanity. ... Over speculations like these theologians professing to teach Christianity have been squandering their lives.'

1 Timothy 3:2 (on the husband of one wife)—‘Other qualifications are laid down by St. Paul as required for a bishop’s office, a long list of them. But not one at present is held essential, except this one of abstinence from marriage. Homicide, parricide, incest, piracy, sodomy, sacrilege, these can be got over, but marriage is fatal. There are priests now in vast numbers, enormous herds of them, seculars and regulars, and it is notorious that very few of them are chaste. The great proportion fall into lust and incest, and open profligacy. It would surely be better if those who cannot contain should be allowed lawful wives of their own, and so escape this foul and miserable pollution.’

Such are extracts from the reflections upon the doctrine and discipline of the Catholic Church which were launched upon the world in the notes to the N.T. by Erasmus, some on the first publication, some added as edition followed edition. They were not thrown out as satires, or in controversial tracts or pamphlets. They were deliberate accusations attached to the sacred text, where the religion which was taught by Christ and the Apostles and the degenerate superstition which had taken its place could be contrasted side by side. Nothing was spared; ritual and ceremony, dogmatic theology, philosophy, and personal character were tried by what all were compelled verbally to acknowledge to be the standard whose awful countenance was now practically revealed for the first time for many centuries. Bishops, seculars, monks were dragged out to judgment, and hung as on a public gibbet, in the light of the pages of the most sacred of all books, published with the leave and approbation of the [pope] himself.

Never was volume more passionately devoured. A hundred thousand copies were soon sold in France alone. The fire spread, as it spread behind Samson’s foxes in the Philistines’ corn. The clergy’s skins were tender from long impunity. They shrieked from pulpit and platform, and made Europe ring with their clamour...

The words of the Bible have been so long familiar to us that we can hardly realize what the effect must have been when the Gospel was brought out fresh and visible before the astonished eyes of mankind (J.A. Froude, *Life and Letters of Erasmus*, pp. 119-127).

I don’t know of any humanists today who have written anything like the words of Erasmus, because humanists today don’t believe the Bible. Erasmus was definitely not a humanist in the modern definition of the term, and it is wrong for proponents of modern versions to identify him as such without clarification. It is also clear that Erasmus was not your ordinary Roman Catholic; he might not have been a Protestant, but he certainly was a protester!

Erasmus’ Attitude toward the Bible

Historian J.H. Merle D’Aubigne tells us what Erasmus had in mind with his edition of the Greek N.T.:

When Erasmus published this work, at the dawn, so to say, of modern times, he did not see all its scope. Had he foreseen it, he would perhaps have recoiled in alarm. He saw indeed that there was a great work to be done, but he believed that all good men would unite to do it with common accord. ‘A spiritual temple must be raised in desolated Christendom,’ said he. ‘The mighty of this world will contribute towards it their marble, their ivory, and their gold; I who am poor and humble offer the foundation stone,’ and he laid down before the world his edition of the Greek Testament.

Then glancing disdainfully at the traditions of men, he said: ‘It is not from human reservoirs, fetid with stagnant waters, that we should draw the doctrine of salvation; but from the pure and abundant streams that flow from the heart of God.’

And when some of his suspicious friends spoke to him of the difficulties of the times, he replied: ‘If the ship of the church is to be saved from being swallowed up by the tempest, there is only one anchor that can save it: it is the heavenly word, which, issuing from the bosom of the Father, lives, speaks, and works still in the gospel.’

These noble sentiments served as an introduction to those blessed pages which were to reform England (D’Aubigne, *History of the Reformation*, Vol. V, pp. 153-156).

These, my friends, are not the sentiments of a mere “Roman Catholic humanist.”

The Greek Editors Who Revised Erasmus’s Text Were Protestant, Bible-Believing Men

It is important to note that the men who followed Erasmus in the work of producing editions of the Greek N.T. and from whose editions most of the translations of the Protestant Reformation were made, were strong, Bible-believing men. It must be kept in the mind that it was through the work of these men, of whom there can be no doubt that they were separated, persecuted Protestants, that the Textus Receptus was perfected. It is upon their Greek texts, and not directly upon that of Erasmus, that the KJV was based.

Theodore Beza, for example, “was one of the leading advisors to the Huguenots [separatist N.T. Christians] in France. He participated in their conferences and defended the purity of the Reformed faith. He produced new versions of the Greek and Latin N.T., a source for the Geneva and King James Bibles ... Under his leadership Geneva became the centre of Reformed Protestantism” (*Lion’s History of Christianity*, p. 382).

It could be mentioned here that the Geneva Bible contained notes which were unhesitatingly anti-Catholic.

Of Robert Stephanus, whose third edition of the Greek N.T. is commonly regarded as the Textus Receptus in Britain, we read: “In 1523 he published a Latin N.T.,

and two times he published the Hebrew Bible entire. But the most important were his four editions of the Greek N.T. in 1546, 1549, 1550, and 1551 respectively. These activities aroused the opposition of the Roman Catholic Church, so much so that in 1550 he was compelled to leave Paris and settle in Geneva, where he became a Protestant, embracing the Reformed faith" (*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Funk & Wagnalls, "Stephan"; quoted by Edward Hills, *The King James Version Defended*, p. 203).

In conclusion we must urge upon our reader the conviction that it is not Erasmus or any other man who is the focus of our faith. We do not believe the Received Text is the pure Word of God because of any perfection we find in Tyndale, or Erasmus, or Beza, or Stephanus, or King James I, or the Authorized Version translators, or any other man or group of men. Far from it! Our faith is in Almighty God who gave a perfect Bible and Who has promised to keep it. [See Bible, Bible Versions, Inspiration, Masoretic Text, Preservation.]

ERE. Before; not yet (Nu. 11:33).

ERECH (length, size). Ge. 10:10.

ERI (my watcher). Ge. 46:16.

ERR. To go astray; to miss the mark (Le. 5:18; Nu. 15:22; 1 Sa. 26:21; Job 6:24; 19:4; Ps. 95:10; 119:21, 118; Pr. 10:17; 14:22; Is. 28:7; 29:24; 35:8; Mt. 22:29; Mk. 12:24, 27; 1 Ti. 6:10, 21; 2 Ti. 2:18; He. 3:10; Ja. 1:16; 5:19).

ESAIAS. The Greek form of Isaiah (Mt. 3:3; 4:14). [See Isaiah.]

ESARHADDON (victorious, conqueror). 2 Ki. 19:37

ESAU (hairy). Isaac's first son (Ge. 25:24-26). Esau was not interested in God and spiritual things; therefore, he sold his birthright for a bowl of soup (Ge. 25:27-34; He. 12:16-17). Esau's descendants are called Edomites (Ge. 36:8; De. 2:4). [See Repentance.]

ESCHATOLOGY. Doctrine of last things, referring to prophetic events such as the Great Tribulation, Christ's second coming, and judgment. [See Allegorical, TRAntichrist, Church, Daniel, Day, Day of the Lord, Gog, Great Tribulation, Jesus Christ, Kingdom of God, Last Days, Millennium, Prophecy, Roman Catholic Church, Second Coming, Times, Revelation.]

ESCHEW. To flee from; to shun; to avoid (Job 1:1, 8; 2:3). The English word "eschew" is derived from the German *scheuen*, meaning to frighten and drive away, which we retain in the word "shoo" (Webster). The Christian is to eschew evil (1 Pe. 3:11).

ESEK (contention). Ge. 26:20.

ESHBAL (a man of Baal). 1 Ch. 8:33.

ESHBAN (man of understanding). Ge. 36:26.

ESHCOL (cluster of grapes). Ge. 14:13; Nu. 13:23.

ESHEAN (slope). Jos. 15:52.

ESHEK (strife). 1 Ch. 8:39.

ESHTAOL (hollow way). Jos. 15:33.

ESHTON (rest). 1 Ch. 4:11.

ESPOUSAL. Given for marriage (Song 3:11; Je. 2:2; 2 Sa. 3:14; Mt. 1:18; Lk. 1:27; 2:5; 2 Co. 11:2). [See Home.]

ESPY. To look out; to watch; to search (Jos. 14:7; Je. 48:19; Eze. 20:6).

ESTATE. Condition; station (Ec. 3:18; Da. 11:7; Co. 4:8).

ESTEEM. To value; to prize; to regard with reverence, respect or friendship; to repute (Webster) (Ps. 119:128; Is. 53:4; Lk. 16:15; Ph. 2:3; 1 Th. 5:13).

ESTHER (good fortune, the planet Venus). The Persian name of Hadassah (*a myrtle*), cousin of Mordecai. She became the queen to Xerxes son of Darius Hystaspis, king of Persia (Esther).

ESTIMATION. Valuation; rating (Le. 5:15; 6:6).

ESTRANGE. To alienate; to divert from its original use or possessor; to apply to a purpose foreign from its original or customary one (Webster) (Job. 19:13; Ps. 58:3; 78:30; Je. 19:4; Eze. 14:5).

ETERNAL. Everlasting; unending. This is a quality of God (De. 33:27; Ro. 1:20; 1 Ti. 1:17). It is also the gift of life God gives those who trust Jesus Christ (Jn. 3:16, 36; 5:24; 6:40; 10:27-28; 17:2-3; Ro. 6:23; He. 9:12; 1 Jn. 5:11). Eternal also describes the length of punishment for the unsaved (Mt. 25:46; Mk. 3:29; 2 Th. 1:9; He. 6:2). The Greek phrase often translated eternal could also be translated "into the ages of ages." This speaks of the never-ending periods of time during which God will always be working out His plans. [See Age, Day, Eternal Security, Forever, Immortal, Heaven, Hell, Judgment, Times, World.]

ETERNAL SECURITY. Eternal security is the confidence that the born again believer has eternal salvation in Jesus Christ. This confidence is based on the testimony of the Bible. To have Christ is to have a secure position before God (1 Jn. 5:10-13). The Bible does not use the term "eternal security," but it does use the terms "everlasting life" (John 3:16) and "everlasting consolation" (2 Thessalonians 2:16). The gift of eternal life is promised at least 14 times in the Gospel of John (John 3:15, 16, 18, 36; 4:14, 36; 5:24; 6:27, 40, 47, 54; 10:28; 17:2-3). It is a gift that was purchased by Christ's blood and death on the cross. Eternal security is the blessed property of those who are born again through repentance toward God and faith in Jesus Christ. It is not the possession of hypocrites or those who are merely dabbling in the things of Christ. Those who fall away prove that they have never been born again (He.

ETERNAL SECURITY

10:38-39). Eternal security is denied by many Christian groups, particularly most Pentecostals and many Charismatics. For example, the doctrinal statement of the Assemblies of God, article 8, section 1, states: "The General Council of the Assemblies of God disapproves of the unconditional security position which holds that it is impossible for a person once saved to be lost."

How can we be sure that the believer is eternally secure? (1) Because of the terms used to describe salvation: "eternal life" (Jn. 3:16; 1 Jn. 5:11); "full assurance" (He. 6:11; Col. 2:2); "strong consolation" (He. 6:18); "hope ... sure and steadfast" (He. 6:19). (2) Because of what we are. All of the following are spoken of in the present tense; this is the present condition of each true believer: Forgiven (Ro. 4:7; 1 Jn. 2:12); justified (Ro. 5:1, 9; Tit. 3:7); reconciled (Ro. 5:10); risen with Christ (Ro. 6:3-6; Col. 3:1-2); a child of God forever (Ro. 8:15; Ga. 4:4-7; 1 Jn. 3:1); sanctified in Christ (1 Co. 1:2); new creation (2 Co. 5:17); accepted in the beloved (Ep. 1:6); saved (Ep. 2:8-9; 2 Ti. 1:9); light in the Lord (Ep. 5:8); made fit for heaven (Col. 1:12); complete in Christ (Col. 2:10); citizens of heaven (Ph. 3:20); children of light (1 Th. 5:5); elect of God (1 Pe. 1:2); born again (1 Pe. 1:2, 23); sanctified once for all (He. 10:10); perfected forever (He. 10:14); passed from death unto life (1 Jn. 3:14). (3) Because of where we are: In God's family (Ga. 3:26; 1 Jn. 3:2); brought near (Ep. 2:13); in the heavenlies with Christ (Ep. 2:5-6); translated into the kingdom of God's dear Son (Col. 1:13). (4) Because of what we have: Eternal life (Jn. 3:16); peace with God (Ro. 5:1); an Intercessor in heaven (Ro. 8:34); all spiritual blessings (Ep. 1:3); forgiveness of sins (Ep. 1:7; Col. 1:14; 2:13); sealing of the Holy Spirit (Ep. 1:12-14); access to God (Ep. 2:18); everlasting consolation (2 Th. 2:16); eternal glory (2 Ti. 2:10); eternal redemption (He. 9:12); mercy (1 Pe. 2:10); an Advocate with the Father (1 Jn. 2:1-2). (5) *Because of what is past*: condemnation (Jn. 5:24); the law of sin and death (Ro. 8:2); death and wrath (Col. 3:3; Ro. 6:11; 1 Th. 5:9); night and darkness (1 Th. 5:5). (6) *Because of God's promises*: never perish (Jn. 10:27-28); never die (Jn. 11:26); the glory of God (Ro. 5:2, this speaks of Christ's kingdom glory); saved from wrath (Ro. 5:9); glorious liberty of the children of God (Ro. 8:21); redemption of the body (Ro. 8:23-24; Ph. 3:21); predestinated to be conformed to the image of Christ (Ro. 8:28-29); cannot be separated from God's love (Ro. 8:31-39); God shall confirm you unto the end (1 Co. 1:8); He that hath begun a good work in you will perform it until the day of Jesus Christ (Ph. 1:6); shall appear with Christ in glory (Col. 3:3-4); delivered from the wrath to come (1 Th. 1:10); not appointed to wrath

but to salvation (1 Th. 5:9); eternal inheritance (He. 9:15); incorruptible inheritance (1 Pe. 1:4).

How do we know these blessings cannot be lost? (1) The blessings of salvation cannot be lost because of the nature of salvation: Salvation is eternal (Jn. 3:16, 36); salvation is a present possession (Ro. 5; 1 Pe. 2:24-25); salvation is by imputation and substitution (2 Co. 5:17; Ga. 2:20; He. 9:10; Ro. 3:24); salvation is positional (Ep. 1:3 - "in Christ"; Ro. 6:7; Col. 2:10; 3:1-4, 12); salvation is not of human merit; it is a free gift of grace which cannot be mixed with works (Ep. 2:8-9; Tit. 3:3-7; Ro. 3:19-28; 4:4-5; 11:6). (2) The blessings of salvation cannot be lost because of the results of salvation: Eternal life (Jn. 3:16); justification (Ro. 5:1; 3:19-28); peace with God (Ro. 5:1); sure possession of future glory (Ro. 5:2; Col. 3:1-4); salvation from future wrath (Ro. 5:9); raised up with Christ (Ro. 6); blessed with all spiritual blessings in Christ (Ep. 1:3); sealed with the Holy Spirit (Ep. 4:30); passed from darkness to light (Col. 1:12-14). (3) The blessings of salvation cannot be lost because of the teaching of election: Election does not destroy human responsibility (2 Th. 2:10-13; Ac. 13:46, 48), but election does promise security for the believer (Ro. 8:28-39; Ep. 1; 1 Pe. 1:2-7). (4) The blessings of salvation cannot be lost because the Bible says if the believer's works burn up he will still be saved (1 Co. 3:15). (5) The blessings of salvation cannot be lost because of the believer's union with Christ. The believing sinner is placed "in Christ" and stands or falls with Christ. In Ephesians 1-3 the phrase "in Christ" is mentioned 25 times. See also Col. 1:14; He. 9:10; 1 Pe. 1:18-23; 2:6, 24-25.

Does Eternal Security mean that anyone who professes Christ is saved? (1) Salvation demands repentance (Lk. 13:3-5; Ac. 2:38-42; 17:30-31). Repentance means a change of mind resulting in a change of life (2 Co. 7:8-11). The person who has never changed his mind about God, sin, Christ, the Bible, etc., and who has never shown evidence of this in his life, has never repented and is not saved. The Thessalonian believers showed true repentance (1 Th. 1:9-10). (2) Salvation requires the new birth, and the new birth always changes a man's life (2 Co. 5:17-21; Mt. 18:3-4; Jn. 3:1-18; 1 Jn. 3:10; 3 Jn. 11). (3) The evidence of salvation is perseverance in the faith (Jn. 10:27-28; Col. 1:21-23; He. 3:12-14; 10:38-39; 1 Jn. 2:19; 3:3). According to these Scriptures, the person who is born again will continue in faith in Christ. Those who turn away prove that they did not have saving faith. (4) Saving faith always produces good works (Ep. 2:8-10; He. 11:4, 7-8; Ja. 2:14-26). If a person claims to have faith in Christ, but his life does not reflect the works of Christ, that person does not have saving faith.

Does Eternal Security cause people to live carelessly? The very opposite is true. The Bible teaches that the grace of God motivates believers to serve God with a thankful heart (1 John 4:19; Ro. 2:4; Ep. 3:14-19; Titus 2:11-12). The more a believer understands the unfathomable love God has for him in Christ and the more he understands how secure He is in God's grace, the more he wants to please God.

Who has Eternal Security? (1) Those who continue in the word (Jn. 8:31-32). (2) Those who follow Christ (Jn. 10:27-28). (3) Those who bring forth fruit (Jn. 15:2; Lk. 3:9). (4) Those who are led by the Spirit of God (Ro. 8:14-15). (5) Those who have been born again (2 Co. 5:17; Ep. 2:10; Ga. 6:15). (6) Those who are sanctified from an unrighteous way of life (1 Co. 6:9-11). (7) Those who depart from iniquity (2 Ti. 2:19). (8) Those who maintain their confidence in Christ (He. 3:14). (9) Those who have a convinced faith (He. 4:10-11). (10) Those who show the "things that accompany salvation" (He. 6:9-12). (11) Those who are looking for Christ's return (He. 9:28). (12) Those who remain patient and steadfast in tribulations (He. 10:35-39). (13) Those who are in the truth and who continue in the truth (1 Jn. 2:19-21; 2 Jn. 1-2). (14) Those who are purifying themselves (1 Jn. 3:1-3). (15) Those who love the brethren (1 Jn. 3:14).

If the disobedient believer does not lose his salvation, what does happen to him? (1) The sinning Christian is out of fellowship with the Lord and his people (1 Jn. 1:3-7). (2) The sinning Christian is helped and loved by the Lord Jesus Christ (1 Jn. 2:1-2). (3) The sinning Christian is chastened by the Father (He. 12:5-11). (4) The sinning Christian loses irreplaceable opportunities for service and fruit (Ep. 5:14-17; Mt. 9:36-38; 1 Th. 5:4-10). The sinning Christian can be forgiven, but he cannot regain the lost opportunities and the harm he causes by his sin. (5) The sinning Christian will suffer loss at the judgment seat of Christ (1 Co. 3:11-15; 2 Co. 5:10; 1 Ti. 6:17-19; 1 Jn. 2:28).

ETERNAL SECURITY AND PROBLEM PASSAGES

The following introductory comments offer a background for dealing with the "problem passages."

First, the few passages which present apparent problems with the doctrine of eternal security must be interpreted carefully in light of the context. It is a fact that the New Testament promises eternal security to the true believer. I do not believe God would have given so much plain and simple teaching on the eternal nature of salvation only to overthrow it with a couple of relatively obscure passages. *We interpret the less clear passages in light of those which are crystal clear.* This is a working principle which I believe is honoring to the Word of God, and it is the proper way to handle it. False teachers, on the other hand, delight in using the more

obscure portions of Scripture to overthrow the plain. To interpret the following passages as saying that a born again child of God can lose his salvation flies in the face of hundreds of clear passages of Scripture. When the context of a Bible passage is plainly directed to the subject of salvation, there is never a question about the security of the believer.

Second, a key problem in this matter is reading the doctrine of insecurity into various passages. This is called *isogesis* (reading into the Scriptures), as contrasted with the proper method of *exogesis* (interpreting out of the Scriptures). Most passages which are put forth to support the idea that salvation can be lost have absolutely nothing to do with such a thing if approached without preconceived ideas.

Third, many who teach eternal security do so in an unbiblical manner. To fail to emphasize the necessity of repentance, to fail to warn the casual "professor" that profession is not the same as possession, to comfort and impart security to a professor who has no evidence of regeneration is to do injustice to the biblical doctrine of eternal security. The Bible frequently warns about the possibility of appearing to be saved while actually being lost, about coming close to salvation without actually being saved. Those of us who teach eternal security must not ignore the solemn charges of the Word of God such as John 8:47 and 1 John 3:10.

An example is the soul winner who leads an unbeliever in a sinner's prayer after a short presentation of the "Roman's Road," then gives him assurance right then and there, before there has been any evidence that the person is genuinely born again.

Now to some of the passages most frequently used to undermine eternal security:

Matthew 7:21. This has nothing to do with a believer losing his salvation. To do the will of the Father is certainly not the way to heaven. It is the evidence of genuine faith in Christ; it is the proof of regeneration.

Matthew 8:11-12. The "children of the kingdom" here are the Jews in the nation Israel. One of the key teachings of the Gospels is the rejection of Jesus Christ by His own people, the Jews. Time and again Christ warns and rebukes the Jews and their leaders, but most of them reject him. The first half of Matthew, in particular, documents this fearful situation.

Matthew 25:1-13. The parable of the ten virgins is given in the context of Christ's coming and of the establishment of the kingdom of God in Israel (see Mt. 25:31-34). The foolish virgins are not true believers but are unbelievers who knew about Christ's return but did not act on it. (1) They didn't have any oil (vv. 3, 4), but the oil is symbolic of the Holy Spirit (Ro. 8:9). (2) They wait until it is too late to obtain salvation (v. 9; 2 Co.

6:2). In light of everything the New Testament promises to the child of God, the foolish virgins MUST be those who are unsaved. To interpret this otherwise is to throw multitudes of clear Scriptures into confusion.

Matthew 25:14-30. (1) The man's concept of the Lord shows that he is a lost man. He considered the Lord "an hard man" who reaped where He had not sown. It is obvious that he did not know the blessed Lord Jesus Christ! The Lord is exactly the opposite of how this man described Him. He is gracious and merciful and patient and meek and lowly in heart; He gives us MUCH more than we deserve. The fact that this man is called a servant does not mean necessarily that he is saved. The Jews are called the Lord's servants, but they were not all saved (Is. 43:10). (2) The man's destiny also shows that he is a lost man. He is cast into outer darkness, which is a description of hell (2 Pe. 2:17; Jude 13). Nowhere in Scripture is a child of God said to be in outer darkness. The Bible says believers are children of light and are not of darkness (1 Th. 5:5). Further, the weeping and gnashing of teeth are associated with eternal damnation and hell (Mt. 13:42, 50; 22:13; 24:51; Luke 13:28). It is not wise to establish doctrine upon parables. The parables have one central point, and if you try to push every detail of the parable you can create all sorts of doctrinal problems.

John 15:6. This passage does not say that a true believer will be cast into hell; it says that the person who is not a true believer will be cast into hell. Those who teach that this applies to a believer read that interpretation into it. The rest of John's Gospel makes this matter very plain. Consider John 1:12, 13; 3:14-18, 36; 4:14; 5:25; 6:37, 40, 47; 10:27-30; 11:25; 17:2, 3; 20:31. Whatever, therefore, the meaning of John 15:6 in reference to the child of God, it CANNOT mean that the true believer will be rejected and cast into hell. That would make the promises of Jesus Christ to the believer into a lie. Christ is referring here to the difference between sincere and insincere, true and false believers. He mentions such a thing in other passages in John's Gospel. Consider John 2:23-25 and 6:64. John 15 is a warning that the evidence of true faith in Christ is to bear fruit for His glory.

Romans 11:19-23. Consider the context: *Paul is not addressing the subject of personal salvation. He is addressing the matter of the Jews and their place in the program of God.* Paul is speaking in a general sense of Gentiles and of the Jewish nation. Today God has turned temporarily from the Jews and is calling a people for His name from among the Gentile nations. The day will come when God will again turn to the Jewish nation to fulfill His promises to them. Verses 24-26 make this plain. *Paul is speaking in a general sense, not*

in a personal sense. A careful reading of this chapter illustrates this.

1 Corinthians 9:27. *The context here is not Paul's salvation, but his Christian service.* Paul was concerned that he would be castaway in the sense that he would be put on a shelf in this life or that his service would be rejected or disapproved at the judgment seat of Christ. The same Greek word is translated "rejected." Paul was not afraid that he would be lost. In the same epistle he taught that Christ preserves the believer (1:7-9). What he feared was falling short of God's high calling for his life. The context makes this plain. He is talking about running a race and winning a prize. To confuse this passage with salvation is to misunderstand the Gospel of Jesus Christ. Salvation is not a reward for faithful service. The Bible plainly states that salvation is by grace, and grace is the free, unmerited mercy of God (Ep. 2:8-9). Anything that is merited or rewarded, is not grace (Romans 11:6). On the other hand, after we are saved by the marvelous grace of God, we are called to serve Jesus Christ. We are created in Christ Jesus "unto good works" (Ep. 2:10). If a Christian is lazy and carnal, he will be chastened by the Lord (He. 12:6-8), and if he does not respond, God will take him home (Ro. 8:13; 1 Co. 11:30; 1 John 5:16).

Philippians 2:12. This verse does not say that the child of God must work FOR or work UP his salvation; it says he must work OUT his salvation. These are very different things. To work up or to work for my salvation would mean that I have a part in my salvation and that unless I do my part, I will not be saved. On the other hand, to work out my salvation means God has given me eternal salvation as a free gift in Jesus Christ, and it is His will that I obey Him, not in order to save myself or in order to help God save me, but BECAUSE I am already saved. Verse 13 makes this clear, that it is God who provides the complete salvation. Obedience, holy living is the evidence of salvation. The Christian life is a miracle of God that is wrought from within. The power of the Christian life is the indwelling Holy Spirit, but the Christian is not passive. He is to be controlled by the Spirit (Ep. 5:18), to be led by the Spirit (Ro. 8:14), to walk after the Spirit (Ro. 8:4; Ga. 5:25), to mind the things of the Spirit (Ro. 8:5).

Philippians 3:9-14. How do we know that verse 11 is not referring to gaining one's salvation through diligent effort? (1) *The context refers not to Paul's salvation, but to his calling.* He endeavored to fulfill God's perfect will for his life. Verses 10 and 14 leave no question about the meaning of the passage. To divorce it from the context, claiming that Paul was unsure that he possessed eternal salvation, denies the plain teaching of Scripture and throws the Bible into contradictory confusion. (2) *Paul said he was trying to earn a "prize" (Ph. 3:14), whereas*

salvation is a “gift” to be enjoyed (Ephesians 2:8-9). (3) We know that Paul was not stating in Philippians 3 that he was unsure he would be raised from the dead, because in this very epistle and elsewhere he emphasized the certainty of resurrection and the eternal security of the believer (Ph. 2:20-21; 1:6; 1 Co. 15:51-58). The Lord Jesus Christ promised resurrection to every believer (John 11:25-26). (4) Philippians 3:11 is explained in 1 Timothy 6:12 and 2 Peter 1:10-11, which teach that we “lay hold on eternal life” and prepare an abundant entrance into Christ’s eternal kingdom by our service for Christ in this world. It is speaking of rewards and crowns.

James 2:24. Roman Catholics, Cultists, and others who deny the Gospel of the Grace of Jesus Christ, love to run to James 2:24 to “prove” that salvation is not by Christ’s grace *alone* through faith *alone*, but that works are necessary. Consider the following three observations: *First, context is crucial in understanding any Bible passage.* To ignore context is to fill the Bible with contradictions. James was not addressing salvation; he was addressing the Christian life. Note verse 14--“my brethren...” He is contrasting dead faith with true biblical faith (verses 14-17). “Even so faith, if it hath not works, is dead, being alone” (verse 14). He is saying that true faith is evident by works. Paul, on the other hand, addresses salvation directly in the book of Romans. The sinner must trust exclusively in the grace of Jesus Christ for salvation. “Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works” (Romans 4:4-6). *There is no contradiction if one considers the context of each statement. Paul is addressing the unsaved sinner’s perspective.* The sinner must trust Jesus Christ exclusively for salvation; he must reject his own filthy works (Isaiah 64:6) and all self-righteousness (Romans 9:30-33) and lean totally upon the Lord Jesus Christ, trusting wholly in His perfect and complete redemption. *James, on the other hand, is addressing the Christian’s perspective.* The Christian claims to have faith in Jesus Christ. He is therefore to diligently serve God and to walk in His commandments. Those who live in rebellion and who ignore the Word of God demonstrate that they do not possess true saving faith, that they are deceiving themselves. *Second, James and Paul are addressing two different events in Abraham’s life.* Paul, in Romans 4:1-4, refers to Abraham’s salvation which occurred early in his life and which is recorded in Genesis 15:5-6. James, on the other hand, refers to Abraham’s testing which occurred 20 years later (James 2:21-24; Genesis

22:1-18). Abraham was saved by faith without works, but his salvation and his faith were EVIDENCED and DEMONSTRATED by his obedience. Third, James’ teaching is no different from that of the other Apostles. They all taught that true faith produces works. Consider the classic passage in Ephesians 2:8-10--“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” This passage puts faith and works in their proper order. It is faith alone which connects us with the free salvation offered in Jesus Christ. This salvation is a gift. Our works have nothing to do with it, and cannot add to the completed salvation in Jesus Christ. Works, rather, follow after salvation and are the product of it, being created by God in the believing sinner. Consider also Titus 3:4-8; Hebrews 6:9; 10:39; 1 John 3:6; 3 John 11. This is exactly what James teaches. He says there are two kinds of faith: saving faith and false faith. The devils have faith but not saving faith (v. 19).

Some will counter that it is not important how one puts these things together. One man says works follow salvation; another says works are a part of salvation. What is the difference? The difference is ENORMOUS. It is the difference between Saved and Lost, between heaven and hell. If I think that my works and my righteousness and my obedience and my law-keeping is a part of salvation, even a tiny part of salvation, I am denying the perfect sufficiency of Jesus Christ and of His Atonement. “For by one offering he hath perfected for ever them that are sanctified” (He. 10:14). I cannot add one *iota* to this perfect salvation which is freely offered through Jesus Christ. “Being justified FREELY by his grace through the redemption that is in Christ Jesus” (Ro. 3:24). If works or church sacraments or law keeping are required in any sense whatsoever for salvation, it is not FREE and the Bible is a lie. To add anything to the gospel of the grace of Christ is to bring God’s curse (Ga. 1:6).

1 Peter 1:9. *First, let us consider what this verse does not mean.* It does not mean salvation is a process or that salvation is uncertain. The context overthrows such teaching. Verses 3-5 tell us that the believer’s salvation is settled and sure. The believer is born again, has a lively hope, possesses an inheritance that is already reserved in heaven, and is kept by God’s power. When the Bible speaks of the believer’s hope, it uses the term differently than the way hope is commonly used today. The believer’s hope has no element of uncertainty. In Hebrews 6:18-19 it is described as “a strong consolation” and “an anchor of the soul, both sure and stedfast.” The reason the believer has such confidence

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and security is that his salvation is completely dependent upon Jesus Christ and has nothing to do with his own works. *What does the verse mean, then?* Two of its wonderful teachings are these: (1) *Salvation has evidence* (He. 10:38-39). True faith works. Salvation is by grace alone through faith in Christ without works (Ep. 2:8-9), but salvation also produces the fruit of good works (Ep. 2:10). (2) *Salvation has different aspects*. There is a past, present, and future aspect to salvation. The believer *has been saved* from the eternal consequences of sin; he *is being saved* from the power of sin in this earthly existence; and in his future heavenly home he *will have been saved* from the very presence of sin. When 1 Peter 1:9 says the believer will receive salvation as the end product of his faith, this is what it is referring to. It does not imply that his salvation is uncertain until the end.

1 Peter 4:18. The righteous are scarcely saved in the sense that salvation is impossible apart from God's free gift through Jesus Christ. If judged by our earthly lives, if judged by our works, we will all perish. Even the righteous lives of born again Christians fall far short of the glory of Christ and the holiness God requires of us. Our only hope is the righteousness of Christ which is offered to us as a free, unmerited gift (2 Co. 5:21). Even the righteousness of the religious Pharisees was insufficient (Mt. 5:20). God requires perfect obedience to His law, and no man can attain to that. Thus salvation must be a gift of God's righteousness provided through Jesus Christ.

2 Peter 2:20-22. Though this passage is often used to prove that eternal security is not true, it actually says nothing about losing one's salvation. *The context is false teachers who promote damnable heresies and deny the Lord (v. 1).* It should be obvious that *it is not saved men who are the focus on this passage, but hypocrites and deceivers*. Any interpretation which says these are saved men who lose their salvation flies in the face of the context. The fact that "the latter end is worse with them than the beginning" and "it had been better for them not to have known the way of righteousness" does not imply that they were saved and now are lost. They were dogs and pigs who were unchanged (v. 22). The fact that they return to their wickedness proves that they were never regenerate. When the context is taken into account, there really is no problem in this passage in regard to the doctrine of eternal security.

Hebrews 6:4-6. This passage refers to false believers. How do we know? (1) They tasted but they did not drink and eat (contrast John 6:54). (2) Those who fall away cannot be saved again. This shows the error of those who teach that a believer can lose his salvation; because invariably they exhort those who allegedly lose their salvation to return to Christ. (3) The difference

between the true believer and the false is the fruit and the evidence (vv. 7-8). (4) Paul plainly states that he is not referring to true believers (v. 9).

Hebrews 10:26-29. *The willful sin in verse 26 refers not to sin in general, but to one particular sin which is described in the rest of the passage.* The Bible plainly teaches us that Christians do sin after they are saved (1 John 1:8-10; 2:1-2). There is no sinless perfection in the Christian life. Our perfection and righteousness is in Jesus Christ positionally (1 Co. 1:30; 2 Co. 5:21). *The sin for which there is no forgiveness is the sin of "counting the blood of the covenant an unholy thing."* This means to deny that salvation is by Christ's blood and grace alone. In the immediate context to which the book of Hebrews was addressed, it refers to the Jews who professed confidence in Christ; but, because of pressure and persecution, returned to their dead religion and thus gave up confidence in Christ. False religion, both then and now, attempts either to replace Christ's salvation with a manmade system, or to add to Christ's salvation a manmade system. Catholicism is an example of the latter. It preaches Christ, but it intermingles its own sacraments and priesthood and sainthood with the grace of Christ. This is a false gospel which robs Christ of His glory as the sole Saviour and Mediator. If Christ is not Saviour wholly and exclusively, He is not Saviour at all. If grace is intermingled in any sense with works, the Gospel is perverted, and there is no salvation in a perverted gospel (Ro. 11:6; Ga. 1:6-9).

Hebrews 12:15-17. To fail of the grace of God does not mean to lose one's salvation; it means to fall short of being saved. The context makes this plain, as the example given is that of Esau. He was not a believer, though he was born into a believing family. He was a man of the world and cared nothing about the things of God. He thought a bowl of soup was more valuable than his spiritual birthright as the son of Isaac.

How the Book of Hebrews teaches Eternal Security. Some think the book of Hebrews poses unanswerable problems for the doctrine of eternal security, but the opposite is true. In the following ways the book of Hebrews strongly affirms this Bible doctrine: (1) Christ's Purging promises security (He. 1:3). (2) Christ's Rest promises security (He. 4:10). (3) Christ's Hope promises security (He. 6:17-19). (4) Christ's High Priesthood promises security (He. 7:25, 26). (5) Christ's Blood promises security (He. 9:12, 26; 10:14). We have eternal redemption through His blood (He. 9:21). Sin is put away through His blood (He. 9:26). We are sanctified once for all through His blood (He. 10:10). We are perfected forever through His blood (He. 10:14). (6) Christ's Covenant promises security (He. 8:12; 10:16-19).

Conclusion to the Lessons on Eternal Security:

I cannot answer every question which can be raised on this subject, but Eternal Security is a Bible doctrine that has satisfied and blessed my heart for 40+ years (Jn. 3:16). The Bible plainly teaches that those who are truly born again will show evidence their salvation and will continue with the Lord (Jn. 10:27-28; 1 Co. 15:1-2; Col. 1:21-23; He. 6:4-9; 10:38; 1 Jn 3:3). The individual who falls away shows that he did not belong to the Lord in the first place (He. 12:5-8). Salvation is to be placed into an eternally new position in Jesus Christ. The old flesh cannot be redeemed; it can only be condemned and crucified. The believer's new position in Christ is that our old man is dead with Christ and we have risen to new life in Christ. The law of God can no longer condemn us. Study Romans 1-8 very carefully, for it holds the key to understanding salvation properly, as well as the proper place of sin and the law in the Christian's life. Salvation requires perfection, and the only perfection that we can ever have is that which we receive as a gift from Jesus Christ because of the propitiation He purchased on Calvary. Even one sin will keep me out of heaven, but, praise God, I do not have any sin in Christ. He has taken it all away forever.

Those who do not believe in eternal security like to present various real-life or imaginary situations which they think prove their point. One person wrote to me and mentioned a well-known evangelist, James Robison, who once was a fiery fundamentalist-type preacher but now has become a charismatic and has accepted Roman Catholic charismatics as genuine Christians. The reader asked, "Are you saying that he's still saved and is going to heaven or, because his salvation is permanent, he still has a chance to repent?" *The answer is that I don't have any revelation from God about a certain person's eternal condition, and I have never tried to figure such things out. That is God's business.* Let me also say that though this man has accepted certain charismatic doctrines and practices that I believe are unscriptural, it is the gospel itself that saves a man, not what a person believes about tongues or healing or ecumenism or many other things, as important as these issues are. [See also Adoption, Assurance, Atonement, Blood, Born Again, Consolation, Gospel, Grace, Helmet, Hope, Justification, Propitiation, Mercy, Redemption, Repentance.]

ETERNITY. Eternal in duration. The Bible speaks of eternity as that which is not subject to the limits of earthly existence (Ps. 41:13; 90:2; Is. 57:15). [See Eternal Security, God, Heaven, Hell, Jesus Christ, Revelation.]

ETHAN (ancient). 1 Ki. 4:31.

ETHANIM (strong, flowing). Seventh month of the Hebrew sacred calendar (1 Ki. 8:2), corresponding to parts of September and October. The time of early rains (Potts). [See Calendar.]

ETHBAAL (with Baal, Baal's man). 1 Ki. 16:31.

ETHER (riches, fullness). Jos. 15:42.

ETHIOPIA. An African country south of Egypt and Israel. The Ethiopians are dark-skinned people. Ethiopia is also called Cush and is a subject of O.T. prophecy (Is. 11:11; 18:1; 20:3-5; 43:3; 45:14; Je. 46:9; Eze. 29:10; 30:4-5; 38:5; Zep. 3:10; Na. 3:9). The book of Acts records the conversion of a ruler from Ethiopia (Ac. 8:26-39). In Eze. 38:5, Ethiopia is named as one of the allies of the great northern military power which will attack Israel in the last days during the Great Tribulation. It is interesting to note that Ethiopia has become a communist nation and has been aligned with the Soviet Union. [See Gog, Great Tribulation.]

ETHNAN (gift). 1 Ch. 4:7.

ETHNI (my gift) 1 Ch. 6:41.

EUBULUS (prudent). 2 Ti. 4:21.

EUCHARIST (thanksgiving). A name commonly applied to the Roman Catholic mass. Sometimes eucharist is used to refer to the Lord's Supper in general, even among Protestants. [See Mass.]

EUNICE (victorious). Timothy's mother (2 Ti. 1:5). She was a believer and taught Timothy the Word of God (Ac. 16:1; 2 Ti. 3:15). [See Timothy.]

EUNUCH. A castrated male (2 Ki. 20:18; Is. 39:7; 56:3-4; Je. 38:7; Mt. 19:12). The term also applies to an officer in a general sense (Da. 1:3; Ac. 8:27). The Hebrew word for eunuch, *saris*, is also translated "chamberlain" (2 Ki. 23:11; Es. 1:10) and "officer" (Ge. 37:36; 1 Sa. 8:15; 1 Ki. 22:9; 2 Ki. 8:6). The term "eunuch" as used in Matthew 19:12 refers to one who is either castrated or otherwise, either forcefully or willingly, foregoes a sexual relationship in life. The Lord uses this practice to illustrate His point about virginity and abstinence. He describes three types of "eunuchs": (1) Some are born without the ability to have sexual relationships or to procreate. (2) Some are made this way by man, referring to those who are castrated or otherwise mutilated. (3) Some willingly forgo a legitimate sexual relationship in marriage because of their devotion to the Lord and His service. The Apostle Paul develops this theme in 1 Co. 7:26-35.

EUPHRATES (bursting, sweet, the good river). Together with the Tigris, the Euphrates forms the region of Mesopotamia, which means "the land between the rivers" (Ge. 2:14; Da. 10:4). This land is called Shinar in Genesis 10:10 and was still called Shinar in Daniel's day 1,600 years after the Tower of Babel (Da. 1:2). It is here that the ancient city states originated under the leadership of Nimrod and Asshur as recorded in Genesis 10-12. Archaeology has unearthed many of these cities, including Babylon, Erech (Uruk), Nineveh, Calah, and Ur, Abraham's birthplace. The Tigris and Euphrates

originate in the Taurus mountains of Armenia. They flow southeast until they join together before flowing into the Persian Gulf. In ancient times the Gulf extended inland so far that the two rivers remained separated. The Tigris is about 1,100 miles long. "Its length is eleven hundred and forty-six miles; its depth, volume, and velocity much greater than those of the Euphrates. It receives numerous tributaries" (Goodspeed, *A History of the Babylonians and Assyrians*). The Euphrates is about 1,700 miles long, the longest river of western Asia. Unlike most rivers, it narrows and decreases in power, as it has only two tributaries. It gradually narrows from about 400 yards to 250 yards. As it nears the Gulf of Aqaba it "spreads out in canals and pools and swamps until it joins the Tigris." The Euphrates was one of the rivers of the Garden of Eden (Ge. 2:10-14). God promised that Abraham's seed will possess the land reaching to the Euphrates (Ge. 15:18; Jos. 1:4). Modern day Lebanon would be included in this. God's promise will be fulfilled when Christ returns and establishes His kingdom in Israel (Ro. 11:25-27; Je. 31-33). [See Covenant, Israel, Kingdom of God, Millennium.]

EUROCLYDON. A tempestuous wind often experienced by navigators in the Levant; it blows from the NE or ENE. The name really means the united winds Eurus and Aquilo (Ac. 27:14) (Young).

EUTYCHUS (fortunate). Ac. 20:9.

EVANGEL (good news). (1) The Gospel. (2) A reference to one of the four Gospels—Matthew, Mark, Luke, and John. [See Evangelist, Gospel, Great Commission.]

EVANGELICAL. Historically this term has been used to describe Christians who claim a personal, saving relationship with Jesus Christ, who believe in the necessity of such salvation for all men, and who believe and follow the Bible. The term *evangelical* has become very broad. It is used for Roman Catholics, for theological modernists, for the emerging church, for homosexuals, you name it! The term *New Evangelical* was coined in the late 1940s to describe a new attitude and direction of evangelicalism. [See Fundamentalism, New Evangelicalism.]

EVANGELISM. The work of spreading the Gospel of Jesus Christ among men. [See Church, Evangelist, Great Commission, Gospel.]

EVANGELIST. The term "evangelist" means "a messenger of good tidings." The term is found three times in the N.T. and the usage shows us the two-fold meaning: (1) The term "evangelist" refers simply to the *work of preaching* the gospel. Timothy, who was a pastor and missionary apostle, is told by Paul in 2 Ti. 4:5 to "do the work of an evangelist." In this sense, every Christian is to be an evangelist. (2) There is also the *office* of an

evangelist (Ep. 4:11). Some of the lessons about the office of the evangelist are as follows: (a) *It is an office in the church* (Ep. 4:11). In Ep. 4:11 the evangelist is listed as one of the ministry-gifted men Christ has given to the churches. In Ephesians 4 we see that evangelists are to work together with the pastors and teachers and prophets to accomplish the ministry of Christ in the churches. Philip is an example of an evangelist (Acts 21:8; 8:5-8,12, 26-40).

Every church should pray for the Lord to give evangelists. (b) *The evangelist's job in the church is described in Ep. 4:12.* The evangelist and pastors and teachers work together to accomplish this task, and it can be summarized as two things: to build up the saints and to proclaim the gospel. The evangelist is a person who is gifted of God and who has the zeal and devotion to give himself to reaching the unsaved with the gospel, and also to train and lead the church members in their outreach with the gospel. This involves many things, such as showing the church by his *example* how to do evangelism, *teaching* classes on evangelism, *encouraging and exhorting* the church members to do the work of evangelism, and working with the pastors to *lead and organize* the evangelistic ministry of the church. Again, we would exhort every church to seek the face of God that He might raise up effective evangelists. The churches should also strive to make it possible for the evangelists to be free to do the urgent work of evangelism. It would seem that a wise church would be more concerned to support an evangelist than a music director or a youth pastor or many other positions that are of much less eternal importance.

"We believe these truths prove that only certain men are divinely chosen and gifted as evangelists. This does not mean that the work of evangelism is limited to evangelists. Evangelism is the work of all Christians. The responsibility to evangelize was laid upon ... every believer ... Pastors are to evangelize as a part of their work; so are teachers, deacons, and all the saints. The work of world evangelization would never be accomplished if we had to depend solely on evangelists. *But evangelists are God-chosen and Spirit-gifted men to lead out in the work of evangelism.* They are God's firebrands to kindle evangelistic fires in the churches, to inspire pastors, to teach and to lead others in the work of evangelism. Evangelists are to bear the burden for lost souls, for lost communities, and for lost nations. Evangelists are Christ's key men in His mighty evangelistic program for the world, and it is a sin to ignore them. We believe it is also true that one man may have more than one of the gifts mentioned in Ep. 4. While it is true that some men are called exclusively to evangelism who could never fit into the pastorate, and some are called to be pastors who do not have the gift

of an evangelist, history demonstrates that the gifts of evangelist, pastor, and teacher have often rested upon the same individuals ... However, there are those whom God calls to an entire lifetime of evangelism" (Dean Fetterhoff, *Dynamics of Evangelism*; Faris Daniel Whitesell, *Basic New Testament Evangelism*). [See Apostle, Great Commission, Gospel, Missions, Pastor, Prophecy.]

EVE (life-giving). The first woman, Adam's wife. She was deceived by the devil and disobeyed God (Ge. 2:24; 3:1-16; 2 Co. 11:3; 1 Ti. 2:13). [See Adam, Evolution, Inspiration, Marriage.]

EVEN NOW. Just now (De. 31:21).

EVEN SO. Just so (Ex. 25:9; Lk. 10:21).

EVENTIDE. Evening (Jos. 7:6).

EVERLASTING. [See Eternal.]

EVERLASTING CONSOLATION. Eternal comfort, encouragement, consolation, and blessing (2 Th. 2:16). This unspeakably wonderful thing is a gift of God's grace through the atonement of Jesus Christ. This term describes the eternally secure, know-so salvation the true believer has in Jesus Christ. [See Eternal Security, Gospel, Justification, Hope.]

EVERY WHIT. Completely; whole (De. 13:16; Jn. 7:23; 13:10).

EVI (desire). Nu. 31:8.

EVIDENCE. A written document or contract (Je. 32:10-14).

EVIDENCE - CHRISTIAN. [See Adam, Apostasy, Apostate, Bible, Bible Versions, Canon, Cloud, Daniel, Evolution, Fable, False Prophet, False Teaching, Flood, Foolish Questions, Fundamentalism, Heresy, Heretic, Inspiration, Isaiah, Jesus Christ, Jonah, Preservation, Prophecy, Red Sea, Resurrection, Sargon, Separation, Star, Timothy, Tyre, Zidon.]

EVIDENTLY. Openly; manifestly (Ac. 10:3).

EVIL. In the N.T. the Greek terms for evil are used primarily in three ways: (1) That which is wicked in character (Mt. 7:17; Ro. 3:8; 1 Co. 5:13; Ep. 5:16); (2) that which is destructive or injurious (Ac. 16:28; 28:5; 2 Ti. 4:14; Re. 16:2). (3) that which is troublesome (Is. 45:7).

Does God Create Evil? Is. 45:7 says, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." This verse teaches us that God is in ultimate control of everything that happens in His universe. The word "evil" here is not used in the sense of sin, but of trouble. How do we know this is true?

(1) The context tells us that this is the meaning. The context of Is. 45 is God's testimony of His sovereign power. "I am the Lord, and there is none else ... I form

the light, and create darkness: I make peace, and create evil: I the Lord do all these things" (Is. 45:5-7).

(2) The parallelism tells us that this is the meaning. There is a parallel, a feature common to Hebrew poetry, between the first and second clauses in this verse. "I form the light, and create darkness" is the first half of the parallel. This clause contains a contrast between light and darkness. "I make peace, and create evil" is the second part of the parallel. This clause, too, contains a contrast—between peace and evil. The evil is in the sense of trouble and the lack of peace.

(3) The Hebrew word tells us that this is the meaning. While this Hebrew word for "evil" (*ra*) is used many times of moral evil, it is also frequently used for trouble. The same word is translated "adversity" (Ps. 10:6), "affliction" (Ne. 1:3), "calamity" (Ps. 141:5), "distress" (Ne. 2:17), "displeasure" (Nu. 11:1), "grief" (Jon. 4:6), "harm" (Ge. 31:52), "hurt" (Ge. 26:29), "misery" (Ec. 8:6), "sorrow" (Ge. 44:29), "trouble" (Ps. 27:5), "wretchedness" (Nu. 11:15).

(4) Further, the English word "evil" in past centuries carried a much broader meaning than it does today. In old English usage, "evil" was a perfect and fitting translation of the Hebrew word *ra*, which, as we have seen, carried a wide significance, referring both to moral evil as well as to adversarial evil. Consider the following passages in which "evil" is plainly used in the sense of adversity and distress rather than of wickedness. See Ge. 19:19; 37:2; 44:34; 47:9; Ex. 5:19; 33:4; Le. 26:6; Nu. 14:27; De. 31:17; 2 Sa. 15:14; 17:14; 19:7; 1 Ki. 5:4; 17:20; Es. 7:7; Job 2:10-11; 5:19; 30:26; 42:11; Ps. 121:7; Pr. 1:33; 15:15; Ec. 5:13; Je. 1:14; Eze. 5:17; Lk. 16:25. Even the Lord is said to have "repented of the evil which he thought to do unto his people" (Ex. 32:14; 2 Sa. 24:16). Obviously the Lord was not thinking of committing moral evil upon His people; He was going to bring trouble and judgment upon them. The term evil is frequently used in this way: 2 Sa. 12:11; 17:14; 24:16; 1 Ki. 9:9; 14:10; 21:21, 29; 22:23; 2 Ki. 6:33; 22:16, 20; 2 Ch. 7:22; Ne. 13:18). There are many other terms associated with evil in the Bible which do not refer to wickedness. These include "evil beasts" (Ge. 37:33), "evil report" (Nu. 14:37), "evil place" (Nu. 20:5), and "evil diseases" (De. 7:15), "evil tidings" (Jos. 23:15), "evil time" (Ps. 37:19). These terms, of course, do not speak of moral corruption, but of injury and trouble and adversity. From this usage we can see that the term "evil," both in Hebrew and in old English, is a broad term, and we must be careful to define it by its context, not by a preconceived meaning.

(4) Ja. 1:13 tells us that God is not the author of evil in the sense of sin and lust. Sin arises from man's fallen heart, not from God (Ja. 1:14-15; Mt. 15:19-20). Thus Is. 45:7 cannot be speaking of moral evil. The thrice

EVIL AFFECTED - EVOLUTION

holy God is not responsible for the evil that entered His universe, as many blasphemously charge, and this verse does not support such a wicked idea.

(5) The testimony of 1 Co. 14:33 says God is not the author of confusion. This is in the context of the local church and the exercise of spiritual gifts. Thus we know Is. 45:7 does NOT teach that God creates confusion or error or problems in churches or among people. God can use any sort of problem and can work all things for good for those that love Him (Ro. 8:28), but this does not mean that God necessarily creates the problems of life, or that He wills for such things as sin and moral failure to occur. God used the stubbornness of Pharaoh's heart to glorify Himself, but God did not create the sin in Pharaoh's heart. God will use even the wicked to glorify Himself; the Bible tells us He has made the wicked for the day of evil; but the Bible also tells us that God's express will is that every man would be saved (1 Ti. 2:3-4; 2 Pe. 3:9). [See Affliction, Judgment, Sin, Suffering, Trials.]

EVIL AFFECTED. To be stirred up against; angry; injurious (Ac. 14:2).

EVIL ENTREAT. To treat badly (Ex. 5:22; De. 26:6).

EVIL MERODACH (Merodak's fool). Son and successor of Nebuchadnezzar, B.C. 561; murdered and succeeded by Neriglissar, B.C. 559 (2 Ki. 25:27; Je. 52:31) (Smith).

EVIL SPEAKING. Any type of evil speech. The following references reveal the sinfulness of all forms of evil speaking: Ex. 20:7; 22:28; Le. 19:14; 20:9; 24:10-15; Pr. 4:24; 8:7-8,13; 10:11, 32; 17:20; 20:20; 29:24; Ps. 10:7; 62:4; Ec. 10:20; Is. 8:21; Mt. 5:44; 12:34-36; 26:74; Mk. 14:71; Ro. 3:14; 12:14; Ep. 4:29, 31; 5:4; Co. 3:8; Ja. 3:3-10; 1 Pe. 2:1; Re. 16:9. The types of evil speaking are found in four key N.T. passages—Col. 3:8-9 (blasphemy, lying, filthy communication, wrath); Ep. 5:4 (filthiness, foolish talking, jesting); Ep. 4:31 (bitterness, wrath, anger, clamour); and Ja. 3:10 (cursing). [See Backbite, Busybody, Evil Speaking, Intermeddle, Slander, Talebearer, Tattler, Whisperer.]

EVIL SPIRIT. [See Devils.]

EVILFAVoured. Ugly; deformed (De. 17:1).

EVOLUTION. The idea that the world and all existing things came into being through a process of gradual change and progression. It has even been said that a person can believe the teaching of evolution and the teaching of the Bible without any serious contradiction. In other words, some say God used evolution as His means of making the world. This, though, is impossible. Following are some of the differences between the theory of evolution and the teaching of the Bible.

1. *The Bible says God made the world and all things therein in six days.* That these were six normal days by man's reasoning—24-hour days rather than 1,000-year or million-year days—is proven in Genesis chapter one by the repeated use of the phrase "the evening and the morning were the first day." God would not have chosen this expression if He had not desired to communicate the idea of a normal day. Also, in Exodus, the Lord revealed that the days of creation were the same kind of days as those kept by the Israelites for sabbaths (Ex. 20:8-11; 31:16-17). Evolution, on the other hand, says the present world is the product of millions of years of evolutionary process.

2. *The Bible says God made plants and animals in such a way that they are divided into distinct categories.* The dividing lines between kinds of animals cannot be crossed. One kind cannot be successfully interbred with another. Fish cannot become birds; bats cannot become eagles; dogs cannot become cats. It is true that there can be crossing over and interbreeding within kinds—one type of dog can be bred with another type of dog. But the major kinds of animals cannot cross over into other kinds (Ge. 1:21, 24, 25). Evolution, on the other hand, teaches that all animals grew from some type of common stock. One kind produced another kind. Fish became land animals; land animals became birds; an animal became a man. This is directly opposed to the Bible. It is also contrary to the impassable gulf we observe existing today between animal species.

3. *The Bible teaches that man is not an animal.* Man is the only creature on earth made in God's image in order to have direct fellowship with God. Man did not grow out of the animal kingdom. He was created directly by God to rule over the creation and to walk and talk with God (Ge. 1:19-31). Man was man the very hour he was made by God (Ge. 2:7; 5:1-2). As soon as man was created, he had the ability to name all the animals of the world (Ge. 2:18-20). Man was never an unintelligent animal. Evolution, though, teaches that man arose from the animal kingdom, gradually becoming more and more intelligent, civilized, and self-conscious.

4. *The Bible teaches that mankind was made perfect and rebelled against God.* Ever since that day, the human race has been growing increasingly more perverse and corrupt. According to the Bible, man is not evolving, he is devolving (Ge. 1:26-31; 6:5-7; Ec. 7:29; 2 Ti. 3:13). Yet, evolution teaches that the human race began as dumb animals and has been growing increasingly better and higher.

5. *The Bible teaches that man was created intelligent and inventive.* Adam's children, in the very first centuries after creation, knew how to make music, keep cattle, farm, and work with brass and iron (Ge. 4:1-4,16-22).

Evolution says it took men thousands or millions of years to learn these things.

6. *The Bible teaches that the origin of the world must be understood by faith because the process is no longer visible* (He. 11:3). Evolutionists, though, are attempting to learn the process of origins through observing present conditions.

7. *The Bible says divine interventions have altered the state of the world since creation* (2 Pe. 3:3-4). Evolution assumes a process unaltered from without—a closed system.

8. *The Bible says everything was created to fulfill God's purposes, the world and everything in it, as well as the planetary universe.* Teleology is the study of final causes, of the purposes of nature. It is a fascinating study, because regardless of how minutely one studies the creation, one is struck with a sense of wonder at the brilliant purpose behind every detail. Study the eye, the ear, the leaf, the atom, light, sound, air—everywhere you find purpose and design. That is what one would expect if God created the world precisely as the Bible says He did, but it is not what we would find if evolution were true. If the latter were true, we would find incredible chaos, happenstance, and haphazardness. We would have a world filled with monsters and unpredictable madness, part one thing and part another, a fish becoming a bird, a frog becoming a rat, a lizard becoming a bird, partially formed beaks which do not yet have a purpose, partially formed feet, partially formed wings, partially formed eyes, partially formed brains. We would have no fixed absolutes from which and with which to work. We would have no atomic clock because the atom would not be stable. We would have no sure guide across the trackless oceans because the heavenly bodies would be in fluctuation. Praise the Lord that evolution is a lie and the Bible is true.

How Do We Know That Man Is Not Merely an Animal?

1. *Man was created distinctly in the image of God* (Ge. 1:24-28). Animals were not made in the image of God. Animals do not have a living soul. They are not eternal beings; man is (Ge. 2:7).

2. *Man is infinitely higher than and different from the animal kingdom.* The Lord Jesus Christ referred to this fact in Lk. 12:5-7. "But I forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." There are two important truths in this passage about animals and man. First, we see that God does care for animals; he does not

forget even the tiny sparrow. Second, though, we see that man is infinitely greater in value than the animals because man has an eternal soul. Man will be held accountable for his actions. Without a Saviour, sinful man will spend eternity in hell.

3. *Animals were made for man's pleasure.* Even the stars of the universe were made for man (Ps. 8:4-8). The Psalmist sees the animal kingdom under man's feet. This does not mean that man has a right to be cruel toward animals; it means man has a divine right to rule over the creation and to use it for his purposes and needs. The Bible enjoins kindness even toward the dumb creatures of this world (Pr. 12:10).

4. *Animals are for man's food.* From the time of Noah until today God has ordained that man can eat animal flesh (Ge. 9:3). (Before Noah, men ate only plants.) The nation Israel ate meat. The Lord Jesus Christ ate meat. The Passover meal was lamb (Ex. 12:5-10), and Christ ate the Passover (Mt. 26:17-19). What about Christians? The Apostle Peter was certainly a Christian, and in a vision from God he was commanded to eat meat (Ac. 10:10-13). The vision was to impress Peter that Gentile believers were not unclean, but the fact remains that God commanded Peter to eat of the various meats. God would not have done that if He abhorred meat eating. The vision in Ac. 10 also shows that God has removed the O.T. dietary restrictions. Some would have us believe that restrictions against pork and other meats were for medical purposes. That's not the case. Those restrictions were for the purpose of making Israel separate from the nations and for teaching her the difference between holy and unholy. God has removed all such dietary restrictions. In fact, the Bible warns against those who would promote vegetarianism. In *1 Timothy 4:1-5* we read of those who "command to abstain from meats," and we are told that this is a doctrine of devils! The Bible clearly says that God created animals to be eaten. It is not cruel to kill an animal in hunting or fishing, and to eat it. It is not cruel to slaughter animals for food. That is one of the reasons God made animals. Christians are free to eat meats or not to eat meats. This is the teaching of *Romans 14:2-3,6*. Away with those dietary laws which purport to be Christian. If a Christian wants to eat a certain kind of food—only vegetables, for example—that is fine. If he wants to avoid something such as sugar or pork, fine. Let him eat what he feels God would have him eat, and what he feels will best benefit him. But let that one be careful that he not make his own conscience a law for others. The N.T. forbids dietary laws for religious purposes. [See Adam, Bible, Brass, Fable, False Teaching, Foolish Questions, Inspiration, Iron, Separation.]

EXACT, EXACTION. The act of demanding with authority, and compelling to pay or yield; authoritative

EXCEEDING - EXPRESS IMAGE

demand; a levying or drawing from by force; extortion (2 Ki. 15:20; Ne. 10:31; Is. 60:17; Eze. 45:9) (Webster).

EXCEEDING, EXCEEDINGLY. Surpassing; very much; extremely; excelling (Ge. 15:1; 1 Ki. 4:29; Mt. 4:8; 2 Co. 9:14).

EXCELLENT. (1) Honorable; exalted; surpassing; great (Job 37:23; Ps. 8:1, 9; 76:4; 148:13; 150:2; Pr. 17:7, 27; Da. 2:31; 4:36; 5:12). (2) A title of nobility (Lk. 1:3; Ac. 23:26). (3) Things that are preeminent; the very best (Ro. 2:18; Ph. 1:10).

EXCOMMUNICATION (to cut off from communication). Exclusion from church fellowship for disciplinary reasons. The term “excommunication” is not used in the Bible, but the practice of church discipline is (Mt. 18:15-18; 1 Co. 5:11; 2 Th. 3:6-14; 1 Ti. 1:20; Tit. 3:10). Christians are to be zealous in trying to get the offending person to repent of his sin or false teaching (2 Th. 3:14-15). When the person does repent, he is to be forgiven and received back into fellowship (2 Co. 2:6-11). Excommunication is a term most commonly used of Roman Catholic doctrine which says that the person excommunicated is cut off from God and heaven. The churches, though, do not have this power. Churches have the power of discipline, but not the power to take away someone’s salvation. [See Church Discipline.]

EXECRATION. Oath; curse (Je. 42:18; 44:12). [See Blaspheme, Evil Speaking, Imprecatory, Slander.]

EXERCISE. To train; to exert; to labor (Eze. 22:29; 2 Pe. 2:14).

EXHORT (to call near). To encourage; to challenge; to cheer. It is from the Greek “*parakaleo*,” which means to “to call near, i.e. invite, invoke (by imploration, exhortation or consolation)” (Strong). This Greek word is also translated “*intreat*” (Lk. 15:25), “*desire*” (Ac. 8:31), “*beseech*” (Ac. 13:42), “*comfort*” (Ac. 16:40), “*call for*” (Ac. 28:20), and “*pray*” (Ac. 16:9). See also Ac. 2:40; 11:23; 14:22; 15:32; 18:27; 27:22; Ro. 12:8; 2 Co. 9:5; 1 Th. 2:11; 4:1; 5:14; 2 Th. 3:12; 1 Ti. 2:1; 6:2; 2 Ti. 4:2; Tit. 1:9; 2:6,15; He. 3:13; 10:25; 1 Pe. 5:1,12; Jude 3. [See Admonish, Chasten, Convince, Correction, Counsel, Guidance, Instruct, Rebuke, Reproof.]

EXILE. Captivity in a foreign land.

EXODUS. A departure. In the Bible this usually refers to Israel’s departure from Egypt and is the title of the book which records this event.

EXORCISM. Expelling demons from people possessed by them (Ac. 19:13-16).

EXPEDIENT. That which serves to promote or advance; any means which may be employed to accomplish an end; hastening; suitable (Webster) (Jn. 11:50; 16:7; 18:14; 1 Co. 6:12; 10:23; 2 Co. 8:10; 12:1).

EXPRESS IMAGE. Exact image (He. 1:3). Jesus Christ is the “express image” of Almighty God! The following excellent commentary on Hebrews 1:3 is from *Barnes Notes on the New Testament*:

“This verse (He. 1:1) is designed to state the dignity and exalted rank of the Son of God, and is exceedingly important with reference to a correct view of the Redeemer. ... The drift of the argument is, to show his dignity as he has spoken to us (ver. 1), and not in the period antecedent to his incarnation. It is to show his claims to our reverence as sent from God ... it is a description of him as he actually is—the incarnate Son of God; the equal of the Father in human flesh; and this leads the writer to dwell on his divine character, and to argue from that. I have no doubt, therefore, that this description refers to his divine nature, but it is the divine nature as it appears in human flesh.

“The brightness of his glory ... refers to all in God that is bright, splendid, glorious; and the idea is, that the Son of God is the brightness of it all. The word rendered ‘brightness’ ... means properly reflected splendour, or the light which emanates from a luminous body. The rays or beams of the sun are its ‘brightness,’ or that by which the sun is seen and known. The sun itself we do not see; the beams which flow from it we do see. The meaning here is, that if God be represented under the image of a luminous body, as he is in the Scriptures (see Ps. 84:11; Mal. 4:2), then Christ is the radiance of that light, the brightness of that luminary (Stuart). He is that by which we perceive God ... It is by him only that the true character and glory of God is known to men. ... The human soul is dark respecting the divine character until it is enlightened by Christ. ...

“The express image ... is that from which our word character is derived. It properly means a graving-tool; and then something engraved, or stamped—a character—as a letter, mark, sign. The image stamped on coins, seals, wax, expresses the idea: and the sense here is, that if God be represented under the idea of a substance, or being, then Christ is the exact resemblance of that—as an image is of the stamp or die. ... see Col. 1:15, ‘Who is the image of the invisible God.’

“Of his person ... Tyndale renders it ‘of his substance.’ The word in the original (*hupostasis*) whence our word *hypostasis*, means, literally, a foundation, or substructure. ... then reality, substance, essential nature. In the New Testament it is rendered ‘confident’ or ‘confidence’ (2 Co. 9:4; 11:17; He. 3:14) and ‘substance’ (He. 11:1). Here it properly refers to the essential nature of God—that which distinguishes him from all other beings, and which, if I may so say, constitutes him God; and the idea is, that the Redeemer is the exact resemblance of that. ...

“I do not see any evidence in the Scriptures of the doctrine of ‘eternal generation,’ and it is certain that that doctrine militates against the proper eternity of the Son of God. The natural and fair meaning of that

doctrine would be, that there was a time when he had not an existence, and when he began to be, or was begotten. But the Scripture doctrine is, that he had a strict and proper eternity. I see no evidence that he was in any sense a derived being—deriving his existence and his divinity from the Father.... A derived being cannot in any proper sense be God; and if there is any attribute which the Scriptures have ascribed to the Saviour with peculiar clearness, it is that or proper eternity (Re. 1:11, 17; Jn. 1:1).

“Christ is God in human nature. The form is that of man; the spirit is that of God. He walks and eats and sleeps as a man; he thinks and speaks and acts like God. He was born as a man, but the angels adored him as God. As a man he ate; yet by a word he created food for thousands, as if he were God. Like a man he slept on a pillow while the vessel was tossed by the waves; like God he rose, and rebuked the winds and they were still. As a man he went, with affectionate interest, to the house of Martha and Mary. As a man he sympathized with them in their affliction, and wept at the grave of their brother; like God he spoke, and the dead came forth to the land of the living. As a man he traveled through the land of Judea. He was without a home. Yet everywhere the sick were laid at his feet, and health came from his touch, and strength from the words of his lips—as if he were God. As a man he prayed in the garden of Gethsemane; he bore his cross to Calvary; he was nailed to the tree: yet then the heavens grew dark, and the earth shook, and the dead arose—as if he were God. As a man he slept in the cold tomb—like God he rose, and brought life and immortality to light. He lived on earth as a man—he ascended to heaven like God. And in all the life of the Redeemer, in all the variety of trying situations in which he was placed, there was not a word or action which was inconsistent with the supposition that he was the incarnate God. ... his life is full of events which can be explained on no other supposition than that he was the appropriate shining forth of the divine glory, and the exact resemblance of the essence of God. There are not two Gods—as there are not two suns when the sun shines. It is the one God, in a mysterious and incomprehensible manner shining into the world in the face of Jesus Christ.” [For more on the deity of Christ see Jesus Christ.]

EXPRESSLY. To speak in direct terms; plainly (1 Sa. 20:21; 1 Ti. 4:1).

EXTINCT. Extinguished; put out; having no survivor; having ceased; being at an end (Job 17:1; Ps. 43:17).

EXTORTION. The act or practice of wresting anything from a person by force, duress, menaces, authority, or by any undue exercise of authority, or by any undue exercise of power; illegal exaction; illegal compulsion to pay money, or to do some other act (Webster) (Ps. 109:11; Is. 16:4; Eze. 22:12; Mt. 23:25; Lk. 18:11; 1 Co. 5:11). The Hebrew word (*gohshek*) translated “extortion” in Eze. 22:12 is normally translated “oppression” (Eze. 18:18; 22:7, 29). The Greek word frequently translated “extortion” (*harpax*) is translated “ravens” in Mt. 7:15. [See Defraud, Steal.]

EXTREME UNCTION. The ritual performed by a Roman Catholic priest for someone approaching death. The person makes his last confession of sins and takes the Catholic Eucharist. The priest anoints the dying person with oil, makes signs, and pronounces blessings. This last rite is thought to help prepare the person for heaven. Of course, there is no biblical teaching for such a practice. It is another of the Roman Catholic Church’s false beliefs and has no benefit whatsoever. In fact, it is very evil and destructive in that it gives false hope to unsaved people who put their trust in it. [See Death, Fable, Gospel, Roman Catholic Church.]

EZBAI (shining, beautiful). 1 Ch. 11:37.

EZBON (splendor). Ge. 46:16.

EZEKIAS. The Greek form of Hezekiah (Mt. 1:9-10).

EZEKIEL (God is strong). The O.T. prophet who wrote the book by his name (Eze. 1:3). During his prophetic ministry, Ezekiel was a captive in Babylon. [See Gog, Prophecy.]

EZEL (division, separation). 1 Sa. 20:19.

EZEM (strength). 1 Ch. 4:29.

EZER. (1) help (1 Ch. 7:21). (2) union (Ge. 36:21).

EZION GABER (backbone of a mighty one). Nu. 33:35.

EZRA (help). A priest who returned from captivity in Babylon to help rebuild the temple in Jerusalem (Ezr. 7). *Ezra* is a shortened form of the Hebrew name *Azariah* (Jehovah has helped), which appears in Ne. 10:2.

EZRI (my help). 1 Ch. 27:26.

-F-

FABLE. In the O.T., “fable” refers to a fictitious story (Ju. 9:7-15; 2 Ki. 14:9). In the N.T., “fable” refers to false teachings (1 Ti. 1:4; 4:7; 2 Ti. 4:4; Tit. 1:14; 2 Pe. 1:16). There are many fables which have been taught as doctrine through the centuries. Roman Catholicism is full of fables—Mary the Queen of Heaven, the Papacy, the Roman Catholic Priesthood, Purgatory, the Mass. The cults teach many fables—Joseph Smith and his golden plates, Mary Baker Eddy and her mind-science doctrines, Ellen G. White and the doctrine of Investigative Judgment. Modernism is also full of fables—man and the Bible evolved, Jesus Christ was not virgin born, there were three or more Isaiahs, the Pentateuch was written late in Israel’s history, the Gospels were not written during the lives of the Apostles. There are also many fables commonly believed in the area of Bible versions. For example, the Westcott-Hort theories are fables. In fact, practically the entire field of modern textual criticism is a fable. [See Adam, Apostasy, Apostate, Bible, Christian Science, Church, Doctrine, Ecumenical Movement, False Teaching, Foolish Questions, Heresy, Inspiration, Jehovah’s Witnesses, Jonah, Modernism, Mormons, New Evangelicalism, Prophecy, Revelation, Roman Catholic Church, Separation, Seventh-day Adventism, Timothy, Unity, Westcott-Hort.]

FAIN. Gladly; with pleasure (Lk. 15:16).

FAINT. (1) To be physically weak (Ge. 25:29; 1 Sa. 14:28; Mt. 15:32). (2) To be discouraged; lose confidence (De. 20:3; Pr. 24:10; Lk. 18:1; 2 Co. 4:16; Ga. 6:9; He. 12:3, 5).

FAIR. (1) Beautiful (Ge. 6:2; 12:1; 1 Sa. 17:42; 1 Ki. 1:3; Es. 1:11; 2:7; Song 1:15, 16). (2) Calm; clear (Job 37:22). (3) Enticing; kindly (Pr. 7:21; 26:25).

FAIR SHOW. To make a display; to show off; pretentious boastings (Ga. 6:12). This refers to the Galatian legalizers who boasted in ritualistic obedience rather than in simple faith in Jesus Christ. [See False Teaching, Heresy, Pride.]

FAITH. The N.T. mentions three kinds of faith: demonic faith (Ja. 2:19), dead faith (Ja. 2:17-26), and saving faith (Ep. 2:8-9). Saving faith is described in Romans 4:9-25 and Hebrews 11. Faith comes through hearing the Word of God (Ro. 10:17). Truths such as creation and salvation must be received by faith (He. 11:2). Without faith it is impossible to please God (He. 11:6). [See *Believe* for a more detailed study.] [See also *Healing*.]

FAITH, THE. The expression “the faith” frequently refers to the Christian faith; the body of truth delivered to us in the New Testament Scriptures (Ac. 6:7; 16:5; Ro. 14:1; Ga. 1:23; Jude 3). [See *Doctrine*.]

FAITH HEALING. [See *Charismatic, Healing*.]

FAITHLESS. Unbelieving; incredulous (Mt. 17:17; Mk. 9:19; Jn. 20:27).

FALL. (1) To drop; to descend (Ge. 49:17; Ex. 21:33; De. 22:8; Mt. 15:14). (2) Come upon; be given over to; come under the power of (Ex. 15:16; Le. 19:29; 2 Sa. 24:14). (3) Happen to (Ru. 3:18). (4) Ruin; destruction (Pr. 16:18; 29:16; Is. 8:15; Ro. 11:11). [See also *Fall, The*.]

FALL, THE. The rebellion of Adam and Eve against God’s command (Ge. 3). Because of this rebellion they fell from God’s favor and from their position of authority over the earth. All men are affected by Adam’s fall (Ro. 5:12-21; 1 Co. 15:21-22, 25-49). Through Jesus Christ, God has provided salvation from the Fall. Results of the Fall were (1) evil thoughts (Ge. 3:7; 6:5; Je. 17:9; Mk. 7:21-22), (2) fear (Ge. 3:8), (3) excuses (Ge. 3:11-13), (4) pain in child bearing (Ge. 3:16), (5) the ground cursed (Ge. 3:17-18), (6) sorrow and labor (Ge. 3:19), (7) banishment from God (Ge. 3:22-24), (8) death (Ge. 2:17). [See *Adam, Gospel, Grace, Jesus Christ, Labor, Sin, Suffering*.]

FALLEN NATURE. Man’s sinful nature. [See *Adam, Cain, Carnal, Evil, Fall, Flesh, Gospel, Heart, Law, Natural Man, Noah, Old Man, Salvation, Sin*.]

FALLOW GROUND. Untilled ground (Je. 4:3; Ho. 10:12).

FALSE PROPHET. A person who claims to speak messages from God, but who teaches false doctrine (De. 13:1-11; Je. 23; Mt. 7:15; 2 Pe. 2:1). The Bible gives several tests to determine if a prophet is of God: (1) His predictions must come to pass (De. 18:21-22). Any failure of a prophecy to come to pass would designate a false prophet. Bible prophets never failed in their predictions. (2) He must not lead people to false gods (De. 13:1-3). Even if a prophet’s predictions are accurate, if he preaches a god other than the very Lord Jesus Christ of Scripture, he is false. (3) His message must line up with the Bible (Is. 8:20). (4) He must seek to turn people from sin (Je. 23:22). (5) He must bring forth good fruits in line with the Bible (Mt. 7:15-23). (6) He must not teach heresy (2 Pe. 2:1). [See *Apostasy, Apostate, Balaam, Church, Doctrine, Fable, False Teaching, Foolish Questions, Heresy, Heretic, Micaiah, Prophecy, Separation, Sporting, Timothy*.]

FALSE TEACHING. Doctrine which is contrary to that taught in the Word of God.

The Dangers of False Teaching. (1) Salvation depends on sound doctrine (Ro. 6:17; 1 Co. 15:1-4; Col. 1:21-23; 2 Th. 2:13-15; 1 Jn. 3:24; 4:6, 7; 2 Jn. 9). (2) False doctrine opens Christians to satanic attacks (Ep. 6:14). (3) False doctrine will bring shame at the judgment seat of Christ and will keep the person from finding God's perfect will (2 Ti. 2:15). (4) False doctrine injures the spiritual life (2 Ti. 2:14-17). (5) False doctrine is a leaven which corrupts the entire body (Ga. 5:9). (6) Fellowship with false doctrine can keep the Christian from getting a full reward (2 Jn. 8-11).

The Church Leader's Relationship with False Teaching. (1) Pastors and teachers are responsible to protect God's people from false teachings (Ac. 20:28-32; Ep. 4:11-16). One of the pastor's chief duties is to protect the flock. The Apostle Paul was continually burdened about the danger of false teaching (Ac. 20:31; 2 Co. 11:1-4; Ga. 4:11-20; Ph. 3:1-3, 17-21; 1 Th. 3:1-5; Col. 2:1-4). (2) False teachers are crafty and pastors must be alert, wise, knowledgeable, and zealous to deal with them successfully (Ep. 4:14; Tit. 1:9-11). (3) The ability to protect the churches from false teaching is a qualification for pastors (Tit. 1:9-11). Men who refuse to deal plainly with error have no business in the ministry. (4) To warn and teach about false doctrine is a mark of a good minister of Jesus Christ (1 Ti. 4:1-6).

Why Does God Allow False Teachers? (1) False teaching reveals true from false Christians (De. 13:1-4; 1 Co. 11:18-19; 2 Ti. 2:16-21; 1 Jn. 2:18-19). (2) God is allowing Satan and evil men to work out their own wills to a certain degree in this present age (2 Th. 2:7-11). God has set the bounds of their liberty, though, and their judgment is waiting (2 Pe. 2:3-9; 2 Ti. 3:8-9; Jude 14-15).

The Evil of False Teaching. (1) False teachers are deceivers; they profess to be representatives of Christ, but actually they represent the devil (2 Co. 11:13-15; 1 Ti. 4:1-2). (2) They turn people away from the truth (Ga. 1:6-7). (3) False teachers are thieves and destroyers; they rob and confuse the very churches God is building (Jn. 10:10; Ac. 20:30). (4) They rob people of liberty in Christ (Ga. 2:4). (5) They follow the doctrine of devils (1 Ti. 4:1-4).

The Deception of False Teachers. The N.T. refers frequently to the deception of false teachers: "come to you in sheep's clothing, but inwardly they are ravening wolves" (Mt. 7:15); "deceive many" (Mt. 24:4-5, 11, 24); "deceitful workers" (2 Co. 11:13); "false brethren unawares brought in, who came in privily" (Ga. 2:4); "cunning craftiness" (Ep. 4:14); "seducing spirits" (1 Ti. 4:1); "speaking lies in hypocrisy" (1 Ti. 4:2); "who creep into houses" (2 Ti. 3:6); "seducers ... deceiving and

being deceived" (2 Ti. 3:13); "feigned words" (2 Pe. 2:2); "many deceivers are entered into the world" (2 Jn. 7); "certain men crept in unawares" (Jude 4); "seducers" (Re. 2:20).

Protection from False Teaching. (1) Ordain only qualified leaders (Tit. 1:9-11; Ac. 20:28-32). The leaders must have the ability to teach sound doctrine and must be ready and able to protect the believers from every wind of false doctrine (Ep. 4:11-14). The leaders must also have the kind of lives that will not allow Satan to bring reproach upon the church. (2) Guard the door to the church. The church must be careful about those who join, particularly those who come from other churches. If the church members are not in unity as to the doctrine of the church there will be problems. (3) Maintain standards for teachers and church workers (Tit. 2:3). Paul said that even the older women who teach the younger women must have the right kind of Christian lives and they must teach the right things. The churches must have high standards for all who teach and serve in the various ministries. To fail here is to invite doctrinal trouble. (4) Exercise a strong teaching ministry to ground the church in the Word of God (Mt. 28:20; 2 Ti. 2:2). (5) Exercise discipline and separation (Ro. 16:17-18; 2 Th. 3:6; 2 Ti. 3:5; Tit. 3:9-11).

The Nature of False Teachers. (1) False teachers are not serving Jesus Christ, but their own interests (Ro. 16:17-18). (2) False teachers are Satan's ministers; counterfeit Christians (2 Co. 11:1-5; Ga. 2:4). (3) False teachers are cursed (Ga. 1:6-9). (4) False teachers are cut off from Christ (Ga. 5:4). (5) False teachers shall not inherit the kingdom of God (Ga. 5:20-21). (6) False teachers are reprobate (2 Ti. 3:8). (7) False teachers are imposters (2 Ti. 3:13). (8) False teachers are condemned and subverted (Tit. 3:10-11). (9) False teachers do not have God (2 Jn. 9). (10) False teachers are not of God (1 Jn. 4:5-6). (11) False teachers are twice dead, reserved for hell (Jude 13). (12) False teachers do not have the Spirit (Jude 19).

Separation from False Teaching. [See Separation.] [See also Anglican Church, Apostasy, Apostate, Church, Churches of Christ, Counsel, Cunning Craftiness, Dispute, Dissimulation, Doctrine, Eastern Orthodoxy, Entice, Episcopal, Fable, False Prophet, Flattery, Flattering Titles, Foolish Questions, Fundamentalism, Heresy, Inspiration, Lutheran, Methodist, Micaiah, Modernism, Mother of Harlots, New Evangelicalism, Presbyterian, Profane and Vain Babblings, Prophecy, Revelation, Roman Catholic Church, Satan, Seduce, Seventh-day Adventism, Sporting, Timothy, Tradition, Unitarian Universalist, Unity, Vain Babbling, Wind of Doctrine, World Council of Churches.]

FALSE WITNESS. The law of Moses condemned bearing false witness (Ex. 20:16; 23:1; Le. 6:3; 19:11, 12, 16; De. 5:20). If a man brought false witness against another in an attempt to wrongly convict him of a crime, the false witness was to be punished with the same punishment which he tried to bring upon his neighbor (De. 19:16-20). God hates false witnesses (Pr. 6:16-19). The false witness will not escape punishment (Pr. 19:9). A false witness is a great destroyer and a great evil to society (Pr. 25:18). False witness is a product of the wicked, fallen heart (Mt. 15:19). *Examples of false witness:* Against David (Ps. 27:12); Naboth (1 Ki. 21:13); Jesus Christ (Mt. 26:59-61; Mk. 14:54-59); Stephen (Ac. 6:11-13); Paul (Ac. 16:20-21; 17:5-7; 24:5; 25:7-8). [See Deceit.]

FAME. Public report; tidings; renown (Ge. 45:16; 1 Ki. 10:1; Mt. 4:24).

FAMILIAR. Close; well-acquainted; intimate (Job 19:14; Ps. 41:9).

FAMILIAR SPIRIT. A person controlled by an evil spirit which professes to be a medium with the dead. God condemns those who deal with familiar spirits (Le. 19:31; 20:6; De. 18:11; 1 Sa. 28:7; Is. 8:19). [See Devils, Satan, Witchcraft.]

FAMILIARS. Associates; friends (Je. 20:10).

FAMILY. [See Child Training, Divorce, Home.]

FAMISH. Starve; be hungry (Pr. 10:3).

FAN. An instrument for winnowing grain, by moving which the grain is thrown up and agitated, and the chaff is separated and blown away (Is. 30:24; Mt. 3:12).

FANNERS. Winnowers (Je. 51:2). [See Fan.]

FAR SPENT. In great part; almost passed away; almost finished (Ju. 19:11; Ro. 13:12).

FARE. (1) Welfare; prosper (1 Sa. 17:18). (2) Price (Jon. 1:3). (3) Farewell; goodbye (Ac. 15:29).

FARED SUMPTUOUSLY. Lived in luxury and pleasure (Lk. 16:20).

FARTHING. [See Money.]

FASHION. (1) Shape; form; pattern (Ge. 6:15; Ph. 2:8). (2) Manner (Mk. 2:12).

FAST. (1) Completely (Ge. 20:18; Ju. 4:21; 15:13). (2) Close; near (Ru. 2:8, 21). (3) Abstinence (2 Sa. 12:21; Mt. 6:16). [See Fasting.] (4) Closed; tight; firmly fixed; retain (2 Ki. 6:32; Job 2:3; 38:38; Pr. 4:13; Ac. 27:41; 1 Co. 16:13; Ph. 4:1). (5) Quickly; speedily (Je. 48:16). [See Fasting.]

FASTING. Biblical fasting is the freewill practice of abstaining from food and/or the pleasantries of life for the purpose of devoting oneself to God and concentrating on spiritual goals, particularly the goal of defeating spiritual enemies and overcoming the lusts of the flesh. "Fasting is nothing else than the abstinence

and temperance of the godly, and a watching and chastising of our flesh, taken up for present necessity, whereby we are humbled before God, and withdraw from the flesh those things with which it is cherished, to the end that it may the more willingly and easily obey the Spirit. The fasts wherein the Jews fasted from meat, and not from wickedness, pleased God nothing at all, as we may see in the books of the Prophets. ... All fasts ought to proceed from a free and willing spirit" (The Second Helvetic Confession, 1566, XXII).

Warnings about Fasting. (1) Fasting is not for salvation (Lk. 18:9-14). (2) Fasting must not be for show (Mt. 6:16-18). (3) Fasting is not to be a religious ritual (Lk. 18:12). (4) Fasting is unacceptable and ineffectual without a right relationship with God (Is. 58:3-9; Ze. 7:5-6). (5) Biblical fasting is not for physical health. We cannot say whether or not fasting is good for the health, but we do know that the Bible never speaks of fasting in this context. (6) Fasting is not to be an ascetic practice (Col. 2:20-23). The ascetic punishes himself in a vain attempt to know God, to find favor with God, or to attain spiritual power. The Christian has all of this freely in Jesus Christ (Col. 2:1-23). (7) Fasting does not necessarily guarantee that one's prayers will be answered (2 Sa. 12). (8) Fasting is a personal matter. Fasting is important and useful in Christian life and service, but it is not something by which we are to judge the spiritual condition of others. God does not COMMAND fasting; He COMMENDS it.

The Importance of Fasting. (1) The importance of fasting is seen in the number of positive references in the Old and New Testaments (Ju. 20:26; 1 Sa. 1:6-7; 7:6; 31:13; 2 Sa. 1:12; 1 Ki. 21:27; 2 Ch. 20:3; Ezr. 8:21-23; Ne. 1:4; 9:1-2; Es. 4:16; 9:3; Ps. 35:13-14; 69:10-11; Is. 58:6-8; Je. 36:9; Joel 1:14; 2:12, 15; Jn. 3:5; Da. 9:3; Mt. 4:2; 6:17-18; 9:14-15; 17:21; Mk. 9:29; Lk. 2:37; Ac. 13:2; 14:23; 1 Co. 7:5; 2 Co. 6:5; 11:27). (2) Fasting is one of the ways whereby a minister of Christ approves himself (2 Co. 6:4-10). (3) The Lord Jesus Christ made a definite promise about fasting (Mt. 6:17-18). (4) The Lord Jesus said very plainly that His disciples would fast after His departure (Mt. 9:14-15). (5) God's choicest servants have practiced fasting throughout the centuries. (6) Prayer with fasting is the only spiritual practice which is to interfere with the physical aspect of the marital relationship (1 Co. 7:1-5). (7) Fasting is necessary for breaking down certain demonic strongholds (Mt. 17:18-21).

When Should We Fast? (1) Fast when sorely tempted (Mt. 4:2). (2) Fast when wisdom is earnestly desired (Da. 9:3). (3) Fast when help and protection are needed (Ezr. 8:21-23; 2 Ch. 20:3; Je. 36:9). (4) Fast when victory is desired in seemingly impossible situations (Es.

4:10-17; 9:31; Ne. 1:4). (5) Fast when something is earnestly desired from God and the answer has not come through prayer alone (1 Sa. 1:6-7). (6) Fast when in mourning for loved ones or the defeat of God's people (2 Sa. 1:12). (7) Fast when new ministries are launched and when men go forth to proclaim God's Word and battle spiritual enemies (Ac. 13:2-3; 14:23). (8) Fast when involved in spiritual ministry (2 Co. 6:5; 11:27). (9) Fast during times of special repentance, confession, and revival (Joel 1:14-15; 2:12; 2:15; Ne. 9:1-2).

What Is a Biblical Fast? A biblical fast is to focus one's attention wholly toward God, abstaining from lawful pleasantries, to the end of resolving certain extraordinary spiritual needs. It incorporates the following: (1) Abstinence from food and normal physical pleasures (Da. 10:3; 1 Co. 7:5). (2) Prayer (Mt. 17:21). (3) Confession of sins (Da. 9:3-6). (4) Service toward God (Is. 58:6-8). [See Repentance, Revival, Sanctification.]

FATHER. (1) One who begets; head; first. Father refers to the compassionate, protecting, disciplining role of a male parent toward his family. This is a picture of God the Father. In all senses the word "father" is applied to God. He is the Chief of the family; He has begotten us through His Spirit; and He is the loving guardian of His children (Mt. 5:16, 45; 6:1-32; 7:11; 11:25; 12:50; 13:43; 28:19; Ga. 4:4-7). (2) One who leads another person to Christ (1 Ti. 1:2; 2 Ti. 1:2; Tit. 1:4; Phile. 10). (3) As a religious title, the Lord Jesus Christ forbade the use of "father" (Mt. 23:9-10). The Roman Catholic Church disobeys Christ by calling priests "father." (4) A reference to ancient church leaders, who are often spoken of as the "church fathers." We do not prefer this language because the Bible does not use such terminology. Furthermore, a number of these men—such as Clement, Origin, and Jerome—were heretics. The Bible titles for church leaders are pastor, bishop, and elder—not father. [See Clergy, Holy, Laity, Pastor, Pope, Rabbi, Reverend, Roman Catholic Church.]

FATHOM. [See Weights and Measures.]

FATLING. An animal fattened to offer to God or to eat on a special occasion (2 Sa. 6:13; Ps. 66:15; Lk. 15:23).

FATS. Wine-vats (Joel 2:24; 3:13).

FATTED. Fattened (Lk. 15:23).

FAULT. An erring or missing; a failing; hence, an error or mistake; a blunder; a defect; a blemish; whatever impairs excellence; an imperfection; any deviation from propriety; a slight offense; a neglect of duty or propriety, resulting from inattention or want of prudence (Webster). Jesus Christ had no fault at all (Jn. 18:38; 19:4, 6). The Christian is to confess his faults to his brethren (Ja. 5:16). The Greek word translated

"fault" in Ja. 5:16 is *paraptoma*, which refers to "a side-slip, lapse, deviation, or error" (Strong). Elsewhere it is translated "fall" (Ro. 11:11), "offence" (Ro. 4:25), "trespass" (Mt. 6:14), and "sin" (Ep. 1:7). Many new translations (such as the NIV and NASV) erroneously read "sin" instead of "faults" in Ja. 5:16 because they follow the Westcott-Hort Greek text which replaces the word *paraptoma* with *hamartia*, the Greek word most commonly used for sin in the N.T. This, of course, gives support to the false Catholic idea of confessing one's sins to a man instead of directly to God. [See Sin.]

FAVOUR. (1) Blessing; grace; kindness (Ge. 18:3; 39:21; Ru. 2:13). In the New Testament the Greek word translated "favour" is also translated "grace," "benefit," and "gift." (2) Support; accept (Ps. 35:27). [See Grace.]

FAVOURABLE. To be pleased with; set affection upon (Ps. 77:7).

FAVOURED. Form; countenance; appearance (Ge. 29:17; 41:3; Da. 1:4).

FAVOURED, ILL. Bad looking; sickly (Ge. 41:3-4). [See Ill.]

FEAR OF GOD. That fear, reverence, awe, and esteem for God's holiness and power, which results in careful obedience to God's will (Ge. 20:11; De. 6:2, 13, 24; Pr. 1:7; 8:13; Ps. 33:8; 34:9; 36:1). "In the main it implies a right state of heart toward God, as opposed to the alienation of an unconverted man" (William Arnot). The fear of God has been defined as "an affectionate reverence for God by which the child of God bends himself humbly and carefully to his Father's will." The fear of God is mentioned at least 24 times in the New Testament (Mt. 10:28; Lk. 1:50; 12:5; 18:2, 4; 23:40; Ac. 9:31; 10:2, 22, 35; 13:16, 26; Ro. 3:18; 2 Co. 7:1; Ep. 5:21; Col. 3:22; He. 10:31; 12:28; 1 Pe. 1:17; 2:17; Re. 11:18; 14:7; 15:4; 19:5). To fear God is to glorify and worship Him as the eternal creator (Re. 14:7). The fear of the Lord (1) is the beginning of knowledge (Pr. 1:7); (2) is to hate evil (Pr. 8:13); (3) prolongeth days (Pr. 10:27); is strong confidence (Pr. 14:26); is a fountain of life (Pr. 14:27); is riches and honor and life (Pr. 22:4). The root problem with the wicked is that they do not fear God (Ps. 36:1; Ro. 3:18).

Some deny that actual fear is intended by this term, but there is a genuine fear that man must have for God (Ex. 20:18-21; De. 2:25; 1 Sa. 11:6-7; 2 Ch. 17:10; 20:29; Is. 2:10, 19, 21; Jon. 1:16; Mt. 10:28; Lk. 12:5; 2 Co. 5:11; Ph. 2:12; He. 12:26-29; Jude 3). God is kind, loving, and merciful, but He is also fearfully holy, being described as a consuming fire. Godly fear is a proper and wise motivation for salvation and for Christian service.

"It is often urged that the actions which are stimulated by fear have no moral worth, that fear is but

FEASTS - FILTHY COMMUNICATION

a form of selfishness, and that therefore no fruit produced by it, however well it may look to the eye, can be truly acceptable to God. This is true; but it is only a half truth, and half truths are often the most dangerous of errors. What is the other half of the truth? Although fear in itself and by itself cannot produce truly good or spiritually right action, it yet performs a vital function in keeping the soul awake. Fear rings the alarm bell and rouses the conscience. It blows the trumpet of warning. It creates pause and opportunity for all better and nobler things to make themselves heard. It allows a man to become aware of the realities, and when he is once placed in contact with them the best things begin. Everything depends on being made earnest, sensitive, lifted into a sense of the eternal verities. The highest principles, righteousness and love, are often in the best of men forgetful and fickle. They are ensnared, oppressed, and bewildered many a time, and need the keen influence of fear to bring them to themselves again" (*The Biblical Illustrator*).

"God claims fear as a Father—reverence, no doubt, mainly—honor, awe in the realizing of His infinitude; but something else. For God as a Father judgeth. Did He not judge and condemn all sin He could be no true Father. Love must hate sin and show its hatred. Father is no weak, soft, indulgent word. It means love, and because it means love it means right, and undying opposition to evil. The Father judgeth without respect of persons. There is no other Father than the Father who judgeth. If I believe in a Father that judges, that will certainly rouse me up—it will waken my slumbering energies, it will cause me to look well to the state of my heart and life; but the word Father will always keep the thought of judgment from overwhelming me" (*The Biblical Illustrator*). [See Anger, Day of the Lord, God, Holy, Humble, Judgment, Pride, Vengeance.]

FEASTS. Jewish holy days prescribed in the O.T. There were seven feasts—Day of Atonement, Firstfruits, Passover, Pentecost, Sabbath, Tabernacles, Trumpet, Unleavened Bread, (Le. 23).

FEED WITH THY ROD. This expression in Micah 7:14 "signifies both to feed and to rule. The shepherd invariably carries a staff or rod with him when he goes forth to feed his flock. With this staff he rules and guides the flock to their green pastures, and defends them from their enemies. With it, also, he corrects them when disobedient, and brings them back when wandering" (*The Land and the Book*).

FEIGN. To devise; to pretend; to impersonate (1 Sa. 21:13; 2 Sa. 14:2; 1 Ki. 14:5-6; Ne. 6:8; Ps. 17:1; Je. 3:10; Lk. 20:20; 2 Pe. 2:3). [See Beguile, Cunning, Cunning Craftiness, Deceit, Dissemble, Dissimulation, Doubletongued, Entice, False Teaching, False Witness,

Flattery, Flattering Titles, Guile, Hypocrisy, Sincere, Sleight, Subtil, Unfeigned.]

FELIX (happy). Ac. 23:24; 24:24.

FELLER. One who hews or knocks down trees (Is. 14:8).

FELLOES. Exterior part of the rim of a wheel, supported by the spokes (1 Ki. 7:33).

FELLOWS. Companions (Jud. 11:37; Ps. 45:15).

FELLOWSHIP. Sharing; communion. The Christian is brought into fellowship with God and the household of faith through Jesus Christ (1 Jn. 1:3; 2 Co. 1:9-10). Maintaining fellowship requires separation from evil and confession of sin (1 Jn. 1:5-9; 1 Co. 10:20-21; 2 Co. 6:14; Ep. 5:11). [See Church Discipline, Love, Separation, Unity.]

FEMINISM. A movement which denies, to various degrees, the Bible's teaching on the nature and created position of the woman. [See God for commentary on "Almighty God."] [See also Anglican Church, Episcopal, Lutheran, Methodist, Presbyterian, Timothy, Women Preachers, World Council of Churches.]

FEN. Swamp (Job 40:21).

FENCED. Fortified; defended (Nu. 32:17; De. 3:5).

FERTILE CRESCENT. The territory which stretches along the Euphrates river and down into Palestine. It is the fertile land bordering the Syrian desert from the northeast to the northwest.

FERVENT. (1) Ardent; earnest; excited; glowing; vehement (Ro. 12:11; 1 Pe. 1:22; 4:8). (2) Burning (2 Pe. 3:10, 12).

FESTIVAL. A holiday or religious celebration. [See Feasts.]

FETTERS. Bonds or chains which bind prisoners (Ju. 6:21; Ps. 105:18; 149:8).

FIDELITY. Faithfulness; steadfastness (Tit. 2:10).

FIGURATIVE. Symbolical; typical. [See Allegorical, Poetry, Type.]

FILLET. To fasten (Ex. 27:17; 38:28).

FILLING OF THE SPIRIT. [See Holy Spirit.]

FILTH. Dirt; that which soils; waste; corruption; pollution (Is. 4:4; 1 Co. 4:13; 1 Pe. 3:21).

FILTHINESS. That which defiles; dirtiness; foulness; corruption; pollution; impurity (2 Ch. 29:5; Ezr. 6:21; 9:11; Pr. 30:12; Is. 28:8; Eze. 22:15; 24:13; 2 Co. 7:1; Ep. 5:4; Ja. 1:21; Re. 17:4). In Ep. 5:4 this term is particularly connected with that which is immoral and sexually impure. Elsewhere it is a general description of anything that is morally and spiritually unclean. [See Immoral, Sin.]

FILTHY COMMUNICATION. This phrase in Col. 3:8 refers to any sort of immoral and improper language. It

is mentioned in the context of “fornication, uncleanness, inordinate affection, and evil concupiscence” (Col. 3:5), all of which have to do with that which is immoral and unclean and unlawfully lustful. The term “filthy” in Scripture describes anything that defiles and makes unclean. [See Evil Speaking, Filth, Jesting.]

FILTHY LUCRE. [See Lucre, Money.]

FINANCES. [See Gold, Lucre, Money, Offerings, Stewardship, Tithe.] [Lack of finances as a trial see Suffering.]

FINE. (1) Excellent quality; pure; goodly (Ge. 18:6; 41:42; 2 Ch. 3:8). (2) Refine; purify (Job 28:1).

FINER. To refine (Pr. 25:4).

FINING. Refining (Pr. 17:3; 27:21).

FIRE - BAPTISM. [See Baptism - Fire.]

FIRE - CHILDREN PASSING THROUGH. [See Molech.]

FIRE - JUDGMENT BY. 1 Corinthians 3:13 speaks of fire which shall try every Christian's work. I believe the fire is the Holy Scriptures by which men will be judged. (1) Scripture is likened to fire (Je. 23:29). (2) Scripture will be the judge (Ps. 96:13; Jn. 12:48). (3) Scripture is complete (Re. 22). (4) Scripture is sufficient to perfect the man of God (2 Ti. 3:16, 17). (5) Scripture is the mind of God (1 Co. 2:9-16). (6) Scripture is capable (Acts 20:32; 2 Pe. 1:4-11). We do not have to wait for the judgment seat of Christ before we can know the mind of God. We have His judgments today in the Bible, and it is this same Book which will test our work in that day. **WHAT SHALL BE REVEALED?** (1) The character of our work for Christ will be revealed. The fire will try the work to demonstrate “what sort it is.” Was the work hot, cold or lukewarm (Re. 3:15, 16)? Was it faithful (1 Co. 4:2)? Was it abounding (1 Co. 15:58)? Was it self-denying (Lk. 9:23)? Was it pure (2 Co. 7:1)? Was it loving (1 Co. 13)? Was it done in the fear of God (He. 12:28; 1 Pe. 1:17)? (2) The motives of our work for Christ will also be revealed (1 Co. 4:5). The hidden things and the counsels of the heart will be tested in that day. The Bible warns that there are many devices in a man's heart, but it is only the counsel of the Lord that shall stand (Pr. 19:21). The Pharisees did great religious works, but they did them not for the glory of God but to be seen of men (Mt. 6:5; 23:5). [See Judgment.]

FIREBRAND. Firebrand is translated from three Hebrew words: (1) A stick for stirring fire (Is. 7:4; Am. 4:11). (2) Brands; sparks (Pr. 26:18). (3) A torch (Ju. 15:4; 7:16) (Compact).

FIREPAN. A vessel for carrying hot coals (Ex. 27:3).

FIRKIN. [See Weights and Measures.]

FIRMAMENT. The expanse of space surrounding the earth, which includes everything between the earth and the stars (Ge. 1:6-8, 14). [See Heaven.]

FIRST BEGOTTEN. (1) The superior status of the firstborn son (Ex. 12:29; De. 21:16-17). (2) Israel's preeminence before God (Ex. 4:22). (3) Christ's resurrection as the first-born from the dead and the beginning and head of the new creation (Ps. 2:7; 89:27; Ac. 13:33; 26:23; Ro. 8:29; 1 Co. 15:20,23; Col. 1:15, 18; He. 1:6; Re. 1:5,18). “The Greek word for firstborn (*prototokos*) is a most important one to lay to heart, indicating, as it does, the fact of His divine personal dignity and precedence. This is the explanation of the same word in Col. 1:15, ‘the firstborn of all creation’; which does not for a moment mean that our Lord was a creature, but that He is the head, object and heir of all creation. The very next verse declares that ‘all things were created by him, and for him’” (William Newell, *Revelation*). [See Jesus Christ, Only Begotten, Resurrection.]

FIRST WATCH. [See Watch.]

FIRSTFRUITS. An O.T. feast in which the firstfruits of the harvest were to be waved before the Lord and prescribed sacrifices were to be offered (Ex. 23:16-19; Le. 23:9-14). It depicts the following: (1) Christ, the firstfruits from the dead (1 Co. 15:20, 23). (2) Christians, the firstfruits of the Spirit (Ro. 8:23; 11:16; Ja. 1:18). (3) The first Christians of a particular location (Ro. 16:5; 1 Co. 16:15). (4) The firstfruits of the Jewish restoration at the beginning of Christ's kingdom (Re. 14:4). [See Day of Atonement, Offerings, Passover, Pentecost, Tabernacle, Trumpet, Unleavened Bread.]

FIRSTLING. First born (Ge. 4:4; Ex. 13:12-13; 34:19-20; Le. 27:26; Nu. 3:41; 18:15, 17; De. 12:6, 17; 14:23; 15:19; 33:17; Ne. 10:36).

FISH GATE. [See Gate.]

FISHERS. Fishermen (Is. 19:8; Je. 16:16; Mt. 4:18,19). [See Fishing.]

FISHING. Some little known Bible facts about fishing: (1) God made fish, and obviously intended that man be involved in fishing (Ge. 1:20-21, 26, 28; 9:2). (2) Solomon knew a lot about fish; could it not be that he was a fisherman (1 Ki. 4:33)? (3) There was a gate in Jerusalem called the “fish gate,” “which doubtless led to a fish market” (Concise) (2 Ch. 33:14; Ne. 3:3; 12:39). Where there are fish gates and fish markets, there are fishermen! (4) Man can learn things from fish. “... the fishes of the sea shall declare unto thee” (Job 12:8). This passage might indicate that Job was a fisherman. (5) Men will fish in the Millennium (Eze. 47:9-10). (6) Above all, we are to be fishers of men (Mk. 1:17).

FITCHES - FLATTERY

FISHING AND SOUL WINNING: Jesus Christ Himself used fishing as an illustration of evangelism, and there can be no doubt that the parallels between the two are remarkable and educational. Of course, the fishing done by the disciples was commercial net fishing, but in the following study I have compared modern sport fishing to soul winning:

(1) *As with fishing, success in soul winning is based on three key ingredients:* knowledge (Ac. 8), persistence and dedication (2 Co. 11:23-27; 2 Ti. 2:3), and God's blessing (1 Co. 3:7). The fisherman must understand many things: fish, water, structure, wind, tides, weather, thermo clines, seasons, regulations, boats, motors, rods, reels, line, hooks, lures, flies, trolling, plunking, still fishing, fly fishing, downriggers, shorelines, rivers, lakes, streams, oceans. The soulwinner, too, must know many things: The Lord Jesus Christ, the Holy Spirit, the Bible, the Gospel, human nature, language, culture. The fisherman must also be very persistent. My grandfather, with whom I often went bass fishing as a boy, often said to me, "Son, you must keep your line in the water if you want to catch fish." The counsel was needed because I goofed off a lot! The fisherman must be willing to endure difficulties and unpleasanties. He must sometimes rise up long before dawn, travel long distances, tolerate inclement weather, suffer being wet, cold, tired, and dirty; he must be willing to spend his hard earned money. The soul winner, too, must be persistent; he must give out the Gospel on every hand and by every means; he must endure hardness as a good soldier of Jesus Christ if he wants to catch men. In the final analysis, though, in both fishing and soul winning, we are dependent upon God for success. If He doesn't bless, the best fishermen in the world can toil all night in vain (Lk. 5:5), as can the best soul winner.

(2) *Though there are many similarities among fish, there are also different kinds of fish, and there are different techniques and approaches for each.* This is also true for men; though they have the same basic nature and spiritual needs, there are great differences as well; and they must be dealt with individually (Mt. 13:19-23; Jude 22-23). Fishing for trout is entirely different from fishing for catfish or panfish or salmon. Each fishery is different, and the same is true for fishing for men. Jesus approached Nicodemus one way (Jn. 3), the Samaritan woman another way (Jn. 4), and the Pharisees yet another way (Mt. 23).

(3) *The best way to learn fishing is from experienced fishermen, and the best way to learn soul winning is from experienced soul winners* (2 Ti. 2:2).

(4) *Fishing is not easy, and neither is soul winning.* The fish don't want to be caught. The fish don't necessarily feed on a schedule convenient to fishermen. Older fish are more difficult to catch. There are many

obstacles and frustrations: objects in the water, wind and rain and cold and heat, glare, rust, lost tackle, lost fish, lost time, mud and grime, trash fish, dull hooks, broken line, motors that won't start, boats that leak, fish that won't bite! A similar list can be made pertaining to the obstacles and frustrations of soulwinning: doors slammed in one's face, people that don't want to hear, miscommunication, wrong preconceptions, dogs, worldly distractions, fear, demonic interference, false teachers, discouragement, bad experiences, loneliness, spiritual oppression. Neither of these occupations are easy.

(5) *Fish have different ways of biting, and people also respond in different ways to the Gospel.* Some bite hard (salmon, bass, the Philippian jailer—Ac. 16:29-33). Some have a medium take (walleye, the Bereans—Ac. 17:10-11, certain Athenians—Ac. 17:34). Some have a faint take (crappie, trout, Nicodemus—Jn. 3:1; 19:39, Lydia—Ac. 16:14-15).

(6) *The great motivation that keeps both the fisherman and the soulwinner plugging away is the joy of the catch.* It makes all the difficulties worthwhile (Lk. 15:7). [See Angle, Drag, Gospel, Great Commission.]

FITCHES. (1) A species of grain resembling wheat with shorn ears (Eze. 4:9). The same word is in Ex. 9:32 and Is. 28:25, translated "rye." (2) Black cummin (Is. 28:25-27). This is doubtless the *nigella sativa*. Its small black seeds are aromatic, and are used as a condiment and a medicine. The prophet says they are beaten out with a rod (Concise).

FLAG. A reed or bulrush which grows along river banks (Ex. 2:3, 5; Job 8:11; Is. 19:6).

FLAGON. (1) A cake of grapes (2 Sa. 6:19). (2) A container for wine; large bottle or flask (Is. 22:24).

FLATTERY. Insincere praise used to further one's selfish purposes (Job 32:21, 22; Pr. 28:23; 1 Th. 2:5). "To please a person by applause or favorable notice, by respectful attention, or by anything that exalts him in his own estimation, or confirms his good opinion of himself" (Webster). Flattery is contrasted with sincere praise and thankfulness (Ro. 16:1-16; 1 Th. 1:2). The wickedness of flattery: Ps. 5:9; 36:2; 78:36; Pr. 2:16; 7:7, 21. Warnings to avoid flatterers: Pr. 20:19; 26:28; 29:5. Examples of flattery: 1 Ki. 22:11, 12; Pr. 2:16; 6:24; 7:5, 21; Da. 6:6, 7; 11:21, 32, 34; Mt. 22:16; Ac. 12:22. God's judgment of flattery: Job 17:5; 32:21, 22; Ps. 12:2, 3. Flattery practiced by false teachers: Ro. 16:17, 18; Ga. 4:17; 2 Pe. 2:1-3. [See Beguile, Cunning, Cunning Craftiness, Deceit, Dissemble, Dissimulation, Doubletongued, Entice, False Teaching, Feign, Flattering Titles, Hypocrisy, Sleight, Subtil, Unfeigned, Winketh, Worship.]

FLATTERING TITLES. Exalting titles (Job 32:21). Examples of flattering titles in the religious realm are Father, Scholar, Most Reverend, Pope, His Holiness, Archbishop, Cardinal, etc. [See Father, Flattery, Reverend, Scholar.]

FLAX. A plant used to make cloth and oil (Ex. 9:31). The “smoking flax” of Is. 42:3 speaks of Christ’s compassion for His people. It is a picture of an oil lamp with a flax wick that is not properly trimmed or that is low on oil. Rather than burning brightly, it is smoking. Rather than providing light in the darkness as it is intended to do, it is smoldering and producing irritants. Christ doesn’t throw away His smoking lamps. Those with true faith even as weak as a smoking flax are accepted and taken into His tender care. He renews the oil and tenderly the wicks and fans the smoldering fibers into a bright flame. Peter was a smoking flax after he denied Christ, yet Christ restored Him, and afterward Peter’s lamp burned more brightly than ever.

FLEE. To run with rapidity, as from danger; to attempt to escape; to hasten from danger or expected evil (Webster). There are three things the Christian is told to flee: (1) Fornication (1 Co. 6:18), (2) idolatry (2 Co. 10:14), and (3) the love of money (1 Ti. 6:10). [See Covet, Fornication, Idolatry, Lucre, Money.]

FLESH. This word is used in four ways in the N.T.: (1) The body of man and animal (Lk. 24:39; 1 Co. 15:39). (2) A reference to man in general (Mt. 24:22; 1 Co. 1:29). (3) The weakness of man’s nature (Mt. 26:41). (4) The fallen, sinful nature of man (Ga. 5:17-24; Col. 2:11). “In its doctrinal signification, as employed by Paul in his epistles to the Romans and Galatians, it applies to that principle of life in man which is alienated from God, incurable and unmendably bad. The flesh and Spirit are repeatedly contrasted by the Apostle in their character, tendencies, and results. The flesh and its works, and the Spirit and its fruits, are eternally opposed (Jn. 3:6; Ga. 5:19-24)” (Handbook). [See Carnal, Natural, Sanctification, Sin, Worldly.]

FLESH-HOOK. An instrument for handling pieces of meat (Ex. 27:3; 38:3; 1 Ch. 28:17; 1 Sa. 2:13-14).

FLOOD. (1) A deluge of water (Ge. 6:17; Job 22:16). [See Flood - Noah’s.] (2) A body of water, such as a river or sea (Ps. 66:6).

FLOOD - NOAH’S. The worldwide flood which God sent as judgment upon mankind in the days of Noah (Ge. 6-9).

The Cause of the Flood. (1) Mixing of good and evil, truth and error (Ge. 6:1-2). (2) Rejection of God (Ge. 6:3). (3) Wickedness of man (Ge. 6:5). Noah preached 120 years while he was building the ark (1 Pe. 3:20; 2 Pe. 2:5). The people refused to repent and perished in the Flood.

The Size of the Ark. (1) Its size (Ge. 6:15)—450 feet (137 meters) long by 75 feet (23 meters) high. (2) Its capacity—90,000,000 pounds (41,000,000 kilograms). The Ark could carry more tonnage than 520 freight train cars, stretching about four miles long.

The Typology of the Ark. Noah’s Ark is a picture of Christ and Salvation. (1) The Ark was planned by God, not man. Compare 2 Ti. 1:9. (2) There was only one Ark, as there is only one Saviour. Compare Ac. 4:12; 1 Ti. 2:5. (3) There was only one door. Compare Jn. 14:6. (4) It was built by Noah, whose name means “rest.” He is a picture of Christ, the believer’s Rest. Compare Mt. 11:28-30; He. 4:9-11. (5) It was built by one man. Compare He. 1:3. (6) It was sufficient and complete. Compare He. 9:12. (7) It was offered to all men. Compare 2 Pe. 2:5; 1 Ti. 2:4. (8) It was needed by all men. Compare Ro. 3:23; 6:23. (9) It saved both man and creation. Compare Ro. 8:18-25. (10) It required faith to enter. Compare He. 11:7; Jn. 3:16. (11) God patiently waited. Compare 1 Pe. 3:20; 2 Pe. 3:9. (12) The offer of safety had to be heeded while there was opportunity. Compare Ge. 7:11-13; 2 Co. 6:2; 2 Th. 2:10-14. (13) The Ark was secured by God. Compare Ge. 7:16; Jn. 10:27-29; 1 Jn. 5:11-13.

The Flood as a Picture of the Last Days. (1) There was great evil and ignorance of God (Mt. 24:37-39). (2) There was scoffing (2 Pe. 3:3-9). (3) There was a catching away—Enoch was taken before the Flood (Ge. 5:24; 1 Th. 4:13-18; 5:3-9; Re. 3:10). (4) The Flood came upon the unbelieving world unexpectedly (Mt. 24:38-39).

The Universality of the Flood. Many modernistic and New Evangelical commentators today say that the Flood was not worldwide. The *New Bible Commentary*, published by InterVarsity Press, has this comment on Genesis 6: “The narrative does not directly affirm a universal flood ... deductions drawn from the assumption that all mankind was destroyed are precarious” (page 88). Many would claim that it does not matter whether Noah’s flood was universal or regional. We disagree. If the Bible plainly states something, it DOES matter whether or not we believe it, and there is no doubt that the Bible does claim that the Flood was worldwide.

First, the language used in the bible to describe the flood is language depicting a universal, worldwide flood. No one living today witnessed the flood, so we are dependent upon the Bible to tell us what happened. Consider the following descriptions of Noah’s flood by an Eyewitness (Ge. 6:17; 7:4; 7:19-24; Ps. 104:6,9; 2 Pe. 3:5-6).

Second, the fact that Noah was required to gather two each of the animals proves that it was a worldwide flood. If the flood were regional, this would have been a futile

FLOTES - FOOLISH QUESTIONS

endeavor, because animals would have survived outside of the flood area. If Noah's flood was not universal and worldwide, the Bible account of the same is certainly a myth. Either we accept the Bible as the infallible Word of God which it claims to be, and if we do, we accept what it says about a worldwide flood. Or we must adopt the modernistic position that the Bible is man made. The middle of the road position that many scholarly New Evangelicals take, that the Bible is the infallible Word of God but is not correct in all that it says scientifically, is impossible.

Third, the judgment of Noah's day is compared with the judgment of the last days (Mt. 24:37-39; 2 Pe. 3:6-7). Since we know that the last days judgment will be universal and worldwide, we can assume the same was true for the first judgment.

Fourth, god promised that there would not be a flood like this again, yet there have been many large scale regional floods. If the flood of Noah's day were only a regional one, God's promise has failed. In 1970, for example, flooding in South Asia resulted in an estimated one-half million deaths and left 3,500,000 homeless. If, on the other hand, the flood of Noah's day was universal and worldwide, as the Bible plainly states, God's promise is true.

There is geological evidence throughout the world which testifies to a universal flood. An excellent book on this topic is *The World That Perished: An Introduction to Biblical Catastrophism*, John C. Whitcomb, Baker Book House. As one wise man has said, if the Flood were not universal, it was the only egg-shaped flood that ever occurred, because the Bible plainly says that the mountains were covered! [See Ark, Fable, False Teaching, Inspiration, Noah, Prophecy, Rapture, Second Coming, Type.]

FLOTES. Rafts (2 Ch. 2:16).

FLOURISH. To blossom; prosper (Ps. 72:7; 92:12).

FLOWER. To be in the prime and spring of life; to flourish; to be youthful, fresh, and vigorous (Webster) (1 Sa. 2:33; 1 Co. 7:36). 1 Co. 7:36 refers to a young woman who is past the marriageable age and remains unmarried—referring to a daughter, or ward, or any unmarried female committed to a man's care. "It is well known that in the east it was regarded as peculiarly dishonourable to remain unmarried; and the authority of a father, therefore, might be the means of involving his daughter in shame and disgrace (Barnes). "If any man thinks he behaves unhandsomely towards his daughter, and that it is not for her credit to remain unmarried, when she is of full age, and that upon this principle it is needful to dispose of her in marriage, he may use his pleasure. It is no sin in him to dispose of her to a suitable mate" (Matthew Henry).

FLOWERS. Menstrual discharges (Le. 15:24, 33).

FLUX. Dysentery (Ac. 28:8).

FODDER. Provender; feed (Job 6:5).

FOLDEN. Folded (Na. 1:10).

FOLK. People (Ge. 33:15; Je. 51:58).

FOOL. The Bible defines the fool as one who (1) says there is no God (Ps. 14:1; 53:1), (2) despises wisdom and instruction (Pr. 1:7), (3) utters slanders (Pr. 10:18), (4) despises his father's instruction (Pr. 15:5), (5) does not respond to discipline (Pr. 17:10), (6) has perverse lips (Pr. 19:1), (7) returns to his folly (Pr. 26:11), (8) trusts in his own heart (Pr. 28:26), (9) is full of words (Ec. 5:3; 10:14), (10) speaks foolishly (Pr. 15:2), (11) mocks at sin (Pr. 14:9). *Jesus' warning about calling someone a fool* (Mt. 5:21-24). It is not the use of the word "fool" itself that is forbidden here, but the use of the word "fool" as an angry, hateful slander. Christ Himself called men fools on occasion; He publicly called the Pharisees fools (Mt. 23:17, 19; Lk. 11:40); and He called the disciples fools when they did not believe His resurrection (Lk. 24:25). God calls men fools when they act foolishly and wickedly (Ps. 14:1; 53:1; Lk. 12:20). The Apostle called certain ones fools who were questioning the bodily resurrection (1 Co. 15:36). *The context of the admonition in Mt. 5:21-24 gives the proper meaning. Christ is addressing the issue of murder and is showing that the root of the problem is the heart, that it is really a matter of hatred and strife between men. It is this problem that He is admonishing, not the general use of the term "fool."* The following verse confirms this when He speaks of the importance of reconciliation (Mt. 5:23).

FOOLISH QUESTIONS. The Bible warns about "foolish questions" (2 Ti. 2:23; Tit. 3:9). The Bible also says proper questions should be patiently answered from the Word of God (2 Ti. 2:24-26). How can we know if a question is foolish? Following are some characteristics of the foolish question: (1) *A foolish question is a question which produces strife and contention.* 2 Ti. 2:23 says foolish questions "gender strifes." Tit. 3:9 connects foolish questions with "contentions and strivings." When someone is not sincere but only wants to argue against the Word of God and to stir up strife and debate, the Christian is not to enter into such discussions. (2) *A foolish question is a question which seeks to corrupt the Gospel.* The Bible further defines foolish questions with "strivings about the law" (Tit. 3:9). The law was given to lead men to the grace of Jesus Christ (Ro. 3:19-25; Ga. 3:1-14). It was not given to be a rule of life for the Christian; it was not given so that the Christian could obey it and thereby perfect his salvation. When men corrupt the gospel and seek to bring converts back under the bondage of the

law in any form, they should not be allowed to teach their doctrine or to ask their foolish questions (1 Ti. 1:3-11). (3) *A foolish question is a question which is connected with heresy* (Tit. 3:9-11). In Titus 3 the foolish questions are mentioned in connection with the heretic. This is someone who is self-willed and who rejects sound doctrine in favor of his own perversions of the truth. He is not content with the plain teaching of Scripture. Questions which arise from such a context are not sincere, but are asked in an attempt to produce questions and doubt in the minds of the hearers. Such questions should not be entertained. A foolish question is one which is used in an attempt to overthrow plain Bible teaching, such as questions about the Trinity, or Resurrection, or Inspiration, or hell. It is good to ask questions, but it is evil to entertain questions which deny Bible truth. If the Bible says Jesus is God, who are we to ask how it was possible for this to be? If the Bible says unbelievers will suffer conscious eternal torment in fire, which it does, we must not worry about how that could be possible, or whether or not that this could be a just punishment. If the Bible claims to be the perfect Word of God, who are we to question how that could be possible? God's part is to Proclaim Truth; man's part is to believe his Creator. Our questions must be controlled by the Bible, not the Bible by our questions.

An example of how to deal with foolish questions is found in Lk. 20:1-8 and 20-26. Here the Lord Jesus Christ is confronted with the foolish questions of the Pharisees. In His reply Christ fulfilled the wisdom of Pr. 26:4-5—"Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit." A fool is not to be answered in like manner to his foolishness, but as his foolishness deserves. Jesus did this with the Pharisees. He did not argue with them, nor did He waste time giving detailed replies to their insincere questions. He answered with statements that got to the root of the matter and which shut their rebellious mouths! Compare Tit. 1:11. [See Apostasy, Bible, Doctrine, Fable, False Prophet, False Teaching, Heresy, Inspiration, Separation, Timothy.]

FOOLISH TALKING. This term in Ep. 5:4 refers to speech which is immoral, unclean, unwholesome, or in any way improper for the Christian. It is listed in the context of "filthiness" and "jesting." It is defined as that which is "not convenient." In the next verse the Apostle mentions whoremongers, unclean persons, and idolaters. "Foolish talking" is a reference to the type of suggestive, unwholesome conversation that the world delights in. The Christian is warned, "... because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with

them" (Col. 3:7). [See Curse, Evil Speaking, Jestng, Filthy Communication.]

FOOTMEN. Footsoldier; infantryman (Nu. 11:21; Je. 12:5). [See Military.]

FOOTSTOOL. Something upon which to rest the feet (2 Ch. 9:18; Ja. 2:3). The earth is called God's footstool (Is. 66:1; Mt. 5:35). Footstool is also used to describe the subjection of enemies (Ps. 110:1; Mt. 22:44; Ac. 2:35; He. 1:13).

FOOTWASHING. The following is from James Crumpton, *New Testament Church Discipline*:

Some teach that footwashing (Jn. 13:1-20) is a church ordinance, just as baptism and the Lord's Supper. We doubt not their sincerity and respect their desire to obey Christ in a day when so many are so lax; yet, we are convicted and fully satisfied that they have mistaken our Lord's meaning here.

The following facts prove conclusively that Jesus is not referring to literal foot washing and that he was not giving us a third church ordinance: (1) "What I do thou knowest not now" (Jn. 13:7). The disciples certainly knew that their feet had been literally washed. (2) The Scriptures nowhere indicate that any local church in the N.T. ever observed footwashing as a church ordinance because of this experience recorded in John 13. (3) "If I wash thee not, thou has no part with me" (Jn. 13:8). If under these circumstances footwashing is a church ordinance, then footwashing would be a part of salvation. This is the same mistake made by those who teach that baptism is essential to salvation. There is no sacramental salvation taught in the Bible. (4) "Know ye what I have done to you" (Jn. 13:12)? This would indicate that what Jesus was doing to them had a deep spiritual meaning of which they were unaware.

Some teach that the account in Jn. 13 is given primarily to teach the humility of our Lord and to give us an example of how humble we should be. There is no question but that the humility of our Lord is revealed here, but it is not given primarily for this purpose. His humility was manifested throughout His entire earthly sojourn. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Ph. 2:8). [See Humility.] **ONE BATH, BUT DAILY FOOTWASHING.** In his discussion with the disciples, Jesus distinguished between being washed (bathed) and needing the feet washed. He was saying that there is one bath and many footwashings. The whole picture is that of the public baths. When they walked from the bathing place home, they contracted dust (since they wore sandals) and so the practice of footwashing. Hosts and hostesses washed the feet of their guests as a gesture of genuine hospitality when folk came to visit them (1 Ti. 5:9-10).

FOR ALL - FOREORDAIN

Now, what is the spiritual application? The once-for-all bath refers to the once-for-all cleansing in the Precious Blood of Calvary (Jn. 13:10-11). The disciples had been washed (bathed); that is, with one exception. You see, Judas Iscariot was never saved; he had not been washed (bathed). He was a devil, a lost man all the way (Jn. 6:70). Before him lay "the blackness of darkness for ever." His heart was harder than the nether millstone, and his conscience was seared with a red-hot iron. He was not a lamb of the Lord becoming unclean, but a dog returning to his vomit. [See Eternal Security, Judas.]

The act of footwashing was symbolic of that which ever will be necessary, the cleansing of defilement contracted by the way. We are pilgrims, and in our daily walk we become defiled. In Jn. 12 we are pointed to the feet of our Lord; His were anointed feet. As He passed through this world, He contracted no defilement. When He went away, He was still like He was when He came: "holy, harmless, and undefiled." The "feet" speak of the walk. As His feet were anointed with spikenard, we are reminded of the sweet savor which ever ascended from Him to the Father. In Jn. 13, the feet of the disciples were washed. In contrast to their Lord, the disciples were defiled, and the dirt must be removed. [See Conversation, Walk.]

The blood is applied once and for all, and we are saved forever. "For by one offering he hath perfected for ever them that are sanctified" (He. 10:14). The N.T. knows nothing of a re-application of the blood. We do not come again or anew to the fountain which has been opened for sin. Sins which are contacted after being saved—defiled feet in the way—are cleansed by the washing of the Water of the Word (Ep. 5:26).

So, being washed (bathed) and cleansed by the blood is a once-for-all transaction. It has to do with our position in Christ. Footwashing is a daily thing. We are cleansed from the defilement of the daily walk. It has to do with our fellowship with Him. When Jesus said to Peter, "If I wash thee not, thou hast no part with me" (Jn. 13:8), He was referring to fellowship (1 Jn. 1:7-10).

In the Tabernacle there was the altar of burnt offering first. That pictures Calvary in the N.T. where we receive the once-for-all cleansing in the Blood (washed or bathed according to Jn. 13). Then, there was the laver; at the laver the priests washed their hands and their feet in water (Ex. 30:18-21; 38:8; 40:7). This pictures the daily cleansing of defiled feet (foot washing in Jn. 13) by the water of the Word in the N.T. The priests washed their hands and their feet. Jesus washed His disciples' feet only. If the walk be right, the work will be acceptable. So for us, it is the daily washing of the feet (cleansing in our daily walk) by the water of the

Word (James Crumpton, Footwashing: Church Ordinance or Church Discipline? New Testament Church Discipline). [See Bible, Church, Holy, Justification, Ordinance, Sanctification, Tabernacle.]

FOR ALL. Although; notwithstanding (Jn. 21:11).

FOR BECAUSE. A redundant expression in which the two words are equivalent in meaning; the combination of the two being employed to make the whole more forcible (The Bible Word-Book) (Ge. 22:16; Jud. 6:22).

FOR THAT. Because; inasmuch as (Ge. 41:32; 1 Ti. 1:12).

FOR TO. In order to (Ge. 31:18; Ex. 16:27).

FOR WHY. Why (Ge. 47:15).

FORBEAR. To be indulgent to, or patient with. The exercise of patience; longsuffering; indulgence towards those who injure us; lenity; delay of resentment or punishment; the act of avoiding, shunning or omitting; either the cessation or intermission of an act commenced, or a withholding from beginning an act (Webster) (Ex. 23:5; Pr. 25:15; Je. 20:9; Ro. 2:4; 3:25; Ep. 4:2; 6:9; Col. 3:13). In commenting on the Greek word "anochē," which is translated "forbearance" in Ro. 2:4 and 3:25, W.E. Vine says: "A delay of punishment, in both places of God's 'forbearance' with men; in the latter passage (Ro. 3:25) His 'forbearance' is the ground, not of His forgiveness, but of His pretermission of sins, His withholding punishment. In 2:4 it represents a suspense of wrath which must eventually be exercised unless the sinner accepts God's conditions; in 3:25 it is connected with the passing over of sins in times past, previous to the atoning work of Christ." [See Patience, Repentance.]

FORCE. (1) Compel; constrain; rob; spoil; catch; take away (Ge. 31:31; De. 22:25; 1 Sa. 2:16; Jn. 6:15; Ac. 23:10). (2) Physical vigor; strength; power; ability (De. 34:7; Job 30:18; 40:16). (3) In effect; effective (He. 9:17).

FORCES. (1) Military might; strength or power for war; army; troops; armament (2 Ch. 17:2; Je. 40:7; Da. 11:10, 38). (2) Wealth; possessions (Is. 60:5). [See Military.]

FORECAST. To devise beforehand; to plot; to contrive (Da. 9:24-25).

FOREKNOW. The truth that God knows events before they occur and the character and choices of men before they are born (Ac. 2:23; Ro. 8:29; 11:2; 1 Pe. 1:2). [See Election, Eternal Security, Foreordain, Predestination, Presbyterian.]

FOREORDAIN. God's prior knowledge of and bringing to pass of events according to His will (1 Pe. 1:20). [See also Election, Eternal Security, Predestination, Presbyterian.]

FOREPART. The front; the bow of a ship (Ex. 28:27; 39:20; Eze. 42:7; Ac. 27:41).

FORERUNNER. One who precedes; a messenger sent in advance (He. 6:20).

FORESHIP. The bow of a ship (Ac. 27:30).

FORESKIN. The male foreskin that is cut off in circumcision (Ge. 17:11; Ex. 4:25). [See Abraham, Covenant, Circumcision.]

FORETELL. To tell beforehand (2 Co. 13:2).

FOREVER. Perpetual; never ending. The Greek phrase translated "forever" is *aionas ton aionon*, which could be rendered "for the ages of ages." *Aion* is the Greek word translated "ages" (Ep. 2:7; Col. 1:16) and "world" (Mt. 12:32; 13:39; 24:3; 1 Co. 10:11; 2 Ti. 4:10; He. 9:26). It refers to the generations and periods of time during which God is working out His purposes. *Aionas ton aionon* views the ages and workings of God rolling forward in succession, time without end. These Greek words are used to describe the blessing of Jesus Christ (2 Co. 11:31), Christ's eternal priesthood (He. 5:16; 6:20; 7:17,28), the nature of life possessed by the resurrected Christ (Re. 1:18), God's judgment upon the devil and the unsaved wicked (Mt. 18:8; 25:41, 46; 2 Th. 1:9; Re. 20:10), the blessed condition of the redeemed (Mt. 19:29; Lk. 18:30; Jn. 3:16, 36; 5:24; 6:40, 47, 51, 58), God's reign (Mt. 6:13), Christ's reign (Lk. 1:33; 2 Pe. 1:11; Re. 1:6; 11:15), the reign of the redeemed (Re. 22:5), God's promises to Abraham (Lk. 1:55), the throne of God (He. 1:8), the nature of God's life (Re. 4:10; 5:14; 10:6; 15:7), the Holy Spirit's presence with the believer (Jn. 14:16; 2 Jn. 2), the Word of God (1 Pe. 1:23, 25), the judgment upon false teachers (2 Pe. 2:17; Jude 13). These Greek words are also translated "eternal" (Jn. 3:15; 2 Co. 4:17), "evermore" (Re. 1:18), "world without end" (Ep. 3:21), "everlasting" (Jn. 3:16; Ro. 16:26). [See Age, Day, Eternal, Eternal Security, Hell, Judgment, Times, World.]

FORGAT. The old form of the past tense of forget (Ge. 40:23; Is. 106:21).

FORGIVE. God can forgive man's sins only because Jesus has paid the penalty for them (Ep. 1:7; 4:32; Ac. 13:38). Forgiveness of sins is part of the blessings Christians receive from God in Christ (Ac. 26:18). Christians have been forgiven of all sins (Ps. 103:3; 130:4; Je. 31:34; 36:3; Ac. 5:31; 13:38; 26:18; Ro. 4:7; Ep. 1:7; Col. 1:14; 2:13; 1 Jn. 2:12), and we are to forgive others (Lk. 6:37; 2 Co. 2:7, 10; Ep. 4:32; Co. 3:13). [See Gospel, Grace, Justification, Mercy, Purge.]

FORGIVEN UNTO. Forgiven (Mt. 12:31).

FORM CRITICISM. [See Inspiration.]

FORMER. (1) Past; of old time; before; previous (Ge. 40:13; Nu. 21:26; De. 24:4; Is. 41:22; 42:9; 43:18; He. 10:32; Re. 21:4). (2) Author; maker (Je. 10:16; 51:19).

FORNICATION. All forms of immoral activity outside of holy marriage (1 Co. 7:2; 1 Th. 4:3-7). Fornication encompasses adultery, homosexuality, incest, rape, bestiality, pornography, and other such things. The Greek word translated fornication is *porneia*, from which the English word "pornographic" is derived. The Bible uses this term as a general description for immorality (Mt. 5:32; 15:19; 19:9; Ac. 15:20, 29; 21:15; Ro. 1:29; 1 Co. 5:1; 6:18; 7:2; 2 Co. 12:21; Ga. 5:19; Ep. 5:3; Co. 3:5; 1 Th. 4:3; Re. 9:21). Like adultery, fornication is also used in a spiritual sense to describe turning from God to serve false gods (Eze. 16:29-34; Re. 2:21; 14:8; 17:2, 4; 18:3; 19:2). [See Adultery, Concupiscence, Divorce, Idolatry, Inordinate Affection, Lascivious, Lust, Modesty, Nakedness, Sodomy, Whore, Whoremonger.]

FORSOMUCH AS. Because; forasmuch as (Lk. 19:9).

FORSWEAR. To swear against or falsely (Mt. 5:33).

FORTH OF. Out of; out from (Ge. 8:16; Am. 7:17).

FORTUNATUS (fortunate). 1 Co. 16:17.

FORWARD. (1) From then onward (1 Sa. 10:3). (2) To the front (Eze. 10:22). (3) To desire; to hasten; to be earnest (2 Co. 8:8, 10, 17; Ga. 2:10).

FOUL. (1) Evil spirit (Mk. 9:25; Re. 18:2). (2) To trample; to pollute and spoil (Eze. 32:2; 34:19). (3) Bad weather (Mt. 16:3). [See Devils.]

FOUNDER. Refiner (Ju. 17:4; Je. 6:29).

FOUNTAIN GATE. [See Gate.]

FOURSQUARE. Square (Ex. 27:1; Eze. 43:16, 17).

FOURTH WATCH. [See Watch.]

FOWL. [See Bird.]

FOWLER. A bird catcher (Ps. 91:3; Pr. 6:5; Hos. 9:8).

FOX. A quick, sly animal of the dog family (Ne. 4:3; Eze. 13:4). Jesus called Herod a fox because of his craftiness (Lk. 13:32).

FRAME. (1) To form; to fabricate by orderly construction and union of various parts; to adjust; to make; to compose (Webster) (Ps. 50:19; 94:20; Is. 29:16; Je. 18:11; Ep. 2:21; He. 11:3). (2) To form a word; to pronounce a word (Jud. 12:6). (3) Man's weak condition in his present fallen state (Ps. 103:14).

FRANKINCENSE. A fragrant resin obtained from certain trees (Is. 60:6; Je. 6:20). In the O.T. sacrifices, frankincense represents complete devotion to God. In the meal offerings, all of the frankincense was burnt for God in the fire; none was left for the offerer or the priest (Le. 2:16). This represents Christ's total devotion to God the Father. This meaning is also seen in Le. 24:7. The frankincense was placed upon the twelve loaves of

FRANKLY - FRIENDLY

bread in the tabernacle as an “offering” to God (Le. 30:34). This represents the Son of God as the Bread of Life who is both the delight of God the Father and salvation for men. [See Meal Offering, Offerings, Peace Offering.]

FRANKLY. Freely (Lk. 7:42).

FRAY. To cause to tremble; trouble (De. 28:26; Je. 7:33).

FREE. Without price; unmerited; gratuitous; unearned and undeserved. Salvation is a free gift of God’s grace because of the blood atonement of Jesus Christ (Ro. 3:24; 5:15, 16; Re. 21:6; 22:17). [See Eternal Security, Gospel, Grace, Hope, Justification.]

FREELY. Liberally; gratuitously; without charge (Ge. 2:16; 1 Sa. 14:30; Ps. 54:6; Hos. 14:4; Mt. 10:8; Ro. 3:24; 8:32; 1 Co. 2:12; 2 Co. 11:7; Re. 21:6; 22:17). [See Eternal Security, Gospel, Grace, Hope, Justification.]

FREEMAN. A slave who has obtained freedom (1 Co. 7:22).

FRET. To worry or be irritated (1 Sa. 1:6; Ps. 37:1, 7-8; Pr. 19:3; 24:19). [See Anxious, Peace.]

FRIDAY. The false idea that Jesus died on Friday has passed from the Roman Church to the Protestant denominations, and today ‘Good Friday’ is observed—at least recognized—even by many Baptists. The following study is by Dr. James Crumpton, Pastor, Westside Baptist Church, Natchez, Mississippi:

“The traditional view is that Jesus was crucified on Friday—but was He? The Catholics had a church rule for years forbidding the eating of meat on Friday, since that was supposedly the day of the crucifixion. Some time ago the rule was done away with, but many still voluntarily observe it.

“In Mt. 12:40, our Lord Jesus said: ‘For as Jonah was three days and three nights in the whale’s belly; so shall the son of Man be three days and three nights in the heart of the earth.’ How could there be three days and three nights from late Friday afternoon until early Sunday morning? At the most, there could only be two nights, one day, and a part of another! Had the Scriptures only said three days, we could have understood them to mean a part of three days, since both in and out of the Scriptures we use the word to mean only a portion of a day. However, the Scriptures specify ‘three days and three nights,’ and thus verbal inspiration demands three twenty-four hour days.

“It is good for us to note the difference in the Roman day, the Jewish day, and our present day. THE ROMAN DAY began at 6:00 A.M. and closed at 6:00 the next morning. THE JEWISH DAY began at sunset and closed at the next sunset (or from about 6:00 P.M. to the next 6:00 P.M.). OUR DAY begins at midnight and closes the next midnight.

“The Lord Jesus was placed on the cross about 9:00 A.M. our time and was there until about 4:00 P.M. It was on Wednesday! He was taken down from the cross and placed in the tomb before sunset— before the beginning of the sabbath. Note that this was not the beginning of the regular weekly sabbath at sunset on Friday, but a ‘high sabbath’—a Passover sabbath which came on Thursday that week! [See Lev. 23:5-7, where we find that the first day of the Feast of Unleavened Bread was a sabbath day.] At about sunset on Thursday He had been in the grave one day and one night. At about sunset on Friday, He had been in the grave two days and two nights. Then, just after the three full days and nights, He arose. He arose as it began to dawn the first day of the week (just after sunset Saturday, our time). The women came early Sunday morning, our time, but He was already gone. The expression ‘on the third day’ in the Gospels referring to His resurrection would be ‘after the third day’ in our way of saying it.

“Many have sunrise services commemorating the resurrection, and we see nothing wrong with that; but maybe we should have a SUNSET service. He arose about sunset on Saturday. And that was sunset for our sins—because they were gone forever. Hallelujah!!!” [See Crucify, Easter, Justification, Resurrection, Roman Catholic Church, Unleavened Bread.]

FRIEND. A man that hath friends must show himself friendly (Pr. 18:24). A friend loveth at all times (Pr. 17:17). Faithful are the wounds of a friend (Pr. 27:6). Do not forsake your friends, nor your father’s friends (Pr. 27:10). A friend should show pity (Job 6:14). Two are better than one (Ec. 4:9-12). Friends must be agreed (Am. 3:3). Don’t weary your friends (Pr. 25:17; 27:14). Do not be surety for your friend (Pr. 6:1-3; 17:18). Wealth makes many friends (Pr. 19:4, 6). The poor don’t have many friends (Pr. 14:20). Gossip can separate even the chiefest of friends (Pr. 16:28; 17:9). [See Gossip.] The sweetness of a friend’s hearty counsel rejoices the heart (Pr. 27:9). God’s saints will be betrayed even by their friends in the last days (Lk. 21:16). *Examples of Good Friends:* Jesus Christ; He is the friend that sticketh closer than a brother (Pr. 18:24), and He is a friend of sinners (Mt. 11:19); Abraham, the friend of God (2 Ch. 20:7; Is. 41:8); Jonathan, David’s friend (1 Sa. 20:30-33; 23:16-17; 2 Sa. 1:26); Hushai who stood with David (2 Sa. 15:31-37; 16:15-23); Cornelius who called his friends together to hear the Gospel (Ac. 10:24). God’s people are to love their enemies, and not just their friends (Mt. 5:43, 44). *Examples of the Wrong Kind of Friends:* Job’s friends (Job 2:11; 16:20; 19:19); Amnon’s friend Jonadab (2 Sa. 13:3); Jesus’ friends (Ze. 13:6; Mt. 26:47-50); the wicked (Pr. 21:10); the angry man (Pr. 22:24, 25).

FRIENDLY. Kindly; sociable; gentle; gracious; tender (Jud. 10:3; Ru. 2:13; Pr. 18:24).

FRO. Back and forth (Ge. 8:7).

FROG. A small amphibian which lives in water and on land. Frogs are born in the water and spend the first part of their lives growing from the tadpole stage to a full grown frog. As tadpoles they do not yet have fully developed legs and feet for living on the land (Ex. 8:2-14; Ps. 78:45).

FROM THY HAND. From you (Ge. 4:11).

FRONTLET. Something bound on the forehead. God commanded the Israelites to make His Word so prominent in their hearts and lives that it would be like frontlets (De. 6:8; 11:18-20). But after the Babylonian Captivity, the Jewish leaders turned this into a vain tradition. They invented the phylactery. [See Phylactery.]

FLOWARD. Perverse; wicked (De. 32:20; Pr. 2:12, 14, 15; 3:32; 4:24; 16:28, 30; 17:20; Is. 57:17; 1 Pe. 2:18). The Hebrew and the Greek terms translated "froward" refer to crookedness and distortion. The Hebrew term, *ikkashe*, is also translated "crooked" (Pr. 2:15) and "perverse" (Pr. 19:1). The Greek term, *skolios*, is also translated "crooked" (Lk. 3:5) and "untoward" (Ac. 2:40). This term describes evil in general, but also emphasizes the fact that the wicked (1) are crooked in their dealings, and (2) have distorted the good ways of God. [See Sin.]

FUGITIVE. A deserter; runaway; vagabond; wanderer (Ge. 4:12; Jud. 12:4; 2 Ki. 25:11).

FULL. (1) To be filled with; replete; having within its limits all that it can contain; at capacity; saturated (Ge. 15:16; 25:8; Ex. 8:21). (2) Completed (Ge. 41:1; Le. 25:9). (3) Fully (Jn. 7:8).

FULLER. One who cleans garments (Mk. 9:3).

FUNDAMENTALISM. The term "fundamentalism" has come to mean any number of things and is commonly used in a derogatory and slanderous way by those who do not believe the Scriptures. It is used to describe all sorts of dangerous extremism, such as Islamic terrorists, Pentecostal snake-handlers, the racist Aryan Nations, and psychotic cult leaders such as Jim Jones who caused the mass suicide of his followers. Biblical fundamentalism has no affinity with any of these things. Let's consider the origin of the name "fundamentalist."

Fundamentalism arose from the doctrinal controversies that embroiled American churches at the beginning of the 19th century when theological modernism began to take control of seminaries, Bible colleges, and leadership positions in the denominations. In America, the church situation was significantly different than in Europe and even in England. There were no state churches, and the nation was blessed with powerful revivals in the 1700s, 1800s, and the early

1900s. As theological modernism began gaining adherents in U.S. denominations, regenerate Christian leaders who believed the Bible took a stand against it.

The theological battle that followed was called the Fundamentalist-Modernist controversy.

The stage was set for this conflict by the publication of a series of books that were written to expound fundamental doctrines of the Christian faith. Published over a five-year period from 1910-1915, *The Fundamentals* comprised 90 articles written by 64 authors. With the financial backing of California oil magnates Milton and Lyman Stewart, some three million copies of the 12 paperback volumes of *The Fundamentals* were distributed to Christian workers in the United States and 21 foreign countries. The articles defended the infallible inspiration of Scripture, justification by faith, the new birth, the deity, virgin birth, miracles, and resurrection of Jesus Christ, and other cardinal Bible doctrines. Not only did *The Fundamentals* address the heresy of theological modernism, but also of Romanism, Socialism, and some of the Cults. Contributors included W.B. Riley, James Gray, G. Campbell Morgan, H.C.G. Moule, James Orr, A.T. Pierson, Thomas Spurgeon (son of Charles), J.C. Ryle, Philip Mauro, W.H. Griffith Thomas, R.A. Torrey, and B.B. Warfield.

The Fundamentalist cause was further advanced with the gathering of the World Conference on Christian Fundamentals in Philadelphia in 1919.

It is said that the name "fundamentalist" was first used in 1920 by Edward Lee Laws, editor of the *Watchman Examiner*, a Northern Baptist publication. Laws coined the term "to describe a group of concerned Baptists who had just met at the Delaware Avenue Baptist Church in Buffalo, New York, to discuss the problem of modernism in the Northern Baptist Convention" (David Beale, *S.B.C. House on the Sand?* p. 195).

In England few accepted the name Fundamentalist, preferring to remain known as Evangelicals. Peter Masters, pastor of the Metropolitan Tabernacle in London, says: "In the UK the term fundamentalist has not been much used" (*Are We Fundamentalists?* 1995, p. 4). G. Campbell Morgan said: "I dislike the word 'Fundamentalist' as much as I dislike the word 'Modernist.' I always decline to be labeled by either designation. My own position is that of holding the Evangelical faith in its fullness" ("Fundamentalist Foibles," *The Biblical Evangelist*, Oct. 12, 1984).

The Fundamentalist movement was never homogenous even in its earliest days. There were many types and divisions.

FUNDAMENTALISM

Protestant Fundamentalists in general were more oriented toward a “unity in diversity” type of Fundamentalism that ignored such things as ecclesiology and prophecy for the sake of a wider umbrella.

The authors of *The Fundamentals* represented the broader approach to Fundamentalism. They held a wide variety of doctrine, including some serious doctrinal errors. James Orr of Scotland even denied the verbal inspiration of Scripture and allowed for theistic evolution. G. Campbell Morgan denied the literal fire of hell and believed that men could be saved even if they do not hear of nor believe in Christ.

Baptist Fundamentalists have tended to be concerned about a broader number of doctrines and issues. G. Archer Weniger observed: “The bulk of fundamentalism, especially the Baptists of every stripe who composed the majority by far, never accepted ... the lowest common denominator in doctrine” (G. Archer Weniger, quoted in *Calvary Contender*, April 15, 1994). An example was J. Frank Norris, who stood against Modernism in the Southern Baptist Convention. He stood for the whole counsel of God and was not afraid to make an issue of anything clearly taught in Scripture.

Historic Fundamentalism involved a militant stand for doctrinal truth and separation from error.

Since the 1980s some professing Fundamentalists, such as Jerry Falwell and Jack Van Impe, have been teaching that true historic Fundamentalism is simply a stand for “the five fundamentals.” They downplay the issue of separation and doctrinal militancy, but the following facts refute this.

First, that historic Fundamentalism was more than the affirmation of “the five fundamentals” is admitted by its historians.

George Marsden gives this overview:

“By the 1930s, then it became painfully clear that reform from within could not prevent the spread of modernism in major northern denominations, MORE AND MORE FUNDAMENTALISTS BEGAN TO MAKE SEPARATION FROM AMERICA’S MAJOR DENOMINATIONS AN ARTICLE OF FAITH. Although most who supported fundamentalism in the 1920s still remained in their denominations, many Baptist dispensationalists and a few influential Presbyterians were demanding separatism” (Marsden, *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism*, Grand Rapids: Eerdmans, 1987, p. 7).

George Dollar, one of the few historians of the Fundamentalist movement to write from the standpoint of a genuine Fundamentalist, gives this definition:

“Historic fundamentalism is the literal interpretation of all the affirmations and attitudes of the Bible and the militant exposure of all non-biblical affirmations and

attitudes” (Dollar, *A History of Fundamentalism in America*, 1973).

Dollar divides Fundamentalism into three periods. From 1875 - 1900 conservative leaders raised the banner against Modernism within the denominations. From 1900 - 1935 these struggles resulted in men leaving their denominations to form separate churches and groups. “They were the architects of ecclesiastical separation.” From 1935 - 1983 the second generation Fundamentalists continued the battle from outside of the mainline denominations and also contended against the New Evangelical movement. It is plain that this historian, who gave a significant portion of his life to the examination of these matters, identifies historic Fundamentalism with earnest militancy and biblical separation.

David O. Beale, who also has written a history of Fundamentalism from a Fundamentalist perspective, gives this definition: “The essence of Fundamentalism ... is the unqualified acceptance of and obedience to the Scriptures. ... The present study reveals that pre-1930 Fundamentalism was nonconformist, while post-1930 Fundamentalism has been separatist” (Beale, *In Pursuit of Purity: American Fundamentalism Since 1850*, Bob Jones University Press, 1986, p. 5).

I offer one other example. John Ashbrook has deep roots in the Fundamentalist movement. His father, William, was brought to trial by the Presbyterian denomination because of his stand against Modernism. After his separation from liberal Presbyterianism, William Ashbrook established an independent Fundamentalist church. He also wrote an incisive book on New Evangelicalism entitled *Evangelicalism: The New Neutralism*. The first edition of this work appeared in 1958. His son, John, after a period of toying with New Evangelicalism as a young man, became a Fundamentalist leader in his own right. His book *New Neutralism II: Exposing the Gray of Compromise* is, in this author’s opinion, one of the best books in print on this subject. In looking back over the Fundamentalist movement since the 1930s, John Ashbrook defines Fundamentalism in this way:

“Fundamentalism is the militant belief and proclamation of the basic doctrines of Christianity leading to a Scriptural separation from those who reject them” (Ashbrook, *Axioms of Separation*, nd., p. 10).

Second, that historic Fundamentalism was more than the affirmation of “the five fundamentals” is proven by the fact of New Evangelicalism.

If it were true that historical Fundamentalism was merely a stand for “the five fundamentals,” the New Evangelical movement of the 1940s would have made no sense, because New Evangelicalism has always held

to “the five fundamentals.” In fact, Harold Ockenga, one of the fathers of New Evangelicalism, said that there at least several dozen fundamentals!

It was not a stand for “the five fundamentals” that New Evangelicals protested. The keynote of New Evangelicalism was the repudiation of the separatism and other militant aspects of old-line Fundamentalism, which proves that Fundamentalism was characterized by these very things.

In his history of Fuller Theological Seminary, *Reforming Fundamentalism*, historian George M. Marsden makes it plain that Fuller’s early leaders were consciously rejecting the negative aspects of old-line Fundamentalism.

It is clear to honest historians that fifty years Fundamentalism ago was characterized by MILITANCY and SEPARATION, and it was this fact that produced the New Evangelical reaction against Fundamentalism.

Third, that historic Fundamentalism was more than the affirmation of “the five fundamentals” is acknowledged by historic fundamentalist organizations and publications.

Consider *The Fundamentalist*, published by J. Frank Norris, an influential Baptist leader of Texas. Independent Baptist historian George Dollar describes Norris’s paper in this way:

“*The Fundamentalist* alarmed and alerted ... Reading the 1920-1930 back issues of *The Fundamentalist*, one can almost see the smoke and hear the battle cries of those times” (Dollar, *The Fight for Fundamentalism*, published by the author, 1983, p. 3).

Norris’s paper is representative of that entire generation of Fundamentalism in that it was noted for its bold militancy for the truth.

Consider the following definition of Fundamentalism that was given by the World Congress of Fundamentalists, meeting in 1976 in Usher Hall, Edinburgh, Scotland. Note particularly the last two points:

A Fundamentalist is a born-again believer in the Lord Jesus Christ who--

1. Maintains an immovable allegiance to the inerrant, infallible, and verbally inspired Bible.
2. Believes that whatever the Bible says is so.
3. Judges all things by the Bible and is judged only by the Bible.
4. Affirms the foundational truths of the historic Christian Faith: The doctrine of the Trinity; the incarnation, virgin birth, substitutionary atonement, bodily resurrection and glorious ascension, and Second Coming of the Lord Jesus Christ; the new birth through regeneration by the Holy Spirit; the resurrection of the saints to life eternal; the resurrection of the ungodly to final judgment and eternal death; the fellowship of the saints, who are the body of Christ.
5. Practices fidelity to that Faith and

- endeavors to preach it to every creature.
6. Exposes and separates from all ecclesiastical denial of that Faith, compromise with error, and apostasy from the Truth.
7. Earnestly contends for the Faith once delivered.

The Congress summarized its definition in this way:

“Fundamentalism is militant orthodoxy set on fire with soulwinning zeal.”

Those who deny the militancy and separation of historic Fundamentalism are trying to rewrite history. Instead of admitting that they have repudiated biblical Fundamentalism and have adopted a New Evangelical stance, these revisionists are trying to redefine Fundamentalism to fit their backslidden condition.

We close with the words of G. Archer Weniger, who showed the fallacy of the view that Fundamentalism is merely a concern for “the five fundamentals”--

“The five fundamentals have only to do with the Presbyterian aspect of the struggle with modernism. ... The bulk of Fundamentalism, especially the Baptists of every stripe who composed the majority by far, never accepted the five fundamentals alone. The World’s Christian Fundamentals Association, founded in 1919, had at least a dozen main doctrines highlighted. The same was true of the Fundamental Baptist Fellowship, which originated in 1920. A true Fundamentalist would under no circumstances restrict his doctrinal position to five fundamentals. Even Dr. Carl F.H. Henry, a New Evangelical theologian, listed at least several dozen doctrines essential to the Faith. The only advantage of reducing the Faith down to five is to make possible a wider inclusion of religionists, who might be way off in heresy on other specific doctrines. It is much easier to have large numbers of adherents with the lowest common denominator in doctrine” (G. Archer Weniger, quoted in *Calvary Contender*, April 15, 1994).

Let me also emphasize my own conviction that old-line Evangelicalism and Fundamentalism at their best were biblically deficient. I am a Fundamentalist as far as biblical dogmatism and militancy for the truth and separation from error go, but the objective of my Christian life and ministry is not to be a good Fundamentalist but it is to be faithful to God’s Word in all matters. Following are two weaknesses that I have observed in Fundamentalism as a movement:

The first weakness is the transdenominational character that has often characterized Fundamentalism. I do not accept the philosophy that limits the basis of fellowship to a narrow list of “cardinal” doctrines. While the Bible does indicate that some doctrines are more important than others, all teaching of the Bible is important and is to be taken seriously. Timothy was instructed not to allow any other doctrine than that which Paul had delivered to him (1 Ti. 1:3; 6:13, 20; 2 Ti. 2:2). Paul was concerned with the “whole counsel of

FURBISH - FUTURE EVENTS

God" (Acts 20:27). When the Bible instructs Christians to earnestly contend for the faith once delivered to the saints (Jude 3), it does not specify only a narrow aspect of the faith. "The faith once delivered to the saints" refers to the whole body of New Testament truth delivered by the apostles and prophets. When God instructs preachers to "preach the Word" (2 Ti. 4:2), no particular part of the Word is specified. He is to preach all of it.

Obedience to these commands does not allow me to overlook denominational differences such as the mode of baptism, the manner of the Lord's Supper, eternal security, the woman's role in the ministry, or the interpretation of prophecy. If someone differs with me on such things I can accept him as a true Christian, because these are not issues of "damnable heresy" (2 Pe. 2:1); but I cannot have joint ministry with him, because I do not believe the Bible allows it.

A second weakness with Fundamentalism as a movement is its "universal church" mentality. It is common among evangelicals and a large number of Fundamentalists to view "the church" as all Christians in all denominations and parachurch organizations. This is a great confusion that naturally produces an ecumenical mentality and that makes purification of the churches impossible. Harold J. Ockenga used the many divisions of Evangelicalism-Fundamentalism and the "shibboleth of having a pure church" as an excuse for New Evangelicalism's non-separatist mentality (Ockenga, "From Fundamentalism, Through New Evangelicalism, to Evangelicalism," *Evangelical Roots*, edited by Kenneth Kantzer, p. 42). This is dangerous and unscriptural thinking. God's Word does call for a pure church (1 Co. 5:6-8); this is not a mere shibboleth; yet it is the New Testament assembly that we are to purify, not any sort

of universal church. To attempt to purify a "church" composed of parachurch and denominational structures is something the New Testament never envisions or requires. God has given His people clear instruction about discipline of sin and doctrinal purity, and those instructions are in the context of the assembly (i.e., 1 Corinthians 5). Regardless of what one believes about the New Testament definition of the church, in a practical sense church truth can be applied only to the assembly. (I also reject every sort of Baptist Bride position. See the article "Are You a Baptist Brider?" at the Church section of the End Times Apostasy Database at the Way of Life web site -- <http://www.wayoflife.org/fbns/areyou.htm>.) [See Anglican Church, Apostasy, Apostate, Church, Doctrine, Ecumenical Movement, Episcopal Church, Fable, False Teaching, Foolish Questions, Heresy, Inspiration, Legalism, Lutheran, Methodist, Modernism, Modesty, New Evangelicalism, Pharisee, Presbyterian, Prophecy, Revelation, Roman Catholic Church, Separation, Timothy, Unity, Women Preachers, World Council of Churches.]

FURBISH. To polish (Eze. 21:9; Je. 46:4).

FURLONG [See Weights and Measures.]

FURNITURE. (Ge. 34:17, 19). Denotes a large round pannier, placed one on each side of a camel, for a person, especially women, to ride in. It is a hamper, like a cradle, having a back, head, and sides, like a great chair. Moryson describes them as "two long chairs like cradles, covered with red cloth, to hang on the two sides of the camel" (Treasury). [See Camel.]

FURROW. To make long narrow channels or grooves; to plow (Ps. 129:3).

FUTURE EVENTS. [See Prophecy.]

-G-

GAAL (rejection). Ju. 9:26.

GAASH (quaking). Jos. 24:30.

GABA (height). Jos. 18:24.

GABBAI (ingatherer). Ne. 11:8.

GABBATHA (elevated place). Jn. 19:13.

GABRIEL (God is mighty). An angel mentioned four times in the Bible (Da. 8:16; 9:21; Lk. 1:11-20, 26-38). [See Angel, Archangel, Michael.]

GAD (good fortune). Jacob's seventh son (Ge. 30:9-11; 46:16; 49:19). His children form the tribe of Gad, one of the twelve tribes of Israel (Nu. 1:24-25; 26:18; De. 33:20; Jos. 4:12; 13:24-28; 18:7; 20:8; 21:7,38; 22:9-34; 1 Sa. 13:7; 1 Ch. 2:2; 5:11; 6:63, 80; Eze. 48:27-34; Re. 7:5).

GADARENES (people of Gadara). Mk. 5:1; Lk. 8:26,37.

GADDEST. To walk about; to rove or ramble idly or without any fixed purpose (Je. 2:36).

GADDI (belonging to fortune). Nu. 13:11.

GADDIEL (Gad is fortune bringer). Nu. 13:10.

GADI (fortunate). 2 Ki. 15:14.

GAHAM (blackness). Ge. 22:24.

GAHAR (prostration, concealment). Ezr. 2:47.

GAIN THIS HARM. To escape or avoid danger (Ac. 26:21).

GAINSAY. To refuse; resist; contradict; oppose; deny (Lk. 21:15; Ac. 10:29; Ro. 10:21; Tit. 1:9; Jude 11).

GALAL (great, rolling). 1 Ch. 9:15.

GALATIA. A Roman province in western Asia which today is known as the country of Turkey. Many churches were established in this area in the first century (1 Co. 16:1; Ga. 1:2; 2 Ti. 4:10; 1 Pe. 1:1).

GALBANUM. A resin used to increase the fragrance in incense (Ex. 30:34).

GALEED (heap of witness). Ge. 31:47.

GALILEE, SEA OF. A lake in northern Israel. It is also called (1) the Sea of Gennesaret (Lk. 5:1), so named because of the plain of Gennesaret located northwest of the lake (Mt. 14:34); (2) the Sea of Chinnereth (Nu. 34:11; De. 3:17; Jos. 13:27), meaning harp-shaped and describing the shape of the lake; (3) Chinneroth (Jos. 12:3; 1 Ki. 15:20), so named because of a town by this name on its shore (Jos. 19:35); (4) the Sea of Tiberias, so named after the Roman city on the western shore (Jn. 6:1; 21:1). Many events of Jesus' life were associated with this lake (Mt. 4:18; 15:29; 17:22; Jn. 6:1)

GALL. (1) A bitter poisonous herb which deadens pain (De. 29:18; Ps. 69:21; Mt. 27:34). The Lord Jesus Christ refused the gall which was offered to Him on the cross. He drank the full cup of God's wrath for sin and refused to mollify the bitter experience (Mt. 26:39,42; 27:34). (2) Bitter experiences and judgment (Je. 8:14; 9:15; 23:15; La. 3:5; Am. 6:12). (3) A bitter attitude (Ac. 8:23).

GALLANT. Powerful; mighty (Is. 33:21).

GALLERY. A covered part of a building, commonly in the wings, used as a place for walking (Eze. 41:15).

GALLEY. A ship powered by oars (Is. 33:21).

GALLIM (fountains or heaps). 1 Sa. 25:44.

GALLOWS. The wooden frame on which persons are hanged (Es. 5:14; 6:4; 7:10; 8:7; 9:13,25).

GAMALIEL (God is recompenser). Nu. 1:10; Ac. 5:34. "Gamaliel was an unconverted Pharisee. God used him to deliver Peter and John from death (Acts 5), but he said a foolish thing which many Christians quote as gospel truth. He advised the Jewish rulers not to kill Peter and John who had been preaching. People say that it is none of our business to rebuke sin, to expose modernism. We should leave that to God to attend to. They say if the work be of God, it will grow; if it is not of God, it will fail. But when they quote Gamaliel they are quoting an unsaved man, not what God Himself says. Note that the Bible only quotes Gamaliel; it does not approve his statement. It is not true that if a work be not of God, 'it will come to nought.' The Jehovah's Witnesses movement is not of God, but it is more than one hundred years old and has not yet come to nought. So with Mohammedanism and Romanism and Spiritism and Mormonism. So with the liquor business, so with lewd literature. It is a foolish and unscriptural idea that we are to leave things alone and if there is anything wrong with them, then they will come to nought of themselves. This idea that the truth should never be defended and a wrong should never be attacked is wholly different from the plain teaching of the Bible. The Lord Jesus commanded us to 'beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves' (Mt. 7:15). Young Timothy was commanded, 'Them that sin rebuke before all, that others also may fear' (1 Ti. 5:20). Paul was inspired to write Titus about some 'vain talkers and deceivers, specially they of the circumcision ... Wherefore rebuke them sharply, that they may be sound in the faith' (Tit. 1:10, 13). And Jude 3 tells us that 'ye should earnestly contend for the faith which was once

GAMMADIM - GENEALOGY

delivered unto the saints.' Some follow Gamaliel, but it would be far better if they would follow the Bible" (John R. Rice, *Ecumenical Excuses for Unequal Yokes*).

GAMMADIM. Hired soldiers; mercenaries (Smith) (Eze. 27:11).

GAMUL (weaned, matured). 1 Ch. 24:17.

GAPE. To open the mouth in wonder or surprise; to open the mouth with a desire to injure or devour (Webster) (Job 16:10; Ps. 22:13).

GARDEN. (1) The Garden of Eden (Ge. 2:8-16; 3:1-24; 13:10; Eze. 36:35; Joel 2:3). (2) The delights of love (Song 4:12-16; 5:1; 6:2). (3) The garden of God (Is. 51:3; Eze. 28:13; 31:8; 31:9). (4) The garden of Gethsemane where Jesus prayed before the crucifixion (Mt. 26:36; Mk. 14:32; Jn. 18:1, 26). (5) The garden where Jesus was buried (Jn. 19:41).

GAREB (reviler, despiser). 2 Sa. 23:38.

GARMITE (bony). 1 Ch. 4:19.

GARNER. A place for storing grain or valuables (Ps. 144:13; Joel 1:17; Mt. 3:12).

GARNISH. To overlay; to adorn; to set in order (2 Ch. 3:6; Job 26:13; Mt. 12:44; 23:29; Re. 21:19).

GARRISON. A fortified post or camp (1 Sa. 10:5; 13:3; 14:1,6; 2 Sa. 8:6, 14).

GAT. Got (Ge. 19:27).

GATAM (burnt valley). Ge. 36:11.

GATE. There were 10 gates in Jerusalem (Ne. 3). These gates can be interpreted symbolically to teach lessons for the Christian life (Ro. 15:4; 1 Co. 10:11). The sheep gate (v. 1) was listed first and symbolizes the blood atonement of Christ, upon which our relationship with God is founded (Jn. 1:29). The fish gate (v. 3) symbolizes evangelism (Mk. 1:17). The old gate (v. 6) symbolizes the old paths, the fundamental truths of the Word of God (Jude 3). The valley gate (v. 13) symbolizes growth, trials, low times in our lives; humility (1 Pe. 4:12; 5:10). The dung gate (v. 14) illustrates refuse, that which is rotten, that which needs to be put out of our lives (1 Pe. 2:1). The fountain gate (v. 15) represents the Spirit-filled life (Jn. 7:37-39). The water gate (v. 26) represents the constant cleansing necessary for fellowship with Christ (Jn. 13:10; 1 Jn. 1:9). The horse gate (v. 28) represents spiritual warfare (Ep. 6:10-18). The east gate (v. 29) stands for the expectation of Christ's return (1 Th. 1:10). The gate Miphkad (appointment, judgment) (v. 31) stands for the judgment seat of Christ (1 Co. 3:10-15; 2 Co. 5:10). [See Type.]

GATE, IN THE. The phrase "in the gate" refers to the place of judgment and business, which in ancient times was conducted in open spaces near the city gates or in

rooms in the gates (Ge. 19:1; De. 22:15; Ru. 4:11; 1 Sa. 9:18; 2 Sa. 19:8; 2 Ki. 7:1; Ps. 69:12; Pr. 22:22; 24:7; 31:23; Da. 2:49; Am. 5:15).

GATH (wine press, fortune). Jos. 11:22.

GATHHEPHER (wine press of the well). 2 Ki. 14:25.

GATHRIMMON (wine press of Rimmon). Jos. 19:45.

GAY. Bright; cheerful (Ja. 2:3).

GAZA (strong place). Ge. 10:19.

GAZZAM (devourer, swaggerer). Eze. 2:48.

GAZER (precipice). 2 Sa. 5:25.

GAZEZ (shearer). 1 Ch. 2:46.

GAZINGSTOCK. To be mocked; ridiculed; a spectacle (Na. 3:6; He. 10:33).

GEBA (height, hill). Jos. 21:17.

GEBAL (hilly, border). Eze. 27:9.

GEBER (strong). 1 Ki. 4:13.

GEBIM (springs). Is. 10:31.

GEDALIAH (Jehovah is great). 2 Ki. 25:22.

GEDEON. The Greek form of Gideon (He. 11:32). [See Gideon.]

GEDER (walled). Jos. 12:13.

GEDERAH (sheep cote). Jos. 15:36.

GEDEROTHAIM (two sheepfolds). Jos. 15:36.

GEHAZI (denier, diminisher). 2 Ki. 4:12-36; 5:20-25; 8:4-5).

GEHENNA. A Greek word translated "hell" nine times in the N.T. (Mt. 5:29-30; 10:28; 23:15,33; Mk. 9:43, 45; Lk. 12:5). It is translated "hell fire" three times (Mt. 5:22; 18:9; Mk. 9:47). At one time the word probably referred to the Valley of Hinnom in Jerusalem, a valley used for idolatry in O.T. times (2 Ki. 21:6; 2 Ch. 28:3; 33:6; Je. 7:31, 32; 19:1-6; 32:35). [See Death, Hell, Hades, Sheol.]

GELILOTH (circles). Jos. 18:17.

GEMARIAH (camel owner). Nu. 13:12.

GENDER. To produce; to beget (Le. 19:19; Job 21:10; 38:29; Ga. 4:24; 2 Ti. 2:23).

GENEALOGY. Lineage, family, seed, generation (1 Ch. 4:33; 5:1,17; Eze. 8:3; Ne. 7:5; 1 Ti. 1:4; Tit. 3:9). The main use of the Bible's genealogies is to trace the lineage of Jesus Christ from Adam the first man, to prove that He is a man and is thus qualified to be man's Redeemer, (Lk. 3:33-38), and to trace His lineage from Abraham and David to show that He the Messiah who inherits God's covenants and who will establish God's eternal kingdom (Mt. 1:1-17). This is the purpose of the genealogies in Genesis 5; Genesis 10-11; 1 Chronicles 1-8. Christ's genealogy is traced from Adam to Seth (Ge. 5:3), to Noah (Ge. 5:3-29), to Shem (Ge. 11:10), to Abraham (Ge. 11:10-26), to Isaac (Ge. 21:1-5), to Jacob

(Ge. 27:22-29), to Judah (Ge. 49:8-10), to David (2 Sa. 7:12-17). The apostles warned against “endless genealogies” (1 Ti. 1:4; Tit. 3:9). This refers to various types of false teaching associated with Jewish fables and pagan philosophy, such as Gnosticism. A modern example is Mormon genealogies. (1) Endless genealogies are connected with fables instead of solid Bible truth (1 Ti. 1:4). (2) They “minister questions” rather than godly edifying and faith (1 Ti. 1:4). (3) They are connected with foolish questions and strife (Tit. 3:9). [See Foolish Questions, Generation.]

GENERALLY. Altogether; all (2 Sa. 17:11; Je. 48:38).

GENERATION. (1) A line of ancestors. [See Genealogy.] (2) The people living in the same time period (De. 32:5,20; Mt. 24:34; Lk. 21:32). (3) Offspring or likeness; class of people (Mt. 3:7; 1 Pe. 2:9).

GENESIS. The book of beginnings. The first book of the Bible records the beginning of the earth and the universe, man, marriage, sin, judgment, religion, Israel and God’s promise of salvation in Jesus Christ. [See Abel, Abraham, Adam, Ark, Babel, Babylon, Cain, Covenant, Death, Enoch, Evolution, Flood, Genealogy, Generation, Gomorrah, Hagar, Ham, Inspiration, Ishmael, Israel, Japheth, Joseph, Lot, Noah, Old Age, Replenish, Revelation, Satan, Shem, Sodom, Star.]

GENNESARET. [See Galilee, Sea of.]

GENTILE. All non-Jewish people (Lk. 2:32; Ro. 3:9,29; 9:24; 1 Co. 10:32). The Greek word translated Gentile (*ethnos*) is also translated “people” (Ac. 8:19), “nation” (Re. 7:9; 11:18), and “heathen” (2 Co 11:26). [See Heathen, Idolatry, Israel, Nation, Pagan, Uncircumcision.]

GENTLE. Mild; kind; tender; peaceable. Christ is gentle (2 Co. 10:1). Paul was gentle (1 Th. 2:7). The fruit of the Spirit is gentle (Ga. 5:22). Heavenly wisdom is gentle (Ja. 3:17). The Christian is to be gentle (Tit. 3:2). The preacher is to be gentle (1 Th. 2:7). Unbelievers are to be dealt with in a gentle manner (2 Ti. 2:24). David said God’s gentleness made him great (2 Sa. 22:36; Ps. 18:35) [See Jesus Christ, Humble, Love, Meek, Pride.]

GERA (enmity). Ge. 46:21.

GERAH. [See Money.]

GERAR (circle). Ge. 10:19.

GERIZIM (waste places). De. 11:29.

GERSHOM (a stranger there). Ex. 2:22; 18:3; 1 Ch. 23:15, 16; 26:24).

GESHAM (firm, strong). 1 Ch. 2:47.

GESHEM (carcass). Ne. 2:19; 6:1-2.

GESHUR (bridge-land). 2 Sa. 3:3.

GETHSEMANE (oil press). The garden where Jesus prayed prior to his arrest (Mt. 26:36-56; Mk. 14:32-52). It was located on the Mount of Olives (Lk. 22:39-54).

GETTING. (1) Gain; winnings (Ge. 31:18; Pr. 4:7). (2) Obtaining (Pr. 21:6).

GEUEL (God of salvation). Nu. 13:15.

GEZER (a precipice). Jos. 10:33.

GHOST. An old English word for spirit (Job. 11:20; Je. 15:9; Mt. 27:50; Jn. 19:30). Some of the disciples feared that the resurrected Christ was a spirit, but He proved to them that He was risen bodily (Lk. 24:36-43). [See Devils, Holy Spirit, Spirit.]

GHOST - HOLY. Holy Ghost is the old English form of Holy Spirit. [See Holy Spirit.]

GIAH (waterfall). 2 Sa. 2:24.

GIBBAR (mighty). Ezr. 2:20.

GIBBETHON (height). Jos. 19:44.

GIBEA (highlander). 1 Ch. 2:49.

GIBEAH (height). Jos. 15:57.

GIBEON (hill, height). Jos. 9:3.

GIDDALTI (I have magnified). 1 Ch. 25:4.

GIDDEL (very great). Ezr. 2:47.

GIDEON (one who cuts trees). A judge of Israel who defeated Israel’s enemies through God’s power with only a small number of men (Ju. 6-9; He. 11:32). He was given the names Jerubbaal (Baal strives) because he overthrew Baal’s altar (Ju. 6:32). He is called Jerubbesheth (the idol strives) in 2 Sa. 11:21.

GIDOM (desolation). Ju. 20:45.

GIER EAGLE. Being classed with the swan and the pelican, it has been thought to be some water-fowl; but it is more generally considered to be the Egyptian vulture. It visits Palestine only in the summer. It eats any carrion (Concise) (Le. 11:18; De. 14:17).

GIFT. (1) A present; anything given or bestowed; anything, the property of which is voluntarily transferred by one person to another without compensation; a donation (Webster) (Ge. 34:12; Nu. 8:19; Mt. 7:11; 2 Co. 8:4; Re. 11:10). (2) A bribe (Ex. 23:8; De. 16:19; 2 Ch. 19:7; Pr. 17:8; 29:4). [See Bribe.] (3) The gift of salvation in Jesus Christ (Jn. 4:10; Ac. 8:20; Ro. 5:15-18; 6:23; 2 Co. 9:15; Ep. 2:8; 3:7). [See Grace.] (4) Spiritual gifts given to the Christian (Ro. 1:11; 1 Co. 1:7; 1 Ti. 4:14; 2 Ti. 1:6; 1 Pe. 4:10).

GILBOA (bubbling fountain). 1 Sa. 28:4.

GILEAD (strong, rocky). A territory east of the Jordan River and southeast of the Sea of Galilee. It was occupied by the tribes of Reuben, Gad, and Manasseh until the area was conquered by the Assyrians. Ge. 37:25; Nu. 32:1; De. 2:36; 3:10; 34:1; Jos. 12:2; 13:11;

GILGAL - GLORY

17:1-6; Ju. 5:17; 10:8; 1 Sa. 13:7; 2 Sa. 2:9; 17:26; 24:6; 1 Ki. 4:13; 17:1; 22:3; 2 Ki. 10:33; 1 Ch. 2:22; 5:9-16; Ps. 60:7; 108:8; Song 6:5; Je. 8:22; 22:6; 46:11; 50:19; Eze. 47:18; Ho. 6:8; 12:11; Am. 1:3,13; Ob. 19; Mi. 7:14; Ze. 10:10.

GILGAL (revolving continually, roll away). Gilgal denotes a new beginning after one's sins are rolled away in Christ. Israel crossing the Jordan typified the new birth (Jos. 3:13-17). The stones left in the water typified sin covered (Jos. 4:5-9). The stones carried out of the river and placed on the shore of the promised land typified resurrection to newness of life in Christ (Jos. 4:20). Baptism signifies the same thing. See also De. 11:30; Jos. 5:9-10; 9:6; 10:6-43; 14:6; 15:7; Ju. 2:1; 3:19; 1 Sa. 7:16; 10:8; 11:14; 13:4; 15:12; 2 Sa. 19:15; 2 Ki. 2:1; 4:38; Ne. 12:29; Ho. 4:15; 9:15; 12:11; Am. 4:4; 5:5; Mi. 6:5. [See Baptism - Immersion.]

GILOH (great joy, exile). Jos. 15:51.

GIMZO (sycamore). 2 Ch. 28:18.

GIN. A trap used to catch animals and birds (Job 18:9; Ps. 140:5; Is. 8:14; Amos 3:5).

GINATH (protection). 1 Ki. 16:21.

GIRDED. Bound; put on; surrounded (Jn. 13:4).

GIRDLE. A belt (2 Ki. 1:8; Job 12:18; Ps. 109:19; Je. 13:1-11; Mt. 3:4; Mk. 1:6; Ac. 21:11; Re. 1:13). A girdle was worn as part of military equipment (1 Sa. 18:4; 2 Sa. 20:8; Is. 5:27). From it the sword was suspended. A girdle was also worn by the O.T. priest (Ex. 28:4,8, 27-39; 29:5; 39:5, 20-29; Le. 8:7; 16:4). The girdle symbolized readiness to serve and pictures this quality in the Lord Jesus Christ (Jn. 13:4). His earthly life was a continual service to God the Father and to mankind. Believers, as a nation of priests, are to have this same attitude of ready service (1 Pe. 2:9). [See High Priest, Jesus Christ, Military.]

GIRT. To gird; surround; bind; make fast (2 Ki. 1:8; Ep. 6:14; Re. 1:13).

GISPA (listening). Ne. 11:21.

GITTAIM (two wine presses). Jos. 19:13.

GITTITH (from Gath). This word is found in the title to Ps. 8, 81, and 84. It probably refers to a type of harp manufactured at Gath. It is possible that David became acquainted with it during his exile in Gath (1 Sa. 27:2-11). Or it could refer to Gath-rimmon, a Levite city (Jos. 21:24).

GIVE DILIGENCE. Be diligent about this matter; be earnest; hasten; endeavor (Lk. 12:58; 2 Pe. 1:10). [See Diligence.]

GIVE EAR. Give heed; listen; attend (Ex. 15:26; De. 1:45; 32:1; Ps. 5:1; 49:1; Is. 1:2).

GIVE PLACE. Give way; yield (Ga. 2:5; Ep. 4:27).

GIVING. [See Lucre, Money, Offerings, Stewardship, Tithe.]

GLAD, GLADNESS. Pleased; cheerful. Gladness results from help received (1 Sa. 11:9). Gladness results from victories given by God over enemies (Es. 8:15-17; 9:17-19). Gladness is produced in parents by wise, obedient children (Pr. 10:1; 15:20; 23:25; 27:11). Gladness is associated with the blessings and pleasures of life (Je. 20:15; 25:10; Ac. 14:17). Gladness is a product of righteousness (Pr. 10:28; Ps. 45:7). Gladness is produced by a good word (Pr. 12:25). Gladness results from the salvation of a soul (Lk. 15:32). Gladness results from being confident of God's future rewards (Mt. 5:12). Gladness comes through the resurrection of Jesus Christ (Jn. 20:20). The gospel must be received gladly (Ac. 2:41; 13:48). Gladness is a product of a Spirit-filled Christian life (Ac. 2:46). Gladness is produced in church leaders by obedient Christians (Ac. 11:23). The gospel is glad tidings (Lk. 1:19; 8:1; Ac. 13:32; Ro. 10:15). Trials, sufferings, and difficulties are to be endured gladly, with faith in God (2 Co. 12:9). Jesus Christ is anointed with the oil of gladness (Ps. 45:7; He. 1:9). Many references to "gladness" point to the coming of Christ and the establishment of His kingdom (Ps. 14:7; 45:15; 46:4; 48:11; 53:6; 64:10; 67:4; 96:11; 97:1; 97:8; 100:2; Is. 25:9; 30:29; 35:1; 51:3, 11; 65:18; 66:10; Je. 31:7; 33:11; Joel 2:21, 23; Zep. 3:14; Ze. 8:19; 10:7; 1 Pe. 4:13; Re. 19:7). [See Cheer, Cheerful, Comfort, Delight, Gospel, Happy, Hope, Joy, Laughter, Merry, Mirth, Rejoice.]

GLAD TIDINGS. [See Tidings.]

GLADNESS, OIL OF. [See Oil of Gladness.]

GLASS. (1) Looking glass; mirror (Job 37:18; 2 Co. 3:18; Ja. 1:23). (2) Transparent or opaque glass (1 Co. 13:12; Re. 21:18, 21). [See Cosmetics.]

GLEAN. The Hebrew custom of allowing the poor to follow the reapers and gather the grain that was left behind or the grapes which remained after the vintage (Ju. 8:2; Ruth 2:2, 16; Is. 17:6) (Compact).

GLEDE. A vulture (De. 14:13).

GLISTER. Flashing like lightning (Lk. 9:29).

GLORY. Glory is used in six ways in the Bible: (1) It refers to praise (Lk. 2:14; 17:18; Ac. 12:23; 1 Co. 2:7; Ep. 1:6). (2) It refers to God's holiness, exalted magnificence, and divine perfection (Jn. 1:14; Ro. 1:23). (3) It refers to the splendor and wealth of a king and his kingdom (Mt. 6:29; 19:28; 25:31; Jn. 12:41; 17:5, 22, 24; Ro. 9:23; Col. 3:4). (4) It refers to the brilliant light which surrounds the presence of God (Ex. 16:10; 40:34, 35; Le. 9:6, 23; Nu. 14:10; 1 Ki. 8:11; 2 Ch. 7:1-3; Eze. 10:4; Mk. 13:26; 9:29-31; Lk. 2:9; Re. 1:16; 21:11, 23). (5) It refers to beauty (Is. 28:1; 63:1).

When the Bible says believers will be with Christ in glory, it refers to all of the above—the praise, splendor, wealth, light, and beauty which are in Christ's presence and kingdom. (6) It refers to boasting (1 Co. 1:29, 31; 3:21; 4:7; 5:6; 2 Co. 5:12; Ga. 6:13). [See Heaven, Kingdom of God, Majesty, Millennium.]

GLUTTONOUS. One who lives for fleshly pleasures; excessive eating and drinking (Mt. 11:19). [See Lust, Temperance.]

GNASH. To bite and gnaw; referring to deep anger, hatred, or pain (Job 16:9; Ps. 35:16; 37:12; Ac. 7:54). Most frequently used in reference to hell (Ps. 112:10; Mt. 8:12; 13:42; 22:13; 24:51; 25:30; Mk. 9:18; Lk. 13:28). [See Hell, Judgment.]

GNAT. A small flying insect (Mt. 23:24).

GNOSTICISM. A philosophy prevalent in the days of the Apostles. According to Gnostic teaching, the physical creation was made by God through a progression of angels. The Gnostics believed that God is pure, but that the creation—the physical things of the world—are impure, since the progression of angels was thought to have become less pure as they moved from God. Gnostics had two different opinions about how men could become pure. One group tried to deny and mistreat their bodies through fasting, sleeplessness, flagellations, etc. Christians are warned against this in Col. 2:18-23. The other group believed that since their bodies were evil it did not matter how they lived as long as their thoughts were high. These Gnostics lived in sensual pleasure and debauchery. This idea is rebuked in Col. 3. Gnostic means knowledge, and Gnosticism promoted a sort of secret society of the intellectual. Only a certain special group were considered advanced enough to be accepted. The Apostle Paul denied this search for secret knowledge when he said all knowledge is in Christ (Col. 2:1-4). When we have Christ Jesus, we have access to all wisdom. Gnostics also believed that Christ was only an angel, or an emanation from God, but not truly God Himself. The Apostle Paul countered this false belief in Col. 1:15-19 and 2:8-10. [See Celibacy, Christian Science, Fasting, Vegetarian.]

GO ASIDE. To swerve from the path of duty (Nu. 5:12).

GO BEYOND. To overreach (1 Th. 4:6).

GO TO. (1) A kind of interjection; come, let us do this; hearken; indeed (Ge. 11:3). (2) Go toward; travel; move (Ge. 13:9; 15:15; 24:56).

GOAD. A sharpened rod used for prodding cattle (Ju. 3:31; 1 Sa. 13:21). It is used symbolically to refer to the challenge of instruction (Ec. 12:11).

GOATH (constance). Je. 31:39.

GOB (a pit). 2 Sa. 21:18.

GOBLET. A container (Song 7:2).

GOD. The Bible teaches that there is one God, and this one God is revealed in three Persons: the Father, the Son (the Word), and the Holy Spirit.

Names for God:

God. This is from the Hebrew word *elohim* (Ge. 1:1). It is a general term that refers to God as all-powerful. "It is not a personal name of God, but it is God's official title—what He is, God!—Elohim! It is the title of God just as the word 'pastor' is the title of an office" (Cambron). *Elohiym* is used about 2,300 times in the Bible, and it is used not only for God but also for false gods (Ex. 20:3; 23:24; 32:1). In some places, such as Leviticus 19:4 and Jeremiah 46:25 and Daniel 1:2, *elohiym* refers both to false gods and to the true God in the same verse. *Elohiym* is also used for man (Ex. 22:28; Ps. 82:6). Men are called "gods" in the sense that they have been appointed to rule the earth and they hold positions of authority (Ps. 82:6). The word *elohiym* is also translated "judges" (Ex. 22:9) and "angels" (Ps. 8:5). The New Testament Greek word for God is *theos* (Mt. 4:10). Like *elohiym*, it is a general term for God.

Lord (*adonai*, *adon*) Genesis 15:2. "The primary meaning is Master, and it is applied in the O.T. Scriptures both to God and to man. As applied to man, the word *adonai* is used of two relationships: master and husband (Ge. 24:9-10, 12; 18:12)" (Scofield). The N.T. Greek word for Lord, *kurios*, corresponds to the Hebrew *adonai*. *Kurios* is used for Jehovah God. For example, compare De. 6:5 with Mt. 22:37 and De. 6:16 with Mt. 4:7 and Psalm 18:23 with Mt. 21:42. The fact that *kurios* is also used 663 times for Jesus identifies Him as Jehovah God of the O.T. (Mt. 12:8; Lk. 24:3, 34; Jn. 9:38). In John 20:28, Thomas called Jesus "My Lord (*kurios*) and my God (*theos*)."

Jehovah (Ge. 2:4). Jehovah is the personal name by which God is revealed in the Old Testament. In the King James Bible, *Jehovah* is translated LORD in all caps and it appears more than 6,500 times. Jehovah is the self-existent, eternal, self-revealing, promise-keeping God. *Jehovah* is both Saviour and Judge. He is the covenant-keeping Redeemer to the believer as well as the holy God of judgment to the unbeliever (De. 7:9-10). The greatness of Jehovah's mercy and salvation can only be understood in light of His terrible holiness (Lev. 11:45; 19:1-2; Ps. 11:4-5; Is. 6:3; Hag. 1:12-13). Jehovah is the lawgiver and the punisher of lawbreakers (Ex. 20:1-18). Jehovah is the Redeemer who sought Adam after the fall and clothed him in coats, which signified the salvation provided by Jesus (Genesis 3:8-9, 21). The book of Psalms is a book of praise to Jehovah God. Forty-one times the Psalmist says, "Praise the LORD" or "Praise ye the LORD." Jehovah is to be praised because of His goodness and mercy (Ps. 106:1; 103:8-14). Sixteen times we are told that Jehovah is good (1 Ch. 16:34; 2

Ch. 5:3; 7:3; Ezr. 3:11; Ps. 34:8; 100:5; 106:1; 107:1; 118:1, 29; 135:3; 136:1; 145:9; Je. 33:11; Lam. 3:25; Nah. 1:7). Jehovah's mercies are great (1 Ch. 21:13), manifold (Ne. 9:19), tender (Ps. 25:6), plentiful (Ps. 86:15), multitudinous (Ps. 5:7; 51:1; 69:16; 106:7, 45; lam. 3:32), everlasting (Psa 100:5; 118:1, 2, 3, 4, 29; 136; 138:8). The believer is compassed with Jehovah's mercy (Ps. 32:10). His mercies are as high as the heaven is above the earth (Ps. 103:11). He is full of compassion (Ps. 145:8). The reason that Jehovah can be merciful to sinners is because He Himself has satisfied the requirements of His own holy law. Jehovah is the God of the Passover (Ex. 12:1-7). Yea, Jehovah is the Passover Lamb. He is the only Saviour (Is. 43:11). He is "Jesus" (Mt. 1:21; John 1:29). Jehovah is the Father who sent the Son to be the Saviour of the world (1 John 4:14).

The name Jehovah is used as a compound with other words to signify various aspects of His character:

Jehovah-Jireh (Jehovah will provide). This is the name Abraham gave to an altar after God had provided a sacrifice in the place of Isaac (Ge. 22:1-14). It reminds us of God's mercy in seeing man's need of salvation and in providing His Son as a ransom for sin (Jn. 3:16).

Jehovah-Nissi (Jehovah is my banner). This is the name Moses gave to an altar after God defeated Israel's enemy, Amalak, and promised to destroy him utterly (Ex. 17:8-15). This name reminds us that God is powerful and faithful to defeat the enemies of His people. God is the believer's victory over all enemies.

Jehovah-Shalom (Jehovah is peace). This is the name Gideon gave to an altar after God had spoken to him (Jg. 6:21-24). It reminds us that God gives peace to His people because of the blood of His Son, Jesus Christ (Jn. 14:27; 16:33; Ro. 5:1; Ep. 2:13-19; Col. 1:20). In the N.T. God is often called the God of peace (Ro. 15:13; 16:20; 2 Co. 13:11; Ph. 4:9; 1 Th. 5:23; 2 Th. 3:16; He. 13:20). Jesus Christ is the Prince of Peace (Is. 9:6). The Gospel of salvation through Jesus Christ is the Gospel of peace (Ro. 10:15).

Jehovah-Tsidkenu (Jehovah is our righteousness). This is a name given prophetically to the Lord Jesus Christ (Je. 23:6). It is another proof of Christ's Deity. The name is also applied prophetically to Jerusalem (Je. 33:15-16). After the Lord Jesus returns and sets up His throne in Jerusalem, His city will be called after His own name--*the Lord our righteousness*. Finally Jerusalem will be the holy city that God has always intended.

Jehovah-Sabaoth (1 Samuel 1:3). "Sabaoth means simply host or hosts, but with special reference to warfare or service. In use, the two ideas are united; Jehovah is Lord of hosts. It is the name, therefore, of Jehovah in manifestation of power. 'The Lord of Hosts,

He is the King of glory' (Ps. 24:10), and accordingly in O.T. Scripture this name is revealed in the time of Israel's need. It is never found in the Pentateuch, nor directly in Joshua or Judges, and occurs but rarely in the Psalms; but Jeremiah, the prophet of approaching national judgment, uses the name about 80 times. Haggai in two chapters uses the name 14 times; Zechariah calls upon the Lord of hosts about 50 times. In Malachi the name occurs about 25 times. In the utmost extremity, the Psalmist twice comforts his heart with the assurance 'the Lord of hosts is with us' (Ps. 46:7, 11). The meanings and uses of this name may be thus summarized: (1) The 'hosts' are heavenly. Primarily the angels are meant, but the name gathers into itself the idea of all divine or heavenly power as available for the need of God's people (Ge. 32:1-2; Is. 6:1-5; 1 Ki. 22:19; Lk. 2:13-15). (2) In use this is the distinctive name of Deity for Israel's help and comfort in the time of her division and failure (1 Ki. 18:15; 19:14; Is. 1:9; 8:11-14; 9:13-19; 10:24-27; 31:4-5; Hag. 2:4; Mal. 3:16-17; Jas. 5:4)" (Scofield).

I Am That I Am (Ex. 3:14). This name emphasizes the fact that God is the self-existing, eternal Creator. There "is no past or future with Him; He is the Eternal Present" (Cambron). Because God is the self-existing One He can be trusted. God revealed Himself by this name to Moses and Israel in the context of His promise to redeem them from Israel. Moses asked God how he would convince the Jews that he was sent by God and that God would fulfill His Word, and He replied, "Thus shalt thou say unto the children of God, I AM hath sent me unto you." By using the title "I Am," the Lord Jesus Christ was claiming to be God, and the Jews understood this and tried to stone Him (Jn. 8:56-59). The "I am's" of the Gospel of John are claims to deity ("I am the bread of life" Jn. 6:35; "I am the light of the world" Jn. 8:12; "I am the door" Jn. 10:9; "I am the good shepherd" Jn. 10:14; "I am the resurrection and the life" Jn. 11:25; "I am the way, the truth, and the life" Jn. 14:6; "I am the true vine" Jn. 15:1). When Jesus said "I am," His persecutors fell down (Jn. 18:6).

Almighty. God is called "Almighty" 57 times in Scripture, beginning with God's revelation to Abraham in Genesis 17:1. See also Ge. 28:3; 35:11; 43:14; 48:3; 49:25; Ex. 6:3; Job 31:35; 33:4; 34:12; 37:23; 40:2; Ps. 91:1; Is. 13:6; Eze. 1:24; 10:5; Joe. 1:15; This is from the Hebrew word *Shaddai*, which means "to be burly, i.e. (figuratively) powerful (passively, impregnable)" (Strong). "Almighty" appears nine times in the New Testament, and it is translated from the Greek word *pantokrator*, meaning the omnipotent, absolute Ruler. See 2 Co. 6:18; Re. 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:15; 21:22. In Revelation 19:6, *pantokrator* is translated omnipotent. Contrary to what

some commentaries claim and what I erroneously taught in previous editions of this course, the Old Testament Hebrew word (*shadday*) translated “Almighty” in the King James Bible has nothing to do with the breast. The Hebrew word *shadday* is from the word “shadad,” which means “to be burly, i.e. (figuratively) powerful (passively, impregnable)” (Strong). We agree with the following study from George Pember: “In order to corroborate the doctrine (of sex in deity) just mentioned, certain Theosophists have invented a new derivation for the Hebrew *Shaddai*, which in our versions is correctly rendered ‘Almighty.’ They suppose it to be connected with a word *shad*, which signifies a woman’s breast. But such a derivation is impossible, and, so far as we are aware, has never been proposed by an unbiased scholar. More than one Christian scholar has taken up this Theosophical derivation of *Shaddai*, and explained the word as meaning first ‘full-breasted,’ and then ‘bountiful’” (Pember, *The Church, the Churches, and the Mysteries*).

Lord of Hosts (Jehovah Sabaoth) 1 Sa. 1:3. “Sabaoth means simply host or hosts, but with special reference to warfare or service. In use, the two ideas are united; Jehovah is Lord of hosts. It is the name, therefore, of Jehovah in manifestation of power. ‘The Lord of Hosts, He is the King of glory’ (Ps. 24:10), and accordingly in O.T. Scripture this name is revealed in the time of Israel’s need. It is never found in the Pentateuch, nor directly in Joshua or Judges, and occurs but rarely in the Psalms; but Jeremiah, the prophet of approaching national judgment, uses the name about 80 times. Haggai in two chapters uses the name 14 times; Zechariah calls upon the Lord of hosts about 50 times. In Malachi the name occurs about 25 times. In the utmost extremity, the Psalmist twice comforts his heart with the assurance ‘the Lord of hosts is with us’ (Ps. 46:7, 11). The meanings and uses of this name may be thus summarized: (1) The ‘hosts’ are heavenly. Primarily the angels are meant, but the name gathers into itself the idea of all divine or heavenly power as available for the need of God’s people (Ge. 32:1-2; Is. 6:1-5; 1 Ki. 22:19; Lk. 2:13-15). (2) In use this is the distinctive name of Deity for Israel’s help and comfort in the time of her division and failure (1 Ki. 18:15; 19:14; Is. 1:9; 8:11-14; 9:13-19; 10:24-27; 31:4-5; Hag. 2:4; Mal. 3:16-17; Ja. 5:4)” (Scofield).

Everlasting God (El Olam) Ge. 21:33. “The Hebrew Olam is used in Scripture: (a) of secret or hidden things (Le. 5:2; 2 Ki. 4:27; Ps. 10:1); (b) an indefinite time or age (Le. 25:32; Jos. 24:2). Hence the word is used to express the eternal duration of the being of God (Ps. 90:2), and is the Hebrew synonym of the Greek *aion*,

age or dispensation” (Scofield). [See Anger, El Shaddai, Holy, Idolatry, Inspiration, Jesus Christ, Trinity.]

GODHEAD. Pertaining to Deity; divine nature or essence (Ac. 17:29; Ro. 1:20; Col. 2:9).

GOD SPEED. An old English phrase for greeting (2 Jn. 10). The same Greek word is translated “hail” (Mt. 26:49), “rejoice” (2 Jn. 4), “greeting” (Ac. 15:23; Ja. 1:1), and “farewell” (2 Co. 13:11). The Apostle John (2 John 10) is saying that Christians should not give false teachers hospitality or even a normal cheerful greeting. [See Separation.]

GODLINESS. The qualities of God’s nature—holiness, love, compassion, justice, etc (1 Ti. 2:2, 10; 4:7-8; 6:3, 11; 2 Ti. 3:5; Tit. 1:1; 1 Pe. 1:3, 6-7; 3:11). [See Holy, Righteousness, Sanctification.]

GODLY SORROW. This phrase in 2 Co. 7:10 speaks of true repentance as contrasted with the “sorrow of the world.” The Greek word translated “sorrow” (*lupe*) is also translated “heaviness” (Ro. 9:2; 2 Co. 2:1), “grief” (1 Pe. 2:19), and “grievous” (He. 12:11). Godly sorrow concerns itself with God. It means to change one’s mind and attitude toward God, to sorrow for the fact that one has sinned against Him. It is the product of the Word of God (2 Co. 7:8); it was the Apostle’s inspired letter which produced repentance in the Corinthians. It results in a change in one’s actions (2 Co. 7:11). The sorrow of the world, on the other hand, concerns itself with self and with temporal loss. It is merely to sorrow for the trouble that one’s sins have brought upon one’s self and upon others. Thus it does not result in salvation or sanctification, but only in death (2 Co. 7:10). Judas, who betrayed Christ, had the sorrow of the world over his actions, and he hung himself (Mt. 27:3-4). Had he had godly sorrow, he would have turned to God in repentance and faith and been saved. [See Judas, Repentance.]

GOETH ABOUT. (1) Going around (Jos. 6:11). (2) Endeavor; seek (Ro. 10:3).

GOG (high). The Gog and Magog of Ezekiel 38-39 refer to a military alliance which will attack Israel from the north in the latter days.

What is Gog and Magog? There are seven reasons we believe this refers to Russia:

1. *The genealogy points to Russia.* “Magog was the second son of Japheth (Ge. 10:1-2), one of the three sons of Noah. Before the dawn of secular history his descendants seem to have inhabited exclusively the region of the Caucasus and of northern Armenia” (Louis Bauman, *Russian Events in the Light of Bible Prophecy*, 1942, p. 23).

2. *The name points to Russia.* Wilhelm Gesenius (1786-1842) said in his Hebrew-English lexicon that Gog is “undoubtedly the Russians.” “He declared that

'Rosh' was a designation for the tribes then north of the Taurus mountains, dwelling in the neighborhood of the Volga, and he held that in this name and tribe we have the first trace in history of the 'Russ,' or Russian nation. Gesenius also identified 'Meshech' as Moscow, the capital of modern Russia in Europe. 'Tubal' he identified as Tobolsk, the earliest province of Asiatic Russia to be colonized, and, also, the name of the city wherein Peter the Great built the old fortress after the pattern of the Kremlin at Moscow. Moscow bespeaks Russia in Europe, and Tobolsk bespeaks Russia in Asia" (Bauman, *Russian Events*, p. 24). Richard Watson, writing in his 1831 *Biblical and Theological Dictionary*, said, "Magog signifies the country or people, and Gog the king of that country; the general name of the northern nations of Europe and Asia, or the districts north of the Caucasus, or Mount Taurus" (p. 417). Russia is divided into eastern and western parts by the Ural mountains. This mountain range runs 1,300 miles from the Arctic ocean to Kazakhstan, a southernmost republic of the former Soviet Union, and is the traditional boundary between Europe and Asia (Funk & Wagnalls). It is interesting to note that Moscow lies in the European side of Russia, while Tobolsk lies in the Asian side. By selecting these two cities of the "land of Magog," God has covered the entire region which has made up the U.S.S.R.

3. *The location points to Russia.* Ezekiel tells us exactly where this enemy of Israel lives—to the north of Israel (Eze. 38:6, 15; 39:2). And Ezekiel doesn't merely say "north." He says Gog's place is in "the north parts." John Darby translated this "the uttermost north." A quick reference to a modern map reveals only one great power to the extreme north of Israel, and that is Russia.

4. *The size of the army points to Russia.* "even a great company mighty army" (Eze. 38:4, 9, 15). Israel has many enemies other than Russia—especially the neighboring Arab nations, but no Arab enemy can field an army as mighty as the one Ezekiel sees descending from the north.

5. *The alliance points to Russia* (Eze. 38:4-6). Gog is the leader of and "a guard unto" a massive military alliance. Those who are said to be associated with Gog point to Russia and its former satellites. It is significant that six of the former Soviet republics are Israel-hating *Islamic* nations today (Azerbaijan, Kazakhstan, Uzbekistan, Kyrgyzstan, Turkmenistan, and Tajikistan). Persia is modern Iran (the name was changed in 1935), which is a friend of Russia and an enemy of Israel. Ethiopia in northern Africa also has close ties with Russia. The same is true for Libya. *Wikipedia* says, "Russia regards Libya as its strongest ally in the Arab world, both politically and historically." **Gomer** refers to Germany and neighboring people. Gomer "settled in the north of the Black Sea (Ge. 10:2) and spread southward

and westward to the extremities of Europe" (Young). Thus, "Gomer and all his bands" probably refers to Russia's former East European satellites, particularly East Germany, Hungary, Czechoslovakia, Romania, and Poland. Togarmah refers to the former southern republics of the Soviet Union and to Turkey.

6. *The equipment points to Russia* (Eze. 38:7). The northern enemy of Israel appears as a great provider of war materiel. Who has been equipping Israel's many enemy nations for decades? It is Russia. Libya, for example, has an awesome stockpile of Soviet-supplied weapons.

7. *This power's hatred of Israel points to Russia.* Of the great world powers today, none have expressed as much hatred toward God and Israel as Russia. One of the chief propaganda cries of Russian communism was "Zionism is Racism." In 1984, the U.S. ambassador dealing with human rights under the Helsinki Accords said, "Berlin was once the world capital of anti-Semitism; I am afraid that today it is in Moscow."

When Shall Gog and Magog Attack Israel? (1) It will occur in the latter days (Eze. 38:8). (2) It will occur when Israel is regathered (Eze. 39:8). This points to the times in which we are now living. Since 1948 Israel has again dwelt in the land. (3) It will occur in conjunction with Israel's conversion. In Eze. 39 we see that God's judgment upon Gog will result in Israel realizing that He is their God. (Eze. 39:7). We know from other prophecies that this conversion of Israel will occur during the Great Tribulation (See Ze. 12-13). (4) It will occur at the time when Israel feels secure from danger (Eze. 38:11). Obviously Israel does not feel secure today. The tiny nation is armed to the teeth; and, while doing an admirable job of defending itself, there certainly is no letting down of the guard for Israel today. When will this time of safety be? It will probably be when Antichrist makes the peace pact with Israel described in Da. 9:27 and 8:25. Israel will be deceived into thinking the pledge of Antichrist will guarantee them safety. It is then that Russia and her cohorts will move. Since Da. 9:27 says the Antichrist will break his covenant with Israel in the middle of the seven years, we can be reasonably certain that the battle of Gog will occur in the first half of the Tribulation. [See Antichrist, Daniel, Great Tribulation, Last Days, Prophecy, Second Coming, Revelation.]

GOING FORTH. (1) An outlet (Nu. 34:4; Eze. 44:5). (2) Moving; traveling (1 Sa. 17:20; Ps. 19:6). (3) First proclamation of (Da. 9:25).

GOINGS. Movements (Nu. 33:2).

GOLAN (circle). A Levitical city of Manasseh in Bashan east of the Sea of Galilee beyond Jordan, and

one of the three cities of refuge (De. 4:43; Jos. 20:8; 21:27; 1 Ch. 6:71). [See Cities of Refuge.]

GOLD. Precious metal; the name derives from its shining substance. Gold is referred to from the Garden of Eden to the new heaven and new earth (Ge. 2:11-12; Re. 21:18, 21). The Bible frequently warns of the danger of gold (Job 22:24; 34:24; De. 8:13; 17:17; Ac. 20:33). Consider some things that are more valuable than gold: The Word of God (Ps. 19:7-10; 119:72, 127), salvation through the blood of Christ (1 Pe. 1:18-19), wisdom (Job 28:12-16; Pr. 3:13-14; 8:10, 19; 16:16), lips of knowledge (Pr. 20:15), loving favor (Pr. 22:1), a wise reprover (Pr. 25:12), the trying of our faith (1 Pe. 1:7), a meek and quiet spirit (1 Pe. 3:3-4). Gold refers to the wealth of Christ's kingdom (Ps. 45:9, 13; 72:15; Is. 60:6, 9, 17). Gold is used symbolically to refer to salvation and spiritual wealth (Re. 3:18). [See Covet, Employment, Greedy, Labor, Money, Possessions, Private Ownership of Property, Sluggard, Steal, Stewardship, Tithe.]

GOLDEN CALF. [See Idolatry.]

GOLDEN CUP. [See Cup.]

GOLGOTHA (skull). This was the place of the Lord's crucifixion (Mt. 27:33; Mk. 15:22; Jn. 19:17). Golgotha is Greek, meaning skull. The Latin name for this hill is Calvary (Lk. 23:33). There are several possible explanations for the name. (1) The place had the appearance of a skull when viewed from a short distance. (2) As a reference merely to the rounded appearance of the human head and thus to the hill so named. Though the Bible does not expressly say that Golgotha was a hill, it does say that the place could be seen from far away (Mk. 15:40), so it must have been higher than much of the surrounding countryside. (3) The word skull may have been used symbolically to picture a place of execution. [See Atonement, Blood, Cross, Crucify, Death, Friday, Gospel, Jesus Christ.]

GOLIATH (exile). The giant slain by David (1 Sa. 17). The giant was 9.5 feet tall; his coat of armor weighed 125 pounds; and his spear's head weighed 15 pounds (1 Sa. 17:4-7, 23; 21:9; 22:10). His brothers were slain by David's men (2 Sa. 21:19; 1 Ch. 20:5).

GOMER (completion, heat). Eldest son of Japheth and father of Ashkenez, Riphath, and Togarmah, B.C. 2340. He was progenitor of the Cimerians, Cimbei, and other branches of the Celtic family, as well as of the modern Gad and Cymry, the latter preserving the original name with slight variation (Ge. 10:2-3; 1 Ch. 1:5-6). The descendants of Gomer settled on the N. of the Black Sea, and then spread themselves southward and westward to the extremities of Europe (Young). In relation to Gog and Magog in Ezekiel 38-39, we can see

that Gomer refers to the east European satellite nations which have been aligned with Russia. [See Gog.]

GOMORRAH (a ruined heap, submersion). One of the cities destroyed by fire from heaven because of its wickedness (Ge. 19:23-29). This judgment is often used in the Bible as a warning to Israel and other people (De. 29:23; 32:32; Is. 1:9; 13:19; Je. 23:14; 49:18; 50:40; Am. 4:11; Zep. 2:9; Mt. 10:15; 2 Pe. 2:6; Ju. 7). The Bible says the lives of the citizens of Gomorrah were "ungodly" (2 Pe. 2:6), "filthy" and "wicked" (2 Pe. 2:7), and "unlawful" (2 Pe. 2:8). The peculiar sin of Sodom and Gomorrah was that they "gave themselves over to fornication" and went "after strange flesh" (Jude 7). They were also guilty of pride and idleness (Eze. 16:49). Sodomy is the sin of homosexuality and gross immorality. [See Sodomy.]

GOOD CHEER. [See Cheer.]

GOOD FRIDAY. [See Easter, Friday.]

GOOD MAN. Husband; master (Pr. 7:19; Mt. 20:11; 24:43).

GOOD SPEED. Good success; good fortune (Ge. 24:12).

GOODLIER, GOODLIEST. Best; well favoured; most excellent; handsome; beautiful (1 Sa. 8:6; 9:2; 1 Ki. 20:3).

GOODLY. Honorable; valuable; desirable; beautiful (Ge. 49:21; Ex. 2:2; De. 3:25; 2 Sa. 23:21; Ps. 16:6).

GOPHER WOOD. The wood used in building Noah's ark (Ge. 6:14).

GOSHEN. (1) The part of Egypt in which the Israelites were located. It is also termed "the land of Rameses." It is generally supposed that Goshen was situated on the east of the ancient Delta of the Nile (Concise) (Ge. 45:10; 46:28,29,34; 47:1, 4, 6, 11, 27; 50:8; Ex. 8:22; 9:26). (2) Land in the southern part of Palestine (Jos. 10:41).

GOSPEL (glad tidings). The Gospel of Jesus Christ is the glad tidings that Jesus Christ died for man's sins, that He was buried, and that He rose again from the dead to be the Saviour of those who receive Him (1 Co. 15:1-11). It is the message of free righteousness for those who trust Christ (Ro. 1:15-17). It is also called "the gospel of the grace of God" (Ac. 20:24), "the gospel of Christ" (Ga. 1:7), "the gospel of God" (2 Co. 11:7), "the gospel of peace" (Ro. 10:15), "the glorious gospel" (2 Co. 4:4), and "the gospel of salvation" (Ep. 1:13). Each of these names emphasizes different aspects of the same gospel. For example, "gospel of the grace of God" emphasizes that true salvation is a free gift of God's grace (Ep. 2:8-9). The gospel is grace alone through faith alone without admixture of works (Ac. 15:11; Ro. 3:24; 4:5-16; 11:6; Ep. 2:8-9; Tit. 3:5-7). Any addition to the gospel of the grace of Christ is

cursed of God (Ga. 1:6-11). [See Adam, Abel, Adoption, Atonement, Believe, Blood, Born Again, Cain, Convert, Eternal Security, Forgive, Grace, Holy, Hope, Impute, Jesus Christ, Justification, Mercy, Mercy Seat, Pardon, Peace, Propitiation, Purge, Reconcile, Redemption, Repentance, Righteousness, Salvation, Sanctification, Seventh-day Adventism, Sin, Tabernacle.]

GOSSIP. Though the word “gossip” does not appear in the Bible, the concept does. Gossip is described by the biblical words “backbiting,” “busybody,” “evil speaking,” “slander,” “talebearer,” and “tattler.” God’s people must guard themselves vigilantly against these sins. Gossip is extremely damaging. In fact, gossip can destroy a preacher’s effectiveness and can ruin an entire church.

What Gossip Is Not

It is very important not to confuse gossip with legitimate Christian endeavors.

Speaking truth to proper parties for a godly purpose is not gossip. It is not wrong to share truthful things with those who have a right to such information. For example, it was not gossip for the household of Chloe to tell Paul about the problems in the church at Corinth (1 Co. 1:11). As the founder of that church, Paul had a right to know about those problems. It is not talebearing to talk to a pastor or Sunday School teacher or deacon about matters in church members’ lives that they should know about. It is not talebearing to talk to a father or mother about matters affecting their children.

It was not gossip or slander for Paul to remind Timothy that the Cretians had a poor national character which he described in such harsh-sounding terms as “liars, evil beasts, slow bellies” (Titus 1:12). What Paul said about the Cretians (quoting one of their own poets) was true, and his motive was not to hurt them but to help them (“that they may be sound in the faith” verse 13) and to further the work of Christ in Crete. It is not gossip or slander to speak the truth in love, regardless of how harsh the truth might sound.

It is not wrong for a Christian to warn another person about a serious problem in a church or organization, so long as the information is true and the motive is not to hurt but to help and warn. Oftentimes I have warned people about serious problems with certain churches that I have known about. That is not gossip and it is not slander. Speaking the truth in love is not gossip.

Questioning a preacher’s teaching is not gossip. It is also not wrong to question a pastor in a humble and godly manner and to test his teaching by the Scriptures. In fact, we have a responsibility before God to do that. That is not gossip and it is not wrong. Of course, we always must guard our spirits that we don’t become bitter and that we don’t develop a bad attitude and then

try to hurt the pastor by spreading things around the church membership or community. We must also use wisdom about such matters. For example, it is not usually wise and proper to question a pastor publicly about some perceived error or problem. It is best handled in private, at least at first. That being said, the bottom line is that it is not wrong to question a pastor’s teaching. Acts 17:11; 1 Th. 5:21; and 1 Co. 14:29 settle that. Pastors have much authority, but they are not popes and they are not to be followed blindly. Their authority is the Word of God, and if they veer from that they have no authority whatsoever and should be corrected. And yet many godly Christians have been branded as gossips and troublemakers when they have attempted to question something the preacher taught. All too many pastors have wrongly defined “gossip” in order to manipulate the church members and to make them fear to question anything he does. This is not right and does not create a wholesome New Testament church atmosphere. The pastor must remember that he not to lord it over God’s people. “Neither as being lords over Gods heritage, but being ensamples to the flock” (1 Peter 5:3). According to this passage, the pastor needs to be more concerned about providing a godly example to the flock than lording it over them. This does not mean, of course, that the pastor does not have more authority than others in church. He does have authority (He. 13:7, 17). What we are referring to here is the abuse of that authority. Even the Apostle Paul, who had greater authority than any pastor today, said, “Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand” (2 Co. 1:24).

Warning of sin and error is not gossip. Marking false teachers and warning about compromisers is not gossip or slander. Paul warned of false teachers and compromisers by name no less than ten times in 1 and 2 Timothy alone. If a church leader publicly teaches error or commits a serious sin that would disqualify him or otherwise does something that people should be warned about, it is not gossip or slander for men of God to describe the problem publicly. I have often been charged with being a slanderer or a busybody when I have named men such as Billy Graham or Jerry Falwell or James Dobson and have warned about their errors. This is not slander, though. I have the right and responsibility as a preacher to mark those who depart from the Word of God. I do not have to get their permission to do so, and I do not have to approach them first. If their error is public and persistent, my responsibility is to warn of them publicly, just as Paul did in regard to Hymenaeus and Alexander (1 Ti. 1:20), Phygellus and Hermogenes (2 Ti. 1:15), Hymenaeus and Philetus (2 Ti. 2:17), Demas (2 Ti. 4:10), and Alexander the coppersmith (2

Ti. 4:14-15). Slander is spreading ill founded, untrue things about others with the intent to injure them.

Admonishing one another is not gossip. Romans 15:14 says, "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another." Christians have an obligation to admonish one another to serve the Lord. This involves watching over one another and exhorting one another about things that would hinder our walk with Christ (He. 3:13; 10:24-25). This ministry should not be confused with gossip. In some churches, though, this is exactly what happens. If a mature church member attempts to admonish and correct other church members, he or she can be labeled as a gossip and a troublemaker and a busybody in other men's affairs. Admonishing others requires maturity and godliness (Ro. 15:14), but it is a legitimate duty of mature church members. It is not something that is to be left strictly to the pastor. Titus 2:3-5 describes how older women in the church are to teach and admonish younger women. I have known of churches, though, in which older women have gotten into trouble for attempting to exercise this ministry in a godly and scriptural manner. They were told that it was strictly up to the pastor to correct and disciple younger women about their personal lives and homes, but that is certainly not what the Bible says. There is a ministry of correction that is to be exercised by church members. I recall a situation in a church in which a young man was admonished by some mature church members to quit his job at a wicked movie theater for the sake of his own spiritual wellbeing and for the sake of other young people in the church who were watching his example. When he refused to follow this counsel and quit the church in a huff, those who admonished him from the Word of God were branded by some as the troublemakers. In fact, they were exercising the legitimate biblical ministry of admonition among church members. This example illustrates that it is crucial to make a distinction between the ministry of admonition and gossip.

What Gossip Is

Gossip is *talebearing* (Lev. 19:16; Pr. 11:13; 18:8; 20:19; 26:20-22) and *backbiting* (Ps. 15:3), which is talking to others about the intimate details of people's lives for injurious purposes.

Gossip is *slander* (Nu. 14:36,37; 2 Sa. 19:27; Pr. 10:18; Je. 9:4-6; Ro. 3:8), which is stating things about people that are false with the intent to harm them. For something to be slanderous, it must involve deceit and falsehood and an injurious motive. To tell someone that a certain pastor is divorced is not gossip if indeed that information is true, but to say that a certain pastor is divorced when it is not true is gossip. To spread rumors

about someone in an attempt to hurt that person is wicked gossip. We must be extremely careful about passing along things that we hear. If there is any question whatsoever about the truthfulness of something, it is essential to verify it from someone who is in a position to know the matter.

Gossip is being a *busybody* (2 Th. 3:11; 1 Ti. 5:13; 1 Pe. 4:15), which is meddling into the affairs of others when I have no legitimate reason to be involved. [See Backbiting, Busybody, Evil Speaking, Grudge, Intermeddle, Murmur, Prate, Slander, Talebearer, Tattler, Whisperer.]

GOT HIM OUT. Escaped (Ge. 39:12, 15).

GOTTEN. The old form of the past participle of the verb get; got; obtained (Ge. 4:1).

GOVERNMENT. God has ordained civil government and requires that men obey those that are over them (Ro. 13:1-2, 5-7). When there is no government, there is anarchy because of the sin and selfishness of fallen man. The role of government is to maintain peace and order in this wicked world, to punish evil and to reward righteousness (Ro. 13:3-4; 1 Pe. 2:14; Job 29:17). While God wants His people to obey civil government, there is a limit, and that is when the government requires disobedience to God (Ac. 4:19-20; 5:29; Da. 6:10). God does not require obedience to man's laws if in so obeying the Christian is forced to disobey the Scriptures. For example, if a government passes laws to restrict the Great Commission, the churches are forced to break man's law in order to obey the Higher Law (Mt. 28:18-20). The following verses in the book of Proverbs deal with human government: Pr. 10:10, 11; 16:12; 19:6, 10, 12; 20:2, 8, 26, 28; 21:1; 22:11; 25:2-7, 15; 28:2, 16; 29:2, 4, 12, 14; 31:3-5. Believers are exhorted to pray for government (1 Ti. 2:1-4). [See Bribe, Capital Punishment, Insurrection, Power, Rebellion, Tribute.]

GRACE. (1) Favour (Ru. 2:2, 10). (2) The free, unmerited eternal salvation of God (Ep. 2:8-9). (3) A spiritual gift and empowerment (Ac. 14:26).

There are chiefly two ways grace is used in the New Testament—*saving* grace and *serving* grace:

SAVING GRACE is the free salvation that was purchased by Jesus Christ when He died in the place of sinners (Ro. 3:24 - 4:6; 11:6; Ac. 15:11; 2 Co. 8:9; Ep. 1:7; 2:8-9; 2 Th. 2:16; Tit. 2:11; 3:4-7; He. 2:9; 4:16). Salvation by grace means salvation is not attained or maintained by human or religious works; rather, it is the free gift from God through faith in Christ's blood. This is the gospel of the grace of Christ (Ga. 1:6). It is salvation by Christ alone, grace alone, faith alone. This is the gospel preached by the apostles and revealed in the Word of God. Paul described the gospel in Romans 3:24 - 4:6 as the gospel of salvation by grace alone through

faith alone without works. Paul defined the gospel in 1 Corinthians 15:1-4 as salvation through faith in the death, burial, and resurrection of Jesus Christ. It is salvation by Christ alone, grace alone, faith alone, without works or sacraments. When the Philippian jailer asked Paul and Barnabas, "Sirs, what must I do to be saved?" they replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Ac. 16:30, 31). There is nothing here about works or sacraments or priests. The Lord Jesus Christ taught the same thing. When the crowd asked Him, "What shall we do, that we might work the works of God?" He replied, "This is the work of God, that ye believe on him whom he hath sent" (Jn. 6:28-29). Again, there is nothing about works or sacraments. John 3:16 says "whosoever believeth on him shall not perish but have everlasting life." Salvation is through Christ alone by grace alone via faith alone, plus nothing and minus nothing.

The common error made by those who preach a false gospel is to mix grace and law, faith and works. They typically do this by redefining grace. Many who profess to believe in salvation by grace actually teach that salvation is by a mixture of grace and works. This was the error of the false teachers in Galatia (Ga. 1-5). In rebuking their error, the apostle said that by mixing faith and works, law and grace, these teachers had placed themselves under a divine curse (Ga. 1:6-9). This was also the error of the Jewish legalizers whose teachings the apostles condemned in Acts 15. These false teachers admitted that God's grace was necessary for salvation, but they went beyond this by teaching that grace is to be mixed with obedience to the law. A great number of false teachers today promote the same heresy. The apostle Paul vehemently fought against this error. He emphasized repeatedly that salvation is by grace ALONE through faith ALONE (Ro. 3:21-28; 4:4-6; 11:6; Ac. 15:7-11; Ga. 2:15 - 3:29; Tit. 3:3-7). He also taught that true faith produces good works, but works are the fruit of salvation and should never to be confused with the root of salvation, which is grace (Ep. 2:8-10; Tit. 3:3-8).

SERVING GRACE is the ability that God gives to believers for His service (Ro. 1:5; 12:3, 6; 15:15; 1 Co. 3:10; 2 Co. 1:12; 8:1-2; 9:8; 12:9; Ga. 2:9; Ep. 3:7-8; 4:7; He. 12:28). God gives the believer everything he needs to live a good Christian life and to do God's will. A person cannot have serving grace until he receives saving grace. There is grace for exercising spiritual gifts (Ro. 12:6), grace for establishing churches (1 Co. 3:10), grace to live a holy life in this wicked world (2 Co. 1:12), grace to give to meet the needs of God's people and God's work (2 Co. 8:1-2), grace to endure trials and difficulties (2 Co. 12:9), grace to minister the Word of God (Ep. 3:7-8), grace to help in time of need (He.

4:16), grace to serve God acceptably (He. 12:28). This does not mean that the Christian is to be passive and wait for God to pick him up and do something through him. The Christian must exercise the grace that God gives (1 Co. 15:10). Serving grace comes through the power of the indwelling Holy Spirit and is received by prayer and by walking in obedience to the Holy Spirit (Ep. 3:7; Ga. 5:16; He. 4:16). [See Adoption, Eternal Security, Forgive, Freely, Gospel, Hope, Jesus Christ, Justification, Love, Mercy, Propitiation, Purge, Redemption, Repentance, Salvation.]

GRACIOUS. Kindness; to act with grace; favorable; friendly; benevolent; merciful (Pr. 11:16). Graciousness is particularly an attribute of God (Ge. 33:5, 11; Ex. 22:27; 34:6; 2 Ch. 30:9; Ne. 9:17, 31; Ps. 86:15; 103:8; 111:4; 112:4; 116:5; 145:8; Is. 30:19; Joel 2:13; Am. 5:15; Jon. 4:2; 1 Pe. 2:3). [See Gentle, Kind, Humility, Love, Mercy, Patience.]

GRAFF. To graft in (Ro. 11:17-24).

GRAF-WELLHAUSEN. A modernistic theory about the history of the Bible. Named for Julius Wellhausen (1844-1918) and another theologian named D. Karl Heinrich Graf (1815-1869), this theory proposed that the Bible is a process of religious evolution rather than a direct revelation of God. "While a student sitting in the classroom under E.G.E. Reuss, Graf accepted his teacher's theory of post-exilic origin of the Pentateuch. This view was then passed on by Graf to Wellhausen, all of whom became proponents of this critical, historical view of the Pentateuch" (*Wycliffe Biographical Dictionary of the Church*).

"Wellhausen held that Hebrew religion had undergone a development from the primitive stories of nomadic times to the elaborate, institutionalized ritualism of the period of the centuries before the birth of Jesus. He claimed to find various sources behind the Old Testament law, which he dated to different stages of the history of Israel" (*Lion's History of Christianity*).

Wellhausen denied the historicity of Abraham, Noah, and other Bible characters. "Before his death, Wellhausen conceded that the rationalism which he had embraced so avidly in earlier years had made havoc of his own faith in the authority and authenticity of the Old Testament (R.K. Harrison, *Introduction to the Old Testament*, pp. 21, 26).

"One of the major 'props' upon which liberal theology rests is the Graf-Wellhausen historical-critical method of interpretation. Is the Bible the inspired Word of God, without any mixture of error? Did Moses write the Pentateuch as the Bible claims, or are this and other large sections of Scripture simply a patchwork of exaggerated oral tradition handed down by bigoted Jewish nationalists? If the Bible is unreliable in these areas, then how can we depend upon it in other areas, such as the person of Christ and the New Birth?"

"In essence the historical-critical method assumes that the Bible is not a trustworthy and straightforward record which God revealed to 'holy men' who 'spoke as they were moved by the Holy Ghost' (2 Pe. 1:21); rather, each of the books of the Bible is made up of stories which were gradually put together and altered as time went on. The term 'JEDP theory' is often used to refer to this approach because the letters J-E-D-P stand for the four supposed sources which were put together over a period of centuries to form the first five books of the Bible. The name 'Graf-Wellhausen method' is taken from the names of two nineteenth-century German critics who assigned dates to these imaginary sources of the Pentateuch.

"If one accepts the historical-critical method, then the historical accuracy of the Bible is out of the question: Moses could not have written the Pentateuch, even though Christ Himself ascribes it to him; Deuteronomy was a pious fraud passed off on the people of Josiah's day as an ancient work of Moses" (Dr. David Beale, *S.B.C. House on the Sand?*, pp. 6, 7). [See Bible, Fundamentalism, Inspiration, Modernism.]

GRASSHOPPER. An insect which eats much vegetation (Nu. 13:33; Ju. 6:5; 7:12; Is. 40:22; Je. 46:23; Am. 7:1; Na. 3:17). The reference in Ec. 12:5 probably refers to the weakness of old age. Even small things become a burden to the aged. [See Grinders, Old Age.]

GRATE. The grill upon which the O.T. animal sacrifices were laid to be burned (Ex. 27:4; 38:4-5, 30). [See Tabernacle.]

GRAVE. (1) To engrave (Ex. 28:9,36; 2 Ch. 2:7). (2) respectful; honorable (1 Ti. 3:4, 8, 11; Tit. 2:2, 7). This refers to someone whose upstanding life and seriousness of purpose about serving God leads others to respect his spiritual life. The Greek word, *semnos*, is translated "honest" in Ph. 4:8 and 1 Ti. 2:2. The Greek root of this word is translated "devout" and "worship." (3) The place where dead bodies are laid (Ge. 35:19-20; Jn. 11:17). The Jews normally buried their dead in tombs carved out of the side of hills (Jn. 11:38; Mt. 27:60). [See Cremation, Death, Honesty, Sheol, Sober.]

GRAVITY. [See Grave.]

GREAT COMMISSION. A title commonly applied to the command given by Jesus Christ to His disciples to preach the Gospel in all the world (Mt. 28:18-20; Mk. 16:15; Lk. 24:44-48; Jn. 20:21; Ac. 1:8). It involves two major tasks: evangelism and discipleship. The Gospel is to be proclaimed to every person; those who believe on Christ are to be baptized and trained. The Great Commission is to be fulfilled by the churches and is to result in the multiplication of churches as we see in the N.T. pattern (see the book of Acts). [See Church, Evangelist, Gospel, Missions, Repentance.]

GREAT DEAL. More abundantly (Mk. 7:36; 10:48). [See Deal.]

GREAT SEA. (Nu. 34:6-7). [See Mediterranean Sea.]

GREAT TRIBULATION. The Great Tribulation is the name Jesus gave to the period of intense judgment which will occur just prior to His coming (Mt. 24:15-31). The O.T. prophets also spoke of this time. The prophecies of Revelation 6-19 give the details of the events of this period.

Major Prophecies of the Great Tribulation. Is. 2:10-22; 13:1-16; 26:20-21; 28:21-22; 30:26-33; 31:4-9; 34:1-10; Je. 25:30-33; 30:7; Eze. 30:1-3; Da. 12:1; Joel 1:14-20; 2:1-11; 3:9-17; Am. 5:18-21; Ob. 15-21; Mi. 1:3-4; 5:8-15; Zep. 1:7-18; 2:1-2, 11; 3:6-8; Hag. 2:6-7; Ze. 14:1-3; Mal. 4:1-3; Mt. 24: 3-31; 1 Th. 5:1-3; Re. 3:10; Re. 4-19.

The Length of the Great Tribulation. The Great Tribulation corresponds with Daniel's 70th Week referred to in Da. 9:27. It is therefore seven years in duration, but is divided into two 3 year periods. The last half is more intense and awful than the first. Re. 11:3 and 13:5 refer to the two 3 year segments of the Great Tribulation. [See Revelation.]

The Time of the Great Tribulation. Jesus' prophecy plainly reveals the time of the Great Tribulation. It will occur just prior to His Second Coming (Mt. 24:29-31).

The Description of the Great Tribulation. "the great tribulation" (Mt. 24:21); "the day of the Lord" (Is. 2:12; 13:6); "the indignation of the Lord" (Is. 26:21; 34:2); "his strange work" (Is. 28:21); "a consumption" (Is. 28:22); "the day of the Lord's vengeance" (Is. 34:8); "the Lord's controversy with the nations" (Je. 25:31); "the time of Jacob's trouble" (Je. 30:7); "the time of the heathen" (Eze. 30:3); "time of trouble, such as never was since there was a nation even to that same time" (Da. 12:1); "a destruction from the Almighty" (Joel 1:15); "a day of darkness" (Joel 2:1); "the great and terrible day of the Lord" (Joel 2:31); "the great day of the Lord" (Zep. 1:14); "the day of the Lord's wrath" (Zep. 1:18); "the fire of my jealousy" (Zep. 3:8); "The great and dreadful day of the Lord" (Mal. 4:5)

The Major Events of the Great Tribulation. (1) It will be a time of great deception; it will be the day of the Antichrist (2 Th. 2:7-13; Re. 13; Da. 7-12). (2) There will be worldwide preaching of the kingdom message, which is the announcement of the impending kingdom of God and God's demand for men to repent (Mt. 3:1; 4:17; 10:5-7; 24:14; Re. 7). (3) There will be worldwide persecution of God's people (Da. 7:25; 8:24; 11:33-35; Re. 13:7; Mt. 24:9-10). (4) There will be fearful judgments from God (Is. 24:1 - 26:11; Re. 7-18). (5) Frightful armies will march and fight (Eze. 38-39; Da.

11; Ps. 2; Ze. 14; Re. 9:13-19; 16:12-16). (6) It will be a period of increased demonic activity (Re. 9:1-11; 13:2-4; 16:13-14). (7) It will be a day of supernatural demonic signs by which multitudes will be deceived (Is. 34:4; Joel 2:10; 3:15; Mt. 24:29; 2 Th. 2:8-10; Re. 6:12-14).

The Purpose of the Great Tribulation. (1) The Great Tribulation will be a time when God prepares Israel to receive her Messiah and to inherit her kingdom. During the "time of Jacob's trouble," God will purge the rebels from the nation (Eze. 20:33-44; Je. 30:1-11). He will then gather the believing Israelites from among all nations and bring them into their land, never again to be removed or to be ruled by the Gentiles. Christ shall be their only Ruler. (2) The Great Tribulation will be a time of God's wrath and judgment upon all nations for man's willful rebellion and sin (Is. 13:9-11). (3) The Great Tribulation is a time when God shall be exalted and man humbled (Is. 2:10-22; 13:11; 25:12; 26:5-6). (4) The worldwide deception of Antichrist will be a judgment upon unbelievers for their rejection of the gospel of Jesus Christ (2 Th. 2:12; Is. 29:9-13). (5) The deception of the Antichrist will be the culmination of the warfare of this present church age. The deception began in the day of the apostles and has grown worse and worse toward a final worldwide state of deception (Ph. 3:18-19; 2 Ti. 3:13; 2 Pe. 2; 1 Jn. 2:18-29; 4:1-6; 2 Jn. 7). (6) The Great Tribulation will be a day of salvation for multitudes (Re. 7). Though multitudes will be saved during the Great Tribulation, for those today who willfully reject or carelessly put off the gospel of Jesus Christ, God promises nothing but delusion and eternal judgment (2 Th. 2:8-12). Today is the day of salvation! [See Antichrist, Covenants, Daniel, Israel, Judgment, Kingdom of God, Last Days, Prophecy, Rapture, Resurrection, Revelation, Second Coming, Vengeance.]

GREAVES. Protective armor for the legs of soldiers (1 Sa. 17:6).

GRECIA. Greece (Da. 8:21).

GRECIAN. Greek-speaking Jew (Ac. 6:1).

GREEDY. Excessively desirous of acquiring or possessing, especially wishing to possess more than what one needs or deserves; covetous (Ps. 17:12; Pr. 1:19; 15:27; 21:26; Ep. 4:19; 1 Ti. 3:3, 8; Jude 11). [See Covet, Gold, Possessions.]

GREEK. (1) The language in which the New Testament was written. It was the common language of the Roman Empire in the days of Christ and the Apostles (Jn. 19:20). (2) People of Greek ancestry (Ac. 14:1). (3) Non-Jews (Ro. 1:14, 16; 10:12; 1 Co. 1:22-24; Ga. 3:28; Col. 3:11).

GREYHOUND. A very fast running dog (Pr. 30:31).

GRIEF. The pain of mind produced by loss, misfortune, injury or evils of any kind; sorrow; regret; that which afflicts (Webster) (Ge. 26:35; 1 Sa. 1:16; Job 2:13; Ps. 31:9-10; Ec. 2:23; Is. 17:11; 53:3, 10; 2 Co. 2:5; He. 13:17; 1 Pe. 2:19). The same Hebrew word frequently translated "grief" is also translated "sickness" (De. 7:15; 28:59, 61) and "disease" (2 Ki. 1:2). [See Suffering.]

GRIEVE. (1) To feel pain of mind or heart; to be in pain on account of an evil; to sorrow; to mourn (Webster) (1 Sa. 2:23; 1 Ch. 4:10; Ep. 4:30). The Greek word translated "grieve" in Ep. 4:30 and four other passages (*lupeo*) is also translated "was sorry" (Mt. 14:9), "sorrowful" (Mt. 19:22), "caused grief" (2 Co. 2:5), "are in heaviness" (1 Pe. 1:6). (2) To inflict bodily harm; to wound (Ge. 49:23). [See Suffering.]

GRIEVOUS. Heavy; oppressive; burdensome; painful; sorrowful (Webster) (Ge. 12:10; 21:11; 41:31; 50:11; Ex. 8:24; 9:3, 18, 24; 10:14; 1 Ki. 2:8; Ps. 10:5; Pr. 15:1; Is. 21:2; Je. 10:19; 16:4; Ac. 20:29; 25:7; Ph. 3:1; He. 12:11; 1 Jn. 5:3; Re. 16:2).

GRIEVOUSLY. Severely (Ge. 12:10; Je. 10:19).

GRIND. (1) To crush or pulverize; to break and reduce to fine particles or powder by friction (Jud. 16:21; Is. 47:2; Mt. 21:44). (2) Copulation (Job 31:10).

GRINDERS. A symbolic reference to the teeth (Ec. 12:3). Ec. 12:2-7 depicts the approach of old age and the time of death. "The grinders cease because they are few" refers to the loss of teeth. [See Old Age.]

GRISLED. Grey color, or mixed with grey (Ge. 31:10; Ze. 6:3, 6) (Concise).

GROSS. Fat and thick; insensitive; stupefied or rendered callous (Strong) (Mt. 13:15; Ac. 28:27).

GROVE. Wooden poles and trees used as idols and places of idolatry by people of Canaan. This idolatry was often adopted by the Israelites (Ex. 34:13; De. 7:5; 12:3; 16:21-22; Ju. 3:7; 6:25-30; 1 Ki. 14:15, 23; 15:13; 16:33; 18:19; 2 Ki. 13:6; 17:10; 18:4; 21:3, 7; 23:4-15; Is. 17:8; 27:9; Je. 17:2; Mi. 5:14). It is interesting that the idolaters worshipped in pleasant nature settings. Pagans, new agers, and humanists today do the same. Since his fall in the Garden of Eden, corrupted man has worshipped and served the creature more than the Creator (Ro. 1:21-23). [See Idolatry.]

GRUDGE. To murmur; complain; envy; being uneasy at another's possession of something which we have a desire to possess (Ps. 59:15; 2 Co. 2:7; Ja. 5:9; 1 Pe. 4:9). The Greek word translated "grudge" in Ja. 5:9 is also translated "grief" (He. 13:17) and "groan" (Ro. 8:23; 2 Co. 5:2). [See Gossip.]

GUDGODAH (incision). De. 10:7.

GUESTCHAMBER. A room for the reception of guests (Mk. 14:14; Lk. 22:11).

GUIDANCE, GOD'S. God's leading in the believer's life.

Why We Need God's Guidance. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Je. 10:23). See also Je. 17:9; Pr. 20:24.

How God Guides. With His Word (Ps. 119:105; 25:5; 73:24; Is. 61:8). With the instruction of those in authority (Pr. 6:20-23). In His strength (Ex. 15:13). By teaching us His way (Ps. 25:9). By the integrity and righteousness of the upright (Pr. 11:3, 5). With His eye (Ps. 32:8). By ordering our steps (Ps. 37:23). By giving light in darkness (Ps. 112:4). By the transforming of our minds (Ro. 12:2). By His Spirit (Ep. 5:11-18; Ac. 16:6-7; Jn. 16:13). By working in us to do His will (Ph. 2:13).

Who God Guides. Those who have been redeemed (Ex. 15:13). Those who trust Him (Pr. 3:5). Those who do not lean upon their own understanding (Pr. 3:5). Those who acknowledge Him in all their ways (Pr. 3:6). Those who heed commandments (Pr. 6:20-22). Those who prayerfully seek His guidance (Ps. 5:8; 25:4). Those who wait upon Him all the day (Ps. 25:5). Those who fear Him (Ps. 25:12). The meek (Ps. 25:9). Those who keep His covenant and testimonies (Ps. 25:10). Those who are not stubborn, but are sensitive to His leading (Ps. 32:8-9). A good man (Ps. 37:23). The upright (Ps. 112:4). His sheep (Ps. 23:1-2). Those with whom He makes everlasting covenant (Is. 61:8). Those who commit themselves to Him (Ro. 12:1-2). Those who are not conformed to this world (Ro. 12:1-2). Those who renew their minds (Ro. 12:1-2). Those who separate from and rebuke evil (Ep. 5:11-18). Those who walk carefully (Ep. 5:11-18). Those who are filled with the Spirit (Ep. 5:11-18).

Where God Guides. In His righteousness (Ps. 5:8). In His truth (Ps. 25:5; Is. 61:8). In the way He chooses (Ps. 25:12). In judgment (Ps. 25:9). In mercy and truth (Ps. 25:10). In the paths of righteousness (Ps. 23:3). In the path of life (Ps. 16:11). Into the house of God (2 Th. 3:5). To His holy habitation (Ex. 15:13).

Why God Guides. For His name's sake (Ps. 23:3; 31:3). Because He is the God of our salvation (Ps. 25:5). Because He is good and upright (Ps. 25:8). Because of our enemies (Ps. 5:8). Because He is gracious, and full of compassion, and righteous (Ps. 112:4).

What God Guides. My steps (Ps. 37:23). My work (Is. 61:8). My paths (Pr. 3:5-6). My thoughts (Pr. 16:3). My heart (2 Th. 3:5). My feet (Lk. 1:79).

How Thoroughly Does God Guide? "On every side" (2 Ch. 32:22). He goes before, with, and behind us (Ps.

23:3-6). He works all things for good (Ro. 8:28). "In all thy ways..." (Pr. 3:5-6). *Important Verses On God's Guidance.* Ex. 15:13; Pr. 3:5-6; 6:20-22; 11:3, 5; Ps. 5:8; 16:11; 18:28; 23:3; 25:1-14; 32:8-9; 37:23; 43:3; 48:14; 73:24, 72; 112:4; Is. 61:8; Jn. 16:13; Ro. 12:1-2; Ep. 5:11-18. [See Bible, Chasten, Correction, Counsel, Exhort, Instruct, Rebuke, Reproof, Sanctification.]

GUIDE OF HER YOUTH. This expression in Pr. 2:17 refers to those who are responsible for training youth in spiritual and moral matters. It refers to one's father and mother and religious instructors. It could also refer to one's husband who is ordained by God to be the spiritual leader of his home and the spiritual nurturer of his wife. It can also refer to the Word of God which is a "lamp unto my feet and a light unto my path" (Ps. 119:105). [See Adultery, Harlot, Strange Woman.]

GUILE. Deception; entrapment (Ps. 32:2; 34:13; Jn. 1:47; 2 Co. 12:16; 1 Th. 2:3; 1 Pe. 2:1; 2:22; 3:10; Re. 14:5). The Hebrew word translated "guile" in Ps. 32:2 (*remiyah*) is translated "deceit" nine times (Job 13:7; 27:4; Ps. 52:2; 78:57; 101:7; 120:2; Je. 48:10; Ho. 7:16; Mi. 6:12). The Greek word translated "guile" (*dolos*) is "from an obsolete primary verb, *dello*, probably meant to decoy" (Strong). It is also translated "subtilty" (Mt. 26:4; Ac. 13:10), "deceit" (Mk. 7:22; Ro. 1:29), and "craft" (Mk. 14:1). The word "guile" ordinarily has to do with deception in a sinful sense, but it is also used of a craftiness in a positive sense. The Apostle Paul used guile in this sense with the Corinthians (2 Co. 12:16), in that he used wisdom and godly reasoning and circumspectness in his dealings with them with the aim of motivating them to repent and obey the Lord Jesus Christ. [See Beguile, Craft, Cunning, Cunning Craftiness, Deceit, Dissemble, Dissimulation, Doubletongued, Entice, False Witness, Feign, Flattery, Flattering Titles, Hypocrisy, Sincere, Unfeigned, Wilily, Winketh.]

GUILTY OF BLOOD. Guilty of committing murder (Nu. 35:27). [See Avenger of Blood.]

GUILTY OF DEATH. (1) Guilty of committing murder (Nu. 35:31). (2) Deserving death; guilty of a crime which requires the death penalty (Mt. 26:66; Mk. 14:64).

GULF. A chasm (Lk. 16:26).

GUNI (protected). Ge. 46:24.

GUR (dwelling, lion's whelp). 2 Ki. 9:27.

GURBAAL (dwelling of Baal). 2 Ch. 26:7.

GUTTER. Watercourse (2 Sa. 5:8).

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HAAHASHTARI (the courier). 1 Ch. 4:6.

HABAIAH (Jehovah is protection). Ezr. 2:61.

HABAKKUK (love's embrace). Hab. 1:1.

HABERGEON. (1) A jacket of armor to protect the chest and neck (2 Ch. 26:14; Ne. 4:16). (2) A linen coat (Ex. 28:32).

HABOR (united). 2 Ki. 17:6.

HACHALIAH (Jehovah is hidden). Ne. 1:1.

HACHILAH (drought). 1 Sa. 23:19.

HACHMONI (the wise). 1 Ch. 27:32.

HADAD (mighty). Ge. 36:35,28

HADADEZER (mighty is the help). 2 Sa. 8:3.

HADADRIMMON (Hadad of Rommon). Ze. 12:11.

HADAR (powerful). Ge. 25:15.

HADAREZER (Hader is help). 2 Sa. 10:16.

HADASHAH (new). Jos. 15:37.

HADASSAH (myrtle). Es. 2:7.

HADATTAH (new). Jos. 15:25.

HADES. A Greek word translated hell in the N.T. (Mt. 11:23; 16:18; Lk. 10:15; 16:23; Ac. 2:27, 31; Re. 1:18; 6:8; 20:13-14). It is the place of punishment for the unsaved. The word means unseen, referring to the fact that it is not visible to the living. Hades is translated "grave" only one time in 1 Co. 15:55. All other times it is translated "hell." As soon as an unsaved person dies he goes to Hades (Lk. 16:23). Christ taught in this passage that Hades is a place of fire and torment. [See Death, Hell, Resurrection.]

HADID (peak, sharp). Ezr. 2:33.

HADLAI (lax). 2 Ch. 28:12.

HADORAM (Hadar is high). Ge. 10:27.

HADRACH (periodical return). Ze. 9:1.

HAFT. The handle of an instrument (Ju. 3:22).

HAGAR (wandering). The handmaid of Sarah, Abraham's wife. She bore Abraham a son, Ishmael (Ge. 12:10-20; 16:1-16; 21:9-21). "An allegory is drawn from the history of Hagar being cast out of Abraham's home (Ga. 4:21 - 5:1). Hagar answers to the covenant of law and to Jerusalem then in bondage; and Sarah to the covenant of promise and to Jerusalem above, which is free. The conclusion as to the believer is, 'so then, brethren, we are not the children of the bondwoman, but of the free.' The Christian is not under the law nor in the flesh; but is free, under grace. Being the seed of Abraham according to promise, that is, being 'of Christ,' or 'Christ's,' the gospel and new covenant blessings have come to believers through Him, and they are reckoned

as of God's city, Jerusalem above, that is free. The church is of God's eternal counsel, heavenly, and is never in Scripture called a mother" (Concise). [See Abraham, Isaac, Law, Seventh-day Adventism.]

HAGGAI (festive). A prophet who prophesied after the captivity (Ezr. 5:1; 6:14; Hag. 1:1).

HAGGERI (wanderer). 1 Ch. 11:38.

HAGGI (festive). Ge. 46:16.

HAGGITH (festive). 2 Sa. 3:4.

HAI (heap of ruins). This is the form in which Ai appears in the first instances in the KJV (Ge. 12:8; 13:3). [See Ai.]

HAGIOGRAPHY. The third division of the O.T., the other two being the Law and the Prophets. Sometimes called the "Writings," they comprise 11 books in the following order: Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 1 and 2 Chronicles (Compact).

HAIR. The Bible makes a clear distinction between the man and the woman. They were created to fill two different roles, and the distinction between the sexes is to be maintained in their appearance. Though there is room for variation as to exactly how long or short the hair is to be, it is certain that the man's hair is to be shorter, while the woman's hair is to be longer (1 Co. 11:1-16). Long hair is symbolic of the woman's submission to God-ordained authority. The only men who had long hair in the Bible were (1) the Nazarite (Nu. 6:1-12; Ju. 13:4-5; 16:4-31), and (2) the rebel, of which Absalom is an example (2 Sa. 14:26; 15:1-12). [See Nazarite.]

Did Jesus Wear Long Hair? Contrary to what we see in artists' portrayals, we know that the Lord Jesus Christ did not have long hair for the following reasons: (1) The Lord Jesus Christ was not a Nazarite; He was a Nazarene, meaning He lived in Nazareth (Mt. 2:23). (2) Christ would not have lived contrary to His own instructions in 1 Co. 11:14-15. (3) We know from history that it was common in the days of Christ for men to have short hair. "Several pictures of busts of numerous Roman emperors during and after the time of Christ—General Pompey, the Emperor Trajan, Julius Caesar, Caesar Augustus and King Herod Agrippa the First of Judaea, a Jew by religion, who ruled shortly after the time of Christ—all show the men to have short hair. These men set the example and the pace for men during the time of Christ" (Philip Vollmer, *The Modern Student's Life of Christ*, pp. 286). (4) Christ is a Priest, and the Jewish priests wore their hair short (Eze.

44:20). “The Jewish Talmud states that all priests should have their hair cut once every thirty days. The Talmud further tells us exactly what hairstyle—the Julian’—or what we would call a Caesar cut. There are numerous other references to cutting hair in the Talmud” (Ibid., p. 187). Isn’t it strange that artists’ portrayals of the Apostles typically depict them with short hair; whereas their Master looks like an effeminate hippy? It is more than strange; it is ungodly!

HALE. To pull or draw by force; to drag. This is now more generally written and pronounced haul (Webster) (Lk. 12:58).

HALLELUJAH. An expression of praise to God (Re. 19:1, 3, 4, 6).

HALLOW. To set apart for God (Ex. 28:23; 29:1; Nu. 6:11; Je. 17:22; Mt. 6:9). This is the same word in the Hebrew and Greek as sanctify, holy, and saint. The expression “hallowed be thy name” in Mt. 6:9 means to set God’s name apart, to sanctify His name. It is a reminder that His name is to be exalted and revered. To hallow God’s name is to (1) praise and exalt God, (2) avoid the use of His name in a profane manner, (3) avoid the use of His name in a vain or light manner, (4) glorify God in all aspects of one’s daily life and to refuse to besmirch His name through unrighteous conduct (1 Co. 10:31). [See Holy, Sanctification, Vain.]

HALOHESH (the whisperer). Ne. 3:12.

HALT. (1) To limp; walk lamely (Ge. 32:31; Ps. 38:17). (2) Lame; crippled (Mt. 18:8).

HAM (burnt, black). A son of Noah (Ge. 9:20-27; 10:6-20). Ham’s descendants inhabited Egypt and other African areas. For this reason, Egypt is sometimes called Ham (Ps. 78:51; 105:23,27; 106:22). “Ham signifies burnt or black; and this name was peculiarly significant of the regions allotted to his family. To the Cushites, or descendants of Cush, were allotted the hot southern regions of Asia, along the shores of the Persian Gulf, Susiana or Chusistan, etc; to the sons of Canaan, Palestine and Syria; to the sons of Mizraim, Egypt and Lybia, in Africa” (Treasury). Ham’s son Canaan was cursed because of his immoral actions pertaining to his grandfather Noah. [See Canaan, Japheth, Noah, Shem.]

HAMAN (magnificent). An enemy of the Jews in O.T. times (Es. 3:1 - 9:24).

HAMATH. (a garrison, fortress). Nu. 13:21.

HAMMATH (warm springs). Jos. 19:35.

HAMMEDATHA (given by Ham). Es. 3:1.

HAMMELECH (the king). Je. 36:26.

HAMMOLEKETH (the queen). 1 Ch. 7:18.

HAMMON (hot spring). Jos. 19:28.

HAMONAH (multitude). Eze. 39:16.

HAMOR (large jackass). Ge. 33:19; 34:2-26; Jos. 24:32; Ju. 9:28.

HAMUEL (God is a sun). 1 Ch. 4:26.

HAMUL (pity). Ge. 46:12.

HAMUTAL (God is fresh life). 2 Ki. 23:31.

HANAMEEL (gift or grace of God). Je. 32:7.

HANAN (merciful). 1 Ch. 8:23.

HANANEEL (God is gracious). Ne. 3:1.

HANANI (gracious). There are six men with this name in the Bible. (1) One of the sons of Heman, David’s prophet (1 Ch. 25:4,25). (2) The prophet who rebuked Asa (2 Ch. 16:7). (3) The prophet who testified against Baasha and Jehoshaphat (1 Ki. 16:1, 7; 2 Ch. 19:2; 20:34). [See Micaiah.] (4) A priest who had taken a strange wife (Ezr. 10:20). (5) A brother of Nehemiah (Ne. 1:2; 7:2). (6) A priest and musician who assisted in the dedication of the rebuilt walls of Jerusalem (Ne. 12:36).

HANANIAH (The Lord has graciously given). 1 Ch. 25:4; Da. 1:7. [See Shadrach.]

HAND, INTO THY. The phrase “into thy hand” or “into your hand” means into your possession and control (Ge. 9:2; 14:20).

HAND OF, AT THE. [See At the Hand of.]

HAND OF, UNDER THE. [See Under the Hand of.]

HAND, OUT OF. [See Out of Hand.]

HAND, STRONG. The phrases “with a strong hand” (Ex. 6:1) and “with a high hand” (Ex. 14:8) refer to God’s great power.

HAND WEAPON. A weapon used in the hand, such as a knife, club, etc. (Nu. 35:18). [See Military.]

HANDBREADTH. The hand width; the width of the four fingers closely pressed together (Ex. 37:12; 2 Ch. 4:5). [See Weights and Measures.]

HANDFUL. (1) A measure; a hand full; probably never brought to any greater accuracy than the natural capacity of the human hand (People’s Bible Encyclopedia) (Le. 2:2; 5:12; 1 Ki. 17:12). (2) Abundance (Ps. 72:16). (3) The bare necessities (Ec. 4:6).

HANDLE. (1) To be skilled in the use of; to employ (Ge. 4:21; Jud. 5:14; 1 Ch. 12:8). (2) To touch; to use the hands (Ps. 115:7; Lk. 24:39). (3) To treat; to accomplish (Pr. 16:20; Mk. 12:4).

HANDMAID. A female slave or servant (Ge. 16:1; 29:24; Ex. 23:12). It is used as an expression of humility and willingness to serve (Ru. 3:9; 1 Sa. 1:11, 16; Lk. 1:38,48).

HANDSTAVE. A pole or club used as a weapon (Eze. 39:9). [See Military.]

HANDYWORK. Workmanship (Ps. 19:1).

HANES (Mercury). Likely it was identical with Tahpanes, Daphne, a fortified town on the eastern frontier of Egypt (Young) (Is. 30:4).

HANG. (1) Death by strangulation. It refers to suspension of the body, either by a cord tied around the neck or by some other means, and hung from a tree or wooden frame (Jos. 10:26; 2 Sa. 17:23; Mt. 27:5). According to the law of Moses, the one that was hung was cursed of God (De. 21:23). Jesus Christ thus took our curse upon Himself (Ac. 5:30; Ga. 3:13). (2) A curtain (Ex. 26:36-37; 27:16; Mt. 26:36-37; 27:9, 16). [See Cross, Crucify, Tabernacle.]

HANNAH (grace). Samuel's mother (1 Sa. 1-2).

HANNATHON (dedicated to grace). Jos. 19:14.

HANNIEL (God is gracious). Nu. 34:23.

HANOCH (dedicated). Ge. 25:4.

HANUN (gracious). 2 Sa. 10:1.

HAP. Chance; appointment; occasion (Ru. 2:3). The same Hebrew word (*miqreh*) is translated "befall" (1 Sa. 20:26; Ec. 3:19), "chance" (1 Sa. 6:9), "happeneth" (Ec. 2:15), and "event" (Ec. 2:14; 9:2-3). This is speaking from the human perspective, of course. From God's perspective, nothing happens by chance (Ps. 66:7; 89:9; 103:19; Pr. 16:33; Ro. 8:28).

HAPHRAIM (double wells). Jos. 19:19.

HAPLY. Perchance; perhaps; if that; lest at any time; lest by any means (1 Sa. 14:30; Mk. 11:13; Lk. 14:29; Ac. 17:27).

HAPPY. The term "happy" is used 26 times in the Scriptures (Ge. 30:13; De. 33:29; 1 Ki. 10:8; Job 5:17; Ps. 127:5; 128:2; 137:8; 144:15; 146:5; Pr. 3:13; 14:21; 16:20; 28:14; 29:18; Jn. 13:17; Ac. 26:2; Ro. 14:22; Ja. 5:11; 1 Pe. 3:14; 4:14). As can be seen from these references, biblical happiness speaks more of a confidence and joy in God than of an emotional merriment. It speaks of a condition of blessing. We see this from the fact that one can be "happy" even when being chastened by God (Job 5:17), or enduring tribulation (Ja. 5:11), or being persecuted (1 Pe. 3:14; 4:14)—even with a house full of children (Ps. 127:5)! [See Cheer, Cheerful, Delight, Glad, Jest, Joy, Laughter, Merry, Mirth, Oil of Gladness, Rejoice, Suffering.]

HARA (hill country). 1 Ch. 5:26.

HARADAH (terror). Nu. 33:24.

HARAN (strong). (1) Lot's father (Ge. 11:26-31). (2) The place to which Abraham migrated from Ur, and where the descendants of his brother Nahor established themselves (Ge. 11:31-32; 12:4-5; 27:43; 28:10; 29:4).. Hence Haran is called "the city of Nahor" (Ge. 24:10). It was in Padan-aram, which is the cultivated district at

the foot of the hills, a beautiful district which lies between the Khabour and the Euphrates (Young)

HARARITE (mountaineer). 2 Sa. 23:1.

HARBONA (ass-driver). Es. 1:10.

HARD. (1) Difficult; laborious (Ge. 18:14; Ex. 18:26). (2) Close; near (Le. 3:9; Jud. 9:52; 1 Sa. 14:22; Ps. 63:8; Ac. 18:7). (3) Tough; oppressive; severe; harsh (Ex. 1:14; Mt. 25:24; Jude 1:15). The Greek word translated "hard" in Mt. 25:24 and Jude 1:15 is translated "fierce" in Ja. 3:4. (4) Unfeeling; closed; not moved by pity (Job 41:24).

HARDLY. Difficultly (Mk. 10:23). "Hardly bested" in Is. 8:21 refers to hard pressed, or difficult circumstance.

HARDNESS. Hardship; trouble; suffering (2 Ti. 3:4).

HARE. An animal similar to a rabbit (Le. 11:6; De. 14:9).

HAREPH (early born). 1 Ch. 2:51.

HARETH (thicket). 1 Sa. 22:5.

HARHIAH (God is kindled with anger, fearing the Lord). Ne. 3:8.

HARHAS (glitter, splendor). 2 Ki. 22:14.

HARHUR (nobility, distinction). Ezr. 2:51.

HARIM (snub-nosed). 1 Ch. 24:8.

HARIPH (early born). Ne. 7:24.

HARLOT. A prostitute; an immoral woman (Ge. 38:15-24; Le. 21:14; Jos. 6:17; Pr. 7:10; 1 Co. 6:15). It is used to describe idolatry, which is harlotry against God (Is. 1:21; Je. 2:30; 3:1-8; Eze. 16:15-41; Ho. 2:5; 3:3; 4:15). The humanist supports the legalization of prostitution on the grounds that (1) man should have the right to do what he pleases in the area of morals, and (2) for men to satisfy their "natural" desires would lessen crime. Just the opposite is true. Lust, when entertained, increases in intensity and depravity. The Bible teaches that harlotry causes immorality to increase in a land (Le. 19:29; Pr. 23:28). [See Adultery, Fornication, Modesty, Nakedness, Strange Woman, Whore.] [For study on the Harlot of Revelation 17 see Mother of Harlots, Prophecy.]

HARNEPHER (panting). 1 Ch. 8:36.

HARNESSED. Armed (Ex. 13:18). [See Military.]

HAROD (terror, trembling). Ju. 7:1.

HAROEH (the seer). 1 Ch. 2:52.

HAROSHETH (forest). Ju. 4:2.

HARP. A stringed musical instrument (Ge. 4:21; 1 Sa. 10:5; 16:16, 23; 2 Sa. 6:5; 1 Ki. 10:12; 1 Ch. 13:8; 15:16, 21, 28; 16:5; 25:1, 3, 6; 2 Ch. 5:12; 9:11; 20:28; 29:25; Ne. 12:27; Job 21:12; 30:31; Ps. 33:2; 43:4; 49:4; 58:8; 71:22; 81:2; 92:3; 98:5; 108:2; 137:2; 147:7; 149:3; 150:3; Is. 5:12; 16:11; 23:16; 24:8; 30:32; Eze. 26:13; Da. 3:5-10; 1 Co. 14:7; Re. 5:8;

14:2; 15:2; 18:22). There are two Hebrew words translated harp. The most common is *KINNOR*. "The Kinnor is first mentioned in Ge. 4:21, and doubtless was one of the most popular instruments of the Bible. It was one of the instruments most frequently used to accompany the voices. The name comes from the word *kanar* which meant to give forth a tremulous and stridulous sound, as a string when struck. The instrument probably resembled very closely the lyre and was played either with a plectrum or by plucking the strings with the fingers. It was portable and could easily be used in processions to accompany vocal music. Psalm 81:2 tells us that the kinnor had a 'pleasant' sound. It was most frequently associated with services and occasion of a joyful nature. When Israel was in bondage (Ps. 137:2) it was the kinnor which they hung upon the willows; and as a punishment for her sin, the prophets Isaiah and Ezekiel (Is. 24:8 and Eze. 26:13) promised that 'the joy of the kinnor ceaseth' and 'the sound of thy kinnor shall be no more heard'" (Paul McCommon, *Music in the Bible*). The other O.T. word translated harp is *KEETHAHROHS*. This is used only four times, all in Daniel chapter three (vv. 5, 7, 10, 15). "About all we know of the instrument is that it was a type of harp or lyre" (Ibid.). [See Music, Psalter.]

HARROW. To plow a field (Job 39:10; Is. 28:24; Ho. 10:11).

HARSHA (artificer). Eze. 2:52.

HART. A male deer (De. 12:15; Ps. 42:1; Is. 35:6).

HARUM (elevated). 1 Ch. 4:8.

HARUZ (industrious). 2 Ki. 21:19.

HASADIAH (Jehovah is kind). 1 Ch. 3:20.

HASENUAH (the violated). 1 Ch. 9:7.

HASHABIAH (Jehovah is associated). 1 Ch. 6:45.

HASHABNAH (Jehovah is a friend). Ne. 10:25.

HASHEM (shining). 1 Ch. 11:34.

HASHMONAH (fruitfulness). Nu. 33:29.

HASHUM (associate). 1 Ch. 9:14.

HASHUBAH (association). 1 Ch. 3:20.

HASHUM (shining). Eze. 2:19.

HASRAH (splendor). 2 Ch. 34:22.

HASSENAAH (the thorn hedge). Ne. 3:3.

HASTED. Hastened; urged (Ge. 18:7; Ex. 5:13).

HASTILY. Quickly (Ge. 41:14; Jud. 2:23).

HASUPHA (nakedness). Eze. 2:43.

HATACH (verity). Es. 4:5.

HATHATH (bruised). 1 Ch. 4:13.

HATIPHA (captive). Eze. 2:54.

HATITA (exploring). Eze. 2:42.

HATTIL (decaying). Eze. 2:57.

HATTUSH (contender). 1 Ch. 3:22.

HAUGHTY. Proud and disdainful; having a high opinion of one's self, with some contempt for others; lofty and arrogant (Webster) (2 Sa. 22:28; Pr. 16:18; 18:12; 21:24; Is. 2:11, 17; 3:16; 10:33; 13:11; 16:6; 24:4; Je. 48:29). The Hebrew word translated "haughty" nine times (*gahvah*) is also translated "lifted up" (2 Ch. 26:16), "be high" (Is. 52:13), "exalted" (Eze. 31:5), "be proud" (Je. 13:15), "great height" (2 Ch. 33:14), "upward" (Job 5:7), and "mount up" (Job 39:27). [See Humble, Pride.]

HAUNT. To go habitually; to lodge (1 Sa. 23:22; 30:31).

HAURAN (cave district). Eze. 47:16.

HAVEN. Place of refuge and protection (Ps. 107:30; Ac. 27:12).

HAVILAH (sand, circle). Ge. 10:7.

HAVOC. To injure; to insult and spoil (Ac. 8:3).

HAVOTH JAIR (villages of Jair). Nu. 32:41.

HAZAEI (God sees). 1 Ki. 19:15.

HAZAI (Jehovah is seeing). Ne. 11:5.

HAZAR ADDAR (walled encampment). Nu. 34:4.

HAZAR ENAN (court of the fountains). Nu. 34:9.

HAZAR GADDAH (court of Gad). Jos. 15:27.

HAZAR HATTICON (middle Hazar). Eze. 47:16.

HAZAR MAVETH (court of death). Ge. 10:26.

HAZAR SHUAL (fox or jackal village). Jos. 15:28.

HAZAR SUSAH (horse village). Jos. 19:5.

HAZELEPONI (protection of the face of). 1 Ch. 4:3.

HAZERIM (villages). De. 2:23.

HAZEZON TAMAR (row of palms). Ge. 14:7. This may be the "city of palm trees" (Ju. 1:16) (Young).

HAZIEL (God is seeing). 1 Ch. 23:9.

HAZO (vision, seer). Ge. 22:22.

HAZOR (enclosed). Jos. 11:1. Hazor was located north of the Sea of Galilee overlooking "the waters of Merom" where Joshua's battle against the northern alliance occurred (Jos 11:1-5). Hazor was situated in a beautiful area on a hill overlooking the surrounding countryside. To the northwest are the Lebanon mountains where the famed cedars grew. Across the mountains on the coast were Tyre and Sidon, cities that formed a major part of the ancient Phoenician kingdom and dealt in far-flung international commerce. To the northeast of Hazor is the majestic Mt. Hermon, a cluster of mountains with three peaks (the highest being 9,200 feet). Today Hermon straddles the border between Syria, Lebanon, and Israel. The peak inside Israel is 7,300 feet and is the highest elevation in the country. It is here that the Jordan River originates. Hazor dominated the Way of the Sea which was the main

HAZOR HADATTAH - HEALING

commercial and military route through Canaan from the north (Syria, the Hittite kingdom, the Mesopotamian kingdoms such as Babylon and Nineveh) to Egypt in the south. Hazor was a powerful, wealthy city state for hundreds of years prior to the time of Joshua. It is mentioned in documents that were found in the city state of Mari on the Euphrates River. Seven Mari letters mention Hazor and tell us that Hazor was so important that King Hammurabi of Babylon (c. 1775 BC) kept two ambassadors there. Hammurabi built an empire that covered thousands of square miles by dominating kingdoms across Mesopotamia, from Ur to Mari. This was more than 300 years before Joshua entered Canaan. A cuneiform tablet found at Hazor and another found at Mari are addressed to a king of Hazor named Ibni Addu (Addu was Hadad, another name for Baal as the storm god) who lived in the 18th century BC by archaeological reckoning (cited from a descriptive sign at Tel Hazor). This is near the time of Abraham and 300-350 years before Joshua entered the land. The acropolis or upper part of the city encompassed 30 acres, while the lower part encompassed more than 175 acres. It was a magnificent Canaanite city, with great temples and opulent palaces (Israel Finkelstein, *The Bible Unearthed*). The city would have provided everything to satisfy man's sensual appetites. Sitting on a high hill overlooking the area, ancient Hazor would have been very impressive and pleasing to the eyes, with its beautiful temples, splendid palaces, and mysterious idolatrous statues. The larger buildings and temples were made of cut stone blocks and panels, beautifully-finished wood, rare jewels, silver, gold, and other metals. In front of the palace stood two massive wooden pillars. The city walls were high and thick, and we can probably get an idea of the gate from the one that has been unearthed at Dan, located north of Hazor. The Dan gate featured three beautiful arches made of brick. It stood 21 feet high and was flanked by towers. Stone steps led up to it. The gate has been dated to about 1750 BC, which is 300 years before Joshua entered the land and takes us back to about the time of Abraham. Since the exact date of construction isn't known, it is even possible that Abraham entered this gate when he came to Dan in pursuit of Lot (Ge. 14:14). The city had "an ingenious drainage system consisting of clay pipes" (Alfred Hoerth, *Archaeology and the Old Testament*). The stone houses were finished inside and out with plaster and decorated with mosaics and paintings. There are ancient houses in the Philistine city near modern Tel Aviv that still bear plaster, and the construction process can be seen. First they built the walls with stone, then they filled in the cracks with mortar, finally they applied a smooth, attractive plaster surface over this. The floors of the houses were also plastered. Remnants of it can be seen in a house at

Hazor. After the stone surface of the floor was laid it was leveled with mortar and smoothed over with plaster. The citizens of the city enjoyed a bounty of foodstuff, including wheat and olives. Ancient olive and wine presses and 14 large jars of wheat were found at Hazor. Hazor conducted extensive international trade in a wide variety of goods. One cuneiform tablet found there contains a long list of items, including textiles, gold, silver, and copper that were to be sent from Hazor to the city state Mari, and a document found at Mari describes the purchase of tin from Hazor.

HAZOR HADATTAH (new court or village). Jos. 15:25.

HEAD STONE. This title in Ps. 118:22 refers to Christ as the chief cornerstone. [See Cornerstone, Rock.]

HEADY. Rash; hasty; hurried on by will or passion; ungovernable (Webster) (2 Ti. 3:4).

HEALING. There are some who teach that healing is promised to the Christian in this life because of Calvary. This is based on a faulty interpretation of Isaiah 53:5, "with his stripes we are healed." The primary meaning of this passage is that we are healed from sin through Christ's death. This is what 1 Peter 2:24 says. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." The apostle Peter applies Isaiah 53:5 to salvation from sin.

Other important teachings relative to physical healing:

1. *The physical aspect of salvation pertains to resurrection; it is a future hope not a present reality.* "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Ro. 8:22-25). The Christian has eternal life; his sins are forgiven; his name is written in heaven; he is a child of God. Even so, the Christian lives in a body that is under the curse of death (Ro. 8:10). It is at death or at the Rapture that the Christian will gain liberty from this body of death and will have the perfect physical healing and wholeness that is so intensely desired.

2. *The healing ministry of Christ was unique—to prove he was the Messiah.* "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me" (Jn. 5:36; see also 10:25; 10:37-38; 14:11; 15:24; 20:30-31). These verses leave no doubt as to the purpose of Christ's miracles. They were not done as examples of what every Christian can and should do, but to demonstrate that He was the promised Holy Son of God. This explains why no one before or since Christ has ever been able to perform the

healings He performed. He healed every type of disease, cast out every type of devil, raised the dead, and He did these miracles repeatedly, at will. He healed perfectly. He never failed to heal those who were brought to Him. Not once did He fail; there was no kind of disease He could not heal. Who can say that today?

3. *The healing ministry of the apostles was unique—to authenticate their work.* “Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds” (2 Co. 12:12; See also Mk. 3:14-15; Ac. 2:43; 4:33; 5:12, 15; 19:12).

Note that the miracles of the Apostles were special and were for the purpose of marking them as the Apostles of Christ. They had miracle-working power to authenticate their unique ministries. That is what Scripture says. All Christians could not do the sign miracles of the Apostles. The only exceptions were a few men upon whom the apostles had laid hands. There was no general miracle-working experience among the first churches. If there had been, Paul could not have pointed to his miracle-working ability as a special sign. His would have been just another miracle-working Christian ministry if all could have performed such things; but all could not. If all could have performed miracles as a matter of course, the Christians would not have called for Peter to come and raise Dorcas from the dead (Acts 9:36-42). Peter’s miracle that day was the “sign of an apostle.”

It has never been God’s will for all Christians to be running around performing sign miracles and healing everyone. That has never been the case, and will never be the case in this age. Don’t be deceived. Don’t seek that which God has NOT promised and thereby leave yourself open to the deception of the devil.

Jesus warned that an evil generation seeks a sign (Mt. 12:39). Let’s not be identified with evil. Let us seek those humble things which God HAS promised and which He wants to do in and for and through us to the glory of Christ. Let us seek to live holy, gentle lives; to preach the Gospel and see souls saved and lives changed for the glory of God; to be looking and longing for Christ’s return; to be obedient, fruitful Christians.

4. *God did not always heal, even in the first century.* Timothy was not healed. “Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities” (1 Ti. 5:23). Trophimus was not healed (2 Ti. 4:20). Paul was not healed (2 Co. 12:7-10). In 2 Co. 12:8-10 we read that the Apostle Paul was afflicted with some sort of infirmity. We are not told the exact nature of Paul’s problem, but the word translated “infirmities” in 2 Co. 12:9-10 is also translated “weakness” (v. 9), “sickness” (Mt. 8:17; Jn. 11:4), and “disease” (Ac. 28:9). Three times the faithful Apostle asked God to take away this problem, but the Bible says God refused

to do so. He was told that this infirmity was something God wanted him to have FOR HIS SPIRITUAL WELLBEING. Upon learning this, Paul bowed to God’s will. This is a perfect example for Christians today. We should pray for healing and release from trials, but when God does not heal, we must bow to His will and accept that sickness or trial as something from the hand of God. This is not lack of faith; it is obedience to the sovereignty of God.

5. *Charismatic healers cannot heal themselves.* The hypocrisy of the “faith healing” movement is amazing. Its leaders teach that healing is promised in the atonement and that it is always God’s will for the Christian to enjoy wholeness. Yet these very leaders do not enjoy such wholeness! It is important to note that those today who claim that healing is in the atonement do not enjoy perfect healing and physical wholeness. They wear glasses; they go bald; they get sick; they have operations; they die. They have no greater success in living a perfectly healthy life than those who don’t believe healing is guaranteed for the Christian.

6. *Charismatic healers cannot heal others.* The fact is that modern “faith healers” simply cannot heal as Christ and the apostles did. They claim God wants to heal today as He did during the life of Christ, but the fact is that He doesn’t heal that way through them. All you have to do to prove this is attend ANY faith healing crusade and note the sick people who attend only to go away disappointed. The fact is that the “faith healers” simply cannot heal any more effectively than can any godly, non-Pentecostal pastor who faithfully prays over his people. We have seen many marvelous healings among our church members and friends in answer to prayer. The Charismatic faith healers have nothing on us! (See the article “I Believe in Miracles” at the Way of Life web site -- <http://www.wayoflife.org/fbns/ibelievein-miracles.html>.)

7. *Mighty saints of bygone days often were sick and not healed.* We think of William Tyndale, translator of the English Bible, sitting in a dank prison cell, lonely, sick, cold, neglected. Most of the powerful preachers in history past suffered great sicknesses and physical handicaps which were not healed. One writer notes: “Almost every hymn that we have in our hymnbook came to us from the hands of sick people. Charlotte Elliot was sick all her life. Fanny Crosby was blind from birth, blind 95 years. She wrote, ‘Saved by Grace’ and ‘Safe in the Arms of Jesus.’ William Bradbury, who wrote ‘He Leadeth Me’; August Toplady, who wrote ‘Rock of Ages’; Philip Doddridge, who wrote ‘Oh Happy Day’; Sarah Flower Adams, who wrote ‘Nearer My God to Thee’—all of them had TB all their lives and finally died of it. Isaac Watts, who wrote ‘When I Survey the Wondrous Cross,’ and ‘Marching to Zion,’ and ‘Joy to the

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World,' suffered all his life of acute suffering. He had a frail body. Are those today who believe in perfect healing more spiritual than these men and women of old? If healing was in the atonement and if it was God's will for us to be in health, to be prosperous, why weren't these [saints of bygone days] healthy and prosperous?" (Paul Locke, "What the Bible Teaches about Healing").

8. *The Bible speaks of two kinds of faith—overcoming and enduring (He. 11:32-38).* Charismatic healers speak much of faith. "If you have faith, God will heal you; you must only believe;" but this teaching ignores the fact that faith does not always overcome. There are two kinds of faith mentioned in this passage in Hebrews—overcoming and enduring. Some heroes of the Bible overcame sickness and troubles by faith, but others, whose faith was just as real, were not delivered from their troubles. Yet the names of those who endured are noted as prominently in God's "hall of faith heroes" as those who overcame.

The fact is that God's Word does not guarantee physical healing. Sometimes He heals; sometimes He does not. This is the clear example of the New Testament and is the honest experience of godly Christians of every century. God sometimes has a purpose in our sicknesses, and as long as we are in this body we will be subject to infirmities, weaknesses, disease, old age, death.

The teaching which says God always heals if we pray in true faith has resulted in much confusion, for it is a cruel error. Many have believed this false idea and have become discouraged and confused when God did not heal. It is crucial to understand exactly what God promises and does not promise about faith and healing. We must rightly divide the Word of God.

9. *The Bible warns of false miracles in the last days.* "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Mt. 24:24). According to many charismatic teachers, the modern sign gift movement is a fulfillment of prophecy. They teach that a revival of sign gifts is prophesied before the coming of Christ. Not only is this not true; it is exactly contrary to what the Bible actually teaches about the last hours of this age. Scripture doesn't foretell a revival of miracle sign gifts in the churches. Just the opposite. The Scripture prophesies of a leavening apostasy which will grow within the lump of Christendom until the whole is leavened (Mt. 13:33). The mystery of iniquity will increase over the course of the church age until the final revelation of the great Harlot of the seventeenth chapter of Revelation. 2 Ti. 3:13 warns that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." This is a

prophecy of increasing apostasy, not of revival. [See Mystery, Prophecy, Revelation, Tares, Timothy.]

The signs and wonders spoken of for the last hours are deceiving signs. Consider some Scriptures: Mt. 24:24; 2 Th. 2:7-9; Re. 13:13-14. In light of these warnings it is crucial that the Christian be wary of any signs or wonders movement in these last hours. The signs and wonders movement prophesied in Scripture for the hours prior to Christ's return is one of demonic deception.

10. *The healing movement has caused great harm.* How discouraging it is for those who try to work up enough faith to be healed, only to suffer severe disappointment when no healing comes. There is discouragement on the part of those multitudes who have attended healing crusades and who thought they were healed, but realized later that there was no healing. It is impossible to calculate the damage the healing movement has done to people through its false, unscriptural claims. The highway of the healing movement is strewn with the wreckage of discouragement.

Some might be protesting all of this, saying, "You just don't believe in the miracle-working power of God." That accusation is not true. I believe in a miracle-working God. You see, I DO believe in miracles. My God can do anything. He created the world in six days. He destroyed the ancient world by a great flood. He parted the Red Sea so the millions of the children of Israel marched through on dry ground. He brought Jesus into this world through the womb of a virgin. He died on the cross for my sins, and He rose from the dead the third day! He has saved multitudes of all nationalities from eternal hell and brought them into the kingdom of His dear Son.

I have personally experienced physical healings in answer to prayer. I have experienced all sorts of miracles, in fact, since I was converted in 1973. I couldn't count the miraculous answers to prayer I've witnessed from the hand of God. Our missionary and literature ministry has been one long miracle.

My God can do ANYTHING. But my God also does what He wants when He wants! He isn't flooding the world today, nor is He parting the Red Sea today, nor is He dying on a cross today. And He is not giving a new Pentecost today. That part of His glorious plan has been accomplished, and He is marching on toward the End.

My friends, I want to march in step with God. We must be satisfied with that which He IS doing, not carnally seeking after that which He has done in the past and that which we WISH He would do!

We close with the words of Fanny Crosby about the matter of health. This godly woman was blind all her

life, yet she did not demand that God heal her; she did not believe that the devil had afflicted her with the blindness; she did not rebuke the devil for her trouble; she did not doubt God because He chose not to heal her. She had a different testimony:

O what a happy soul am I!
Although I cannot see
I am resolved that in this world
Contented I will be.
How many blessings I enjoy,
That other people don't.
To weep and sigh because I'm blind,
I cannot, and I won't.

[See Apostle, Charismatic, Death, Hope, Jesus Christ, Miracles, Resurrection, Salvation, Soul, Spirit.]

HEAPS, UPON. In heaps (Ex. 8:14).

HEAR SAY. Report; rumor; common talk (De. 13:12; 2 Sa. 20:16).

HEART. In the Bible the heart is a term for the center of man's thinking, emotions, and will. Man thinks in his heart (Ge. 6:5; Pr. 23:7). He understands with his heart (Pr. 2:2). He deviseth his way with his heart (Pr. 16:9). The heart meditates (Ps. 19:14), considers (De. 4:39), purposes (Da. 1:8), takes counsel (Pr. 20:5), reasons (Lk. 5:22), desires (Ro. 10:1), has intents (He. 4:12). From the heart proceed all the actions and motivations of man (Pr. 4:23-27; Mt. 15:18-20). The mind is used as a synonym for the heart (De. 28:65; 1 Sa. 2:35; 1 Ch. 28:9; Da. 5:20; Phil. 4:7; He. 8:10). The heart/mind is the source of the thoughts and imaginations (Gen. 6:5; De. 15:9; 1 Ch. 29:18; Pr. 23:7).

Bible Truths about the Heart: The heart can be proud (Pr. 18:12), pure (Pr. 22:11), heavy (Pr. 11:25; 25:20), sick (Pr. 13:12), bitter (Pr. 14:10), sorrowful (Pr. 14:13), merry (Pr. 15:13, 15; 17:22), fretful (Pr. 19:3), envious (Pr. 23:17), trust (Pr. 31:11), lust (Pr. 6:25), faint (Ge. 45:26), willing (Ex. 35:5), discouraged (Nu. 32:7), trembling (De. 28:65), desire (Ps. 37:4), disquieted (Ps. 38:8), hot (Ps. 39:3), contrite (Ps. 51:17), overwhelmed (Ps. 61:2), smitten (Ps. 102:4), wounded (Ps. 109:22), broken (Ps. 147:3), melt (Eze. 21:7), hardened (Ex. 8:15), obstinate (De. 2:30), grieved (De. 15:10), forgive (Mt. 18:35), love the Lord (Mt. 22:37), doubt (Mk. 11:23), troubled (Jn. 14:1), pricked (Ac. 2:37), anguished (2 Co. 2:4), condemn (1 Jn. 3:20). The devil can put thoughts into the heart (Jn. 13:2; Ac. 5:3). The heart must be guided in the right way (Pr. 23:19), kept with all diligence (Pr. 4:23), fixed to give praise to God (Ps. 57:7), fixed to trust in the Lord (Ps. 112:7). The heart of fallen man is desperately wicked (Ge. 6:5; 8:21; Je. 17:9; Pr. 22:15; Mt. 15:18-20). The Holy Spirit takes up residence in the heart of the child of God (2 Co. 1:22; Ga. 4:6). God knows the secrets of man's heart (Ps. 44:21; Lk. 16:15; Ac. 1:24; 15:8). God can create a

clean heart in man (Ps. 51:10). THE LORD tries the heart (Je. 11:20); looks on the heart (1 Sa. 16:7); ponders the hearts (Pr. 21:2; 24:12); gives understanding to the heart (Job 38:36); opens the heart (Ac. 16:14); hardens the heart (Ex. 4:21); searches the heart (Ro. 8:27).

How to Help the Heart: Trust in the blood of Jesus Christ and have the heart cleansed (Je. 24:7; Eze. 36:26; Ac. 15:9; He. 10:22); hide God's Word in the heart (Ps. 119:11); fix the heart to praise God (Ps. 108:1); fix the heart to trust in the Lord (Ps. 112:7); seek God with all the heart (Ps. 119:2); observe God's Word with the whole heart (Ps. 119:34); keep the heart with all diligence (Pr. 4:23); apply thine heart to wisdom (Pr. 2:2); trust in the Lord with all thine heart (Pr. 3:5); keep the heart from evil ways (Pr. 7:25); guide your heart in God's way (Pr. 23:19); stay away from wine (Ho. 4:11); seek God with all the heart (Je. 29:13). [See Conscience, Imagination, Mind, Pure Conscience, Soul, Sin, Spirit.]

HEATHEN. The Hebrew word translated "heathen" is "gowy," which is also translated "nations" (Ps. 9:17) and "Gentile" (Je. 14:22). The heathen are those that have forgotten the true God of the Bible (Ps. 9:17), do not call upon His name (Ps. 79:6), and worship idols (Ps. 135:15). *Are the heathen saved? Can men be saved apart from the gospel?* The answer to this question is no, and we offer the following Bible evidence that no man can be saved apart from faith in the Gospel of Jesus Christ. 1. Plain Bible statements tell us the heathen are lost (2 Th. 1:8; 1 Jn. 20). 2. The Bible describes the heathen as unsaved — (a) Dead in sin (Ep. 2:1). (b) Dominated by Satan (Ep. 2:2). (c) Dominated by the flesh (Ep. 2:3). (d) By nature children of wrath (Ep. 2:3) (because of sin Ep. 5:3-6). (e) Without Christ (Ep. 2:12). (f) Aliens and strangers (Ep. 2:12). (g) Having no hope (Ep. 2:12). (h) Without God (Ep. 2:12). (i) Far off (Ep. 2:13). (j) In darkness (Ac. 26:18). (k) Under the power of Satan (Ac. 26:18). 3. The Bible says no man can be saved unless he repents of his sin and idolatry (Lk. 13:3, 5; Ac. 17:31; 2 Pe. 3:9). 4. The Bible says no man can come to the Father except by Jesus Christ (Jn. 14:6). 5. The Bible says there is no other name given under heaven whereby men can be saved (Ac. 4:12). 6. The Bible says those who do not believe the Gospel are blinded by the devil (2 Co. 4:4). [See Gentile, Idolatry, Israel, Nations, Pagan, Uncircumcision.]

HEAVEN. Heaven has three meanings in the Bible. (1) It refers to the atmosphere surrounding the earth (Ge. 1:6-8). (2) It refers to the area of the sun, moon, and stars (Ge. 1:14-19; Ps. 19:1). (3) It refers to the place where God has His throne (Ps. 80:14; Is. 66:1; Mt. 5:16, 45, 48).

HEAVEN

Other Biblical Names for Heaven. (1) Third heaven (2 Co. 12:2). (2) Paradise (2 Co. 12:4; Lk. 23:43; Re. 2:7). (3) Glory (Col. 3:4). (4) The highest (Lk. 2:14). (5) The Father's house (Jn. 14:2). (6) City of the living God (He. 12:22). (7) Heavenly Jerusalem (He. 12:22).

Who Lives in Heaven? (1) The living God (He. 12:22). He is called the "God of heaven" 22 times (Ps. 136:26) and the "Lord of heaven" four times (Acts 17:24). (2) Angels innumerable (He. 12:22). (3) The spirits of redeemed men (He. 12:23). (4) Jesus Christ (He. 12:24). Jesus came down from heaven (Jn. 6:38) and was received back up into heaven (Mk. 16:19) and will return from heaven (Acts 1:11). Jesus is the "Lord from heaven" (1 Co. 15:47).

What Does the Believer Have in Heaven? (1) His name is written there (Lk. 10:20). (2) His Father is there (Lk. 11:2). (3) His mansion is there (Jn. 14:2). (4) His hope is there (Col. 1:5). (5) His Master is there (Col. 4:1). (6) His "better and enduring substance" is there (He. 10:34). (7) The blood of the new covenant is there (He. 12:24). (8) His inheritance is there (1 Pe. 1:4).

What Is Heaven Like? (1) It is a holy place—no sin or evil (Ps. 20:6; 1 Co. 6:9-10; Re. 21:8, 27; 22:15). (2) It is a place of worship (Re. 4:8-11). (3) It is a place of paradise (Lk. 23:43; 2 Co. 12:4; Re. 2:7). Things that are there: Spectacular beauty (Re. 4:2-3; 21:18-21); mansions (Jn. 14:2); a glorious throne (Re. 4:2-6); seven lamps of fire (Re. 4:5); glorious foundations and pavements (Re. 4:6; 15:2); wonderful creatures (Re. 4:6-8); glorious music (Re. 5:11-14; 14:2; 15:2; 19:6); golden altar of incense (Re. 8:3); angels flying (Re. 14:6); rest from earthly labors (Re. 14:13); white horses (Re. 19:11, 14); wonderful rivers (Re. 22:1); wonderful trees (Re. 22:2); ivory palaces (Ps. 45:8); lovely fragrances (Ps. 45:8); fullness of joy (Ps. 45:8); glorious clothing (Ps. 45:13-14; Da. 7:9; 10:5; Mt. 17:2; Re. 15:6). (4) It is a place of glory (Ps. 73:24). The Lord Jesus is the Lord of glory (1 Co. 2:8). Glory refers to kingly splendor and wealth (Mt. 6:29); God's brilliant light (2 Ch. 7:1-3; Lk. 2:9; Mt. 17:1-3; Lk. 9:29-31; Re. 21:11, 23); great beauty (Is. 63:1); and the manifestation of God's unfathomable wisdom and power (Ps. 19:1). (5) It is a place without any unpleasant thing. No sorrow, pain, or death (Re. 21:4), no hunger or thirst (Re. 7:16), no darkness (Re. 22:5). (6) It is a place of service (Re. 22:3). (7) It is a place where everyone is like Jesus (He. 2:10-11; Ro. 8:29; 1 Jn. 3:1-2).

What Is Going on in Heaven Now? (1) *What Jesus is doing:* enjoying the Father (Pr. 8:30; Jn. 1:1); interceding for believers (Ro. 8:34; He. 7:25; 1 Jn. 2:1-2); overseeing the work of world evangelism (Mk. 16:19-20); overseeing the churches (Re. 1; Ep. 1:22-23); preparing a place for believers (Jn. 14:1-3);

waiting for His second coming (He. 10:12-13). (2) *What Christians are doing:* resting from their earthly labors (Re. 14:13); praising God (Re. 4:10-11); being comforted (Lk. 16:25); enjoying paradise (Lk. 23:43; 2 Co. 12:3-4); serving the Lord (Re. 7:15); waiting for the completion of God's plans (Re. 6:9-11); waiting for their resurrection bodies (1 Th. 4:14-16); observing Jesus' eternal glory (Jn. 17:24); learning and discussing mysteries (2 Co. 12:4); praising and talking about the Lord (Ps. 145:1-11); rejoicing over people being saved on earth (Lk. 15:7, 10).

Books in Heaven. (1) The book of tears (Ps. 56:8), which is the book that records the believer's trials, troubles, sorrow, and pain. (2) The book of births (Ps. 139:16), which records the details of a person's physical characteristics before he is born. (3) The book of remembrance (Mal. 3:16), which records the conversations of those who speak of the Lord. (4) The book of life (Re. 20:12; Lk. 10:20), which is the list of the names of those who are saved. (5) The book of the unbeliever's works (Re. 20:12), in which are recorded every sinful thought, word, and deed of those who are not written in the book of life.

Do People Recognize One Another in Heaven? (1) Our names are recorded in heaven, and we will be known by our names (Lk. 10:20). (2) Moses and Elijah were known by Peter even though he had never seen them before (Mt. 17:3-4). (3) The rich man recognized Lazarus and Abraham (Lk. 16:23). (4) The disciples recognized Jesus after His resurrection, except when their eyes were kept from recognizing Him (Jn. 21; Lk. 24:16). (5) Our recognition will be perfect in heaven; it is not reasonable to think that we will know less there than on earth.

What Should Be the Believer's Attitude toward Heaven Today? (1) We should set our minds on heaven (Col. 3:1-3). (2) We should live holy lives fit for heaven (Col. 3:5; Ep. 5:8; 1 Pe. 2:11). (3) We should lay up treasures in heaven (Mt. 6:20; 1 Ti. 6:19). (4) We should act like citizens of heaven and pilgrims on earth (He. 11:13-16; Ph. 3:20). (5) We should be certain of heaven (1 Jn. 5:11-13). (6) We should be aware of heaven in our daily lives (He. 12:1-2).

What Will Not Be in Heaven. The following is abbreviated from the *F.B.F. Bulletin*, Jan.-Feb. 1989: (1) No More Sea (Re. 21:1). The sea represents danger, peril, fear, distress, unrest, agitation, commotion, division, all of which will end in the New Heaven and New Earth. (2) No More Sorrow (Re. 21:4). (3) No More Sickness and Suffering (Re. 21:4). (4) No More Darkness or Shadows (Re. 21:22; 22:5). (5) No More Sin (Re. 21:8, 27, 28; 22:15). (6) No More Curse (Re. 22:3). Nothing that "defileth" will enter there, only those whose names are written in the "Lamb's book of

life.” [See Body of Heaven, Death, Glory, Hell, Hope, Mansion, Millennium, Paradise, Private Ownership of Property, Resurrection, Suffering.]

HEAVILY. (1) Vigorously; laboriously (Ex. 14:25). (2) Sorrowfully; mournfully (Ps. 35:14; 42:11). (3) Oppressive; burdensome; grievous affliction (Is. 47:6).

HEAVINESS. Sadness; affliction; grief; sorrow (Ezr. 9:5; Job 9:27; Ps. 69:20; Pr. 10:1; 12:23; Is. 29:2; Ph. 2:26; Ja. 4:9). [See Affliction, Joy, Sorrow.]

HEAVY. (1) Weighty; ponderous (Ex. 17:12; 1 Sa. 4:18; 2 Sa. 14:26). (2) Burdensome (Ex. 18:18). (3) Weight of judgment (1 Sa. 5:6, 11). (4) Oppressive; severe; harsh (1 Ki. 12:4; Ne. 5:18; Mt. 23:4). (5) Sorrowful; grievous; discouraged; distress of mind (1 Ki. 14:6; Pr. 25:20; 31:6; Mt. 23:37). (6) Peevish; angry; frustrated (1 Ki. 20:43). (7) To refuse to listen; hard hearted (Is. 6:10; 59:1).

HEAVY LADEN. Struggling under the burden of sin; oppressed; discouraged; weighted down; afflicted (Mt. 11:28).

HEBER (companion). Ge. 46:17.

HEBREW. (1) Abraham and his offspring (Ge. 14:13; 39:14; 40:15; 43:42). (2) The language of the Jews (Ac. 21:40). Most of the O.T. was written in Hebrew, though parts of Daniel and Jeremiah were written in Aramaic. After the worldwide dispersion of Israel, Hebrew became almost a dead language. It was used only by the rabbis and a few Jews trained by them. When the Jews began returning to the land of Israel in the early 1900s, they began to use Hebrew again in common speech and to teach it in their schools. It is the official language of the modern state of Israel. [See Abraham, Israel.]

HEDGE. A wall or fence (Ps. 80:12; Eze. 13:5; Mk. 12:1; Lk. 14:23).

HEIFER. A young cow (Ge. 15:9; De. 21:3; 1 Sa. 16:2).

HEIR. One who receives an inheritance (Ge. 15:3-4; 2 Sa. 14:7; Je. 49:1-2; Mt. 21:38; Ro. 4:13; 8:17; Ga. 3:29; 4:1, 7, 30; Tit. 3:7; He. 1:2; 6:17; 11:7; Ja. 2:5; 1 Pe. 3:7). [See Adoption, Born Again.]

HELAH (tenderness). 1 Ch. 4:5.

HELBAH (fertility). Ju. 1:31.

HELBON (fruitful). Eze. 27:18.

HELDAI (enduring). 1 Ch. 27:15.

HELEB (fat). 2 Sa. 23:29.

HELEK (portion). Nu. 26:30.

HELEM (strength). 1 Ch. 7:35.

HELEPH (place of rushes). Jos. 19:33.

HELEZ (strength). 2 Sa. 23:26.

HELKAI (Jehovah is a portion). Ne. 12:15.

HELKATH (portion). Jos. 19:25.

HELKATH HAZZURIM (field of rocks). 2 Sa. 2:16.

HELL. Hell is the place of punishment and imprisonment for those who rebel against God and reject His offer of salvation. It was created for Satan and the rebellious angels (Mt. 25:41). Unsaved men will go there also (Mt. 25:41-46). In the O.T. the word hell (*sheol*) has two meanings. Sometimes it means the grave or the place where dead bodies are laid (Ps. 6:5; Ec. 9:10; Is. 38:18, 19). Usually, though, it means the place where departed spirits go (Ge. 37:35; De. 32:22; Ps. 9:17; 16:10; 55:15; 30:3; Pr. 9:18; 15:24; 23:14; Is. 5:14; 14:15; Eze. 31:16; 32:21, 27). Gehenna is the Greek word translated “hell” nine times in the N.T. (Mt. 5:29, 30; 10:28; 23:15, 33; Mk. 9:43, 45; Lk. 12:5). It is translated “hell fire” three times (Mt. 5:22; 18:9; Mk. 9:47). At one time the word referred to the Hinnom Valley in Jerusalem, a valley used for idolatry in O.T. times and also as a place to burn garbage (2 Ki. 21:6; 2 Ch. 28:3; 33:6; Je. 7:31, 32; 19:1-6; 32:35).

The Bible's Description of Hell: (1) “hell fire” (Mk. 9:47). (2) “the fire that never shall be quenched” (Mk. 9:43, 45). (3) “where the worm dieth not” (Is. 66:24; Mk. 9:44, 46, 48). (4) “an abhorring to all flesh” (Is. 66:24). (5) “tormented in this flame” (Lk. 16:24). (6) “everlasting destruction” (2 Th. 1:9). (7) “flaming fire taking vengeance” (2 Th. 1:8). (8) “everlasting punishment” (Mt. 25:46). (9) “perdition” (2 Pe. 3:7). (10) “tormented day and night forever and ever” (Re. 20:10). (11) “cast into the lake of fire” (Re. 20:15). (12) “tormented with fire and brimstone” (Re. 14:10). (13) no “rest day nor night forever and ever” (Re. 14:10). (14) “wailing and gnashing of teeth” (Mt. 13:42, 50). (15) “cast into a furnace of fire” (Mt. 13:42, 50). (16) “depart from me, ye cursed, into everlasting fire” (Mt. 25:41). (17) “cast him into outer darkness” (Mt. 22:13).

What Are the Conditions in Hell? (1) A place of torment (Lk. 16:23; Re. 20:10). (2) A place of consciousness and feeling (Lk. 16:23). (3) A place of fire (Lk. 16:24; Mt. 13:42, 50; Mk. 9:44-48; Re. 20:15; 14:10). (4) A place of no comfort or help or mercy (Lk. 16:24, 25). (5) A place of unfulfilled desires and unanswered prayers (Lk. 16:27-31). (6) A place of isolation (Lk. 16:26). (7) A place without hope of escape (Lk. 16:26). (8) A place of remembrance and regret (Lk. 16:27-28). (9) A place of punishment (Mt. 25:46). (10) A place of wailing and gnashing of teeth (Mt. 25:30; 24:51). (11) A place of worms (Mk. 9:44, 46, 48; Is. 66:24). (12) A place of banishment (2 Th. 1:9). (13) A place of darkness (2 Pe. 2:17; Jude 13).

Are the Wicked Annihilated in Hell? (1) Plain Bible passages say the sinner will suffer in hell eternally (Mt. 25:46; Mk. 9:43-48; Re. 14:10-11; 19:20; 20:10). (2) The Bible says the punishment of the unsaved will be worse than violent death (Mk. 9:42). This proves that

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the punishment is eternal torment rather than annihilation. (3) Jesus said it would have been better if Judas had never been born (Mt. 26:24). Jesus' words make no sense if Judas was only going to be annihilated.

Christ's Teaching on Hell. Christ preached much about hell. See Mt. 5:22; 12:23; 13:42, 50; 18:8-9; 23:33; 25:41, 46; Mk. 9:43-48; Lk. 16:19-31. The Lord preached so much about hell because he loves men and does not want them to go there.

No Sinner Has to Go to Hell. See Jn. 3:16; 1 Ti. 2:3-6; 2 Pe. 3:9.

The End of Hell. After the Great White Throne Judgment hell and all of the unsaved will be cast into the Lake of Fire (Re. 20:11-15). [See Annihilation, Condemnation, Damned, Damnation, Death, Eternal, Fire - Judgment By, Forever, Gehenna, Hades, Hinnom, Judgment, Perdition, Sin, Sheol, Torment.]

HELMET. Protective headgear (1 Sa. 17:5; Eze. 38:5). The helmet is used symbolically to represent the protection of the mind in the spiritual battle against the devil (Ep. 6:17). The whole armour of God includes the helmet of salvation. In 1 Th. 5:8 the helmet is called "the hope of salvation." This refers to the know-so salvation that is promised in the true gospel of Jesus Christ. Salvation is a free gift of God's grace to the believing sinner (Ep. 2:8-9). It was purchased fully by the blood of Christ (Ro. 3:24). The believer can therefore rejoice in confidence of eternal life (Ro. 5:2). We "know" that we have eternal life (1 Jn. 3:2; 5:13; 5:18-20). This perfect confidence protects the mind from the relentless onslaughts of the devil, who desires to shake the believer's faith in God. [See Eternal Security, Hope, Military.]

HELP MEET. This expression in Genesis 2:18 means that God made the woman to be a suitable companion and helper to the man. [See Home.]

HELPS. (1) An apparatus for securing a leaking vessel, by means of ropes, chains, etc., forming a process of undergirding (Ac. 27:17). (2) A spiritual gift and ministry in the church (1 Co. 12:28). Since the gift of helps is not specifically defined in Scripture, it must have a very general and broad application. It incorporates two basic things: (a) The succor of those in need, involving acts of mercy, kindness, encouragement, financial and physical assistance, exhortation, restoration, prayer, etc. (Ro. 12:8-10, 13; 15:2; 1 Co. 16:15; 2 Co. 1:11; Ga. 6:1-2; Ph. 2:4; 1 Th. 5:14; Ja. 5:19; 1 Pe. 3:8; 3 Jn. 6). (b) The accomplishment of a variety of helpful things which are necessary to further the work of the Lord through the assembly (Ro. 16:1-6, 9, 12; 1 Co. 16:17-18; Ph. 2:25; 1 Pe. 4:8-10). The office of the deacon is an example of a ministry of

helps (Ac. 6:1-6). Every Christian is called upon to be involved in a ministry of helps in the sense of obeying the verses cited above, but according to 1 Co. 12:28-30, there is also a special gift and grace of helps which is not given to every child of God. [See Grace, Holy Spirit.]

HELVE. Wood handle (De. 19:5).

HEMAM (raging). Ge. 36:22.

HEMAN (faithful). 1 Ch. 6:33.

HEMATH (warmth). Am. 6:14.

HEMDAN (pleasant). Ge. 36:26.

HEMLOCK. A poisonous herb (Ho. 10:4; Am. 5:7; 6:12).

HEN. (1) A son of Zephaniah (Ze. 6:14). His name means grace. (2) A fowl (Mt. 23:37).

HENA (low land). 2 Ki. 18:34.

HENADAD (Hadad is gracious). Ezr. 3:9.

HENNA. A fragrant plant having clusters of white flowers (Song 1:14; 4:13) (Analytical).

HEPHER (a digging, a well). Nu. 26:32.

HEPHZIBAH (my delight is in her). 2 Ki. 21:1.

HERB. A general word for vegetation (Ge. 1:11, 12, 29, 30; 2:5; 3:18; 9:3; Ex. 9:22; De. 32:2; 2 Ki. 19:26; Mt. 13:32; Lk. 11:42; Ro. 14:2; He. 6:7). [See Meat, Vegetarian.]

HERESIES, DAMNABLE. [See Damnable.]

HERESY, HERETIC. Referring to schism and false teaching. The word "heretic" is used only one time in the Bible (Tit. 3:9-11), but the term "heresy" is used four more times (Ac. 24:14; 1 Co. 11:19; Ga. 5:20; 2 Pe. 2:1). The same Greek word, *hairesis*, is translated "sect" in Acts 5:17; 15:5; 24:5; 26:5; and 28:22. This Greek word is used in two different ways in the N.T. (1) Any religious sect or party (Ac. 5:17; 15:5; 24:14; 28:22). (2) False teachers and doctrinal error (Tit. 3:9-11; Ga. 5:20; 2 Pe. 2:1). The terms heretic and heresy refer to a willful choosing of false doctrine, a willful alignment with error. "The word 'heresy' originally meant 'a choice,' then an opinion that is the product of choice or of the will, instead of being drawn from the Divine Word. It refers to a man-made opinion. Hence the term was given as a name for departures from orthodox teaching which carried in them a breach of church unity" (G.P. Fisher, *History of Christ Doctrine*). Robert Sargent makes the following important comment: "Heresy is much more than ignorance. It is more than simply holding to an error. It is taking sides with error against truth. In Acts 5:17; 15:5; 24:5; 26:5; and 28:22, the word is translated 'sect,' which shows that the concept of heresy involves forming a 'party' within the main body." [See Apostasy, Apostate, Church Discipline, Damnable, Doctrine, Ecumenical Movement, Fable, False

Prophet, False Teaching, Foolish Questions, Prophecy, Revelation, Separation, Timothy, Unity.]

HERETOFORE. Before; in time past (Ex. 5:7, 14).

HERMAS (interpreter). Ro. 16:14.

HERMES (interpreter). Ro. 16:14.

HERMON (prominent, rugged). The highest mountain in Israel, located northeast of Dan (De. 3:8). Hermon is actually a cluster of mountains with three peaks (the highest being 9,200 feet). Today Hermon straddles the border between Syria, Lebanon, and Israel. The peak inside Israel is 7,300 feet. The two major headwaters of the Jordan River are at the foot of Hermon: the Dan Spring and the Banias or Pania Spring at Caesarea Philippi. The latter spring is named for the god Pan, whose temple was nearby.

HEROD. The most famous Herod was known as Herod the Great, who ruled as king of Judaea under the Roman emperor (37-4 B.C.). He was a great builder who constructed Caesarea Maritima on the coast of Israel. Its manmade harbor was one of the wonders of the ancient world. He constructed the Herodium and Masada and enlarged the Temple in Jerusalem. Herod's Temple was the one that existed in Jesus' time. It was destroyed by the Roman armies in 70 AD. Herod was jealous of his power and killed many people, even his own sons, because he feared they would take his throne. When he heard that the King of the Jews had been born, he ordered the death of all infants, in an attempt to kill the baby Jesus (Mt. 2:16). The son of Herod the Great, Herod Antipas, joined Pilate in mistreating Christ (Lk. 23:7-15). The grandson of Herod the Great, Herod Agrippa I, persecuted the early churches (Ac. 12:1, 6, 11, 19) and was killed by God (Ac. 12:20-23). [See Caesarea, Herodias.]

HEROD'S TEMPLE. [See Temple.]

HERODIANS. The name comes from Herod, and refers to those who took part with him and his successors in leavening the Jews with Grecian and Roman manners and licentiousness (Mt. 22:16; Mk. 3:6; 12:19). In skepticism they sided with the Sadducees, but were strongly opposed to the Pharisees (Concise) yet they sided with these groups in opposing Jesus Christ. [See Herod.]

HERODIAS. A daughter of Aristobulus, son of Herod the Great. She was married to her uncle, Philip, but left him for his brother Herod the tetrarch of Galilee (Mt. 14:3, 6; Mk. 6:17, 19, 22; Lk. 3:19). [See Herod.]

HERON. A bird with a long bill and large wings which eats fish (Le. 11:19; De. 14:18). There are several species in Palestine, one of which is called the White Ibis, which are found in immense flocks about the Huleh lake and marsh (Smith).

HESED (kindness). 1 Ki. 4:10.

HESHBON (stronghold). Nu. 21:25.

HESHMON (fruitfulness). Jos. 15:27.

HETH (terrible). Ge. 10:15.

HETHLON (lurking place, stronghold). Eze. 47:15.

HEW. To cut or carve out (Ex. 34:1; De. 19:5; 29:11; 1 Ch. 22:2; Pr. 9:1; Je. 2:13; Ho. 6:5; Mt. 27:60).

HEZEKI (Jehovah is strength). 1 Ch. 8:17.

HEZEKIAH (strengthened of the Lord). A godly king of Judah (2 Ki. 18-20; 2 Ch. 29-32; Is. 36-39).

HEZION (vision). 1 Ki. 15:18.

HEZIR (insight, intuition). 1 Ch. 24:15.

HEZRAI (blooming, beautiful). 2 Sa. 23:35.

HEZRO (blooming). 1 Ch. 11:37.

HEZRON (blooming). Ge. 46:12.

HIDDAI (mighty, chief). 2 Sa. 23:30.

HIDDEKEL (rapid). Ge. 2:14; Da. 10:4.

HIEL (God is living). 1 Ki. 16:34.

HIERAPOLIS (priestly city). Col. 4:13.

HIGGAION. [See Music.]

HIGH PLACE (2 Ki. 15:35). [See Idolatry.]

HIGH PRIEST. Jesus Christ is the High Priest and Intercessor between God and men (He. 2:17; 3:1; 4:14). (1) Christ's intercession means that He appears in the presence of God "for us," making us acceptable to God because of His one sacrifice (He. 9:24-26). (2) Christ's intercession means that He continues the work of our salvation so that we will be saved to the uttermost (Hebrews 7:25). We are saved by Christ's death, and we are saved by His resurrection life (Ro. 5:10). His intercession is a guarantee of eternal security. (3) Christ's intercession means that He is an advocate when we sin (1 John 2:1-2). Christ made the propitiation for our sins, and He is righteous in our place. The reason that we can confess our sins and be forgiven is Christ's intercessory work. Our confessions are acceptable only because Christ was punished for our sins. Thus God is just to forgive our sins. (4) Christ's intercession means that He does not allow Satan's charges against us to condemn us (Romans 8:34-35). The accuser of the brethren is Satan (Re. 12:10). But the only thing that Jesus need do to destroy the effect of his accusations is to raise His nail-pierced hand as a testimony to the fact that He died for those sins. (5) Christ's intercession means that He is working all things together for good according to His plan (Romans 8:28, 34). Observe that Romans 8:28 is directly connected with Romans 8:34. All things work together in the believer's life for good because Christ is alive and is interceding for him. Every event of life is under His almighty control. (6) Christ's intercession means that He is always available to provide mercy and grace to help (Hebrews 4:14-16). He

HIGH PRIEST

is the compassionate high priest who is touched with the feelings of our infirmities. He knows our frame and remembers that we are dust.

The Priestly Garments. Let us briefly consider the garments for the high priest, which represent the Person and work of the Son of God. All of the garments were made with fine white linen, with blue, purple, scarlet, and gold thread (Ex. 28:5). The white linen speaks of Christ's purity and sinlessness (1 Pe. 2:22). The blue thread speaks of Christ's heavenly origin and present position at the right hand of the Father (1 Co. 15:47). The purple thread speaks of Jesus' royalty; He is King of kings. The scarlet thread speaks of Christ's blood atonement; He is the Saviour. The gold speaks of Christ's deity; Jesus Christ is God (1 Ti. 3:16). The garments as a whole symbolize Christ in His three offices: Priest (ephod), Prophet (Urim and Thummim), and King (mitre and crown). [See Colors.]

The Robe. The robe of the ephod was the main covering for the high priest—a long robe all of blue color (Ex. 28:31-35). This pictures the truth that though Christ became a man and is still a man (Ac. 17:31; 1 Ti. 2:5), He originated from heaven and is the Lord from heaven (1 Co. 15:47). He is not of this creation, and those who receive Him are translated from this old creation and placed into a new creation (2 Co. 5:17). They, too, are no longer of this world (Ga. 6:14). Though believers still live in the world, they are even now citizens of heaven (Jn. 17:6, 14-17; Ph. 3:20-21; Col. 3:1-4).

Pomegranates. Upon the hem of the robe were sewn blue, purple, and scarlet pomegranates. This is a fruit and symbolizes the fruitfulness of Christ. Through the atonement He made for sin and by His present work of world evangelism, He is drawing multitudes to Himself.

Bells. Between the pomegranates were sewn gold bells which rang as the high priest went about his labors. These bells related particularly to the high priest's work in the Holy Place so that the people outside the Tabernacle, though unable to see the priest, could hear the bells and be assured that he was busy in their behalf and that God was accepting his labors. This beautifully fits this present age, during which Jesus, our great High Priest, has gone into heaven and is not visible to human eyes on earth. The bells represent the testimony of the Holy Spirit as He witnesses to men of Jesus' existence and work (Jn. 16:12-15). The Holy Spirit has given us the Scriptures which plainly tell us of Christ, and He also abides in God's people to witness personally of the things of Christ (1 Jn. 2:20, 27).

The Girdle. To secure the robe, a girdle was used (Ex. 28:39). The girdle was used in service, as when Jesus girded Himself to wash the feet of the disciples (Jn.

13:14). The girdle represents Jesus as the Servant of God and man.

The Ephod. The ephod (Ex. 28:6-14) was placed over the head and shoulders of the high priest and was made of fine linen with gold, blue, purple, and scarlet colors woven in it (Ex. 28:6; 39:2-5). The gold represents Christ's deity; the blue, His heavenly origin; the purple, His royalty; the scarlet, His sacrificial atonement; the white linen, His pure, sinless nature (He. 7:26).

The Onyx Stones. On the shoulders of the ephod were two onyx stones set in gold with the names of the tribes of Israel engraved therein (Ex. 28:9-12; 39:6-7). This represented the truth that God's people are kept secure by Christ's divine strength. We rest in Christ's power, not our own (1 Pe. 1:2, 5; Mt. 11:28; 1 Pe. 5:7).

The Breastplate. Upon the ephod was bound the breastplate, which was placed over the priest's chest upon his heart (Ex. 28:15-29). On the breastplate were twelve precious stones set in four rows of three each, with a name of one of the tribes of Israel engraved thereon. This pictures Christ's great love for His people. They are permanently engraved upon His heart (Jn. 13:1). Each of the tribes of Israel had its own place upon the heart of the high priest, and each believer today has a special place in Christ's heart (Ep. 3:17-19). As the names of Israel were always upon the priest's shoulders and heart, each individual believer is forever preserved and loved by Christ. The names were set in precious stones to illustrate the value God's people have in His eyes (Mal. 3:16-17).

Urim and Thummim. The Urim and Thummim were objects which were placed in a pouch in the breastplate and used in discerning God's will (Nu. 27:21; De. 33:8; 1 Sa. 28:6; Ezr. 2:63). The appearance of these objects is not described in Scripture. The words "Urim and Thummim" mean "lights and perfections." The Urim and Thummim picture the perfection of Christ's revelation to men. Everything Jesus speaks is absolute truth. Those who desire to know the truth about God and life must hear Jesus Christ.

The Crown. Upon the high priest's head was placed a holy crown, or mitre, made of fine white linen (Ex. 28:36-39). This represented Christ as King. Upon the front of the mitre was attached a golden plate engraved with the words "Holiness to the Lord," picturing the absolute dedication of Christ to the will of the Father. "Holy" means set apart to God, and the Lord Jesus was indeed this. His every thought and desire was to do the will of the Father who had sent Him. Ex. 28:38 says the golden plate was always upon Aaron's forehead in order that the people might be accepted before God. Thus we see that believers are not accepted before God because of their own holiness, but because of the holiness of

their High Priest, Jesus Christ (Ep. 1:3-7; Col. 2:9-10; 1 Co. 1:30). [See Holy, Justification.]

The Consecration of the Priest. The consecration of the priests (Ex. 29) represents wonderful spiritual truths, especially as a picture of the consecration of believers today. The difference between Aaron and his sons is noted in the following statement: "Aaron alone was anointed before the blood was shed; he was clad in his robes of office and anointed with the holy oil before ever his sons were clothed or anointed. The reason of this is obvious. Aaron, when spoken of by himself, typifies Christ in His own peerless excellency and dignity; and, as we know, Christ appeared in all His own personal worth and was anointed by the Holy Ghost previous to the accomplishment of His atoning work. In all things He has the pre-eminence (Col. 1:18). Still, there is the fullest identification afterwards between Aaron and his sons, as there is the fullest identification between Christ and His people. 'The Sanctifier and the sanctified are all of one' (He. 2:11). The personal distinctness enhances the value of the mystic oneness" (C.H. Mackintosh, *Notes on the Pentateuch*, p. 340).

In the process of consecration, the priests first were washed with water (Ex. 29:4). Now it must be noted that none of this typifies salvation. Consecration is the process of dedication and sanctification following redemption. The washing with water illustrates God's demand that His people be pure and put away sin from their lives. Often the Word of God is identified as the water God uses to cleanse His saints (Ep. 5:26; Jn. 15:3; 17:17; Ja. 1:21; 1 Pe. 2:1-2). The Scriptures are the living Word of God (He. 4:12), and not only show the way of righteousness, but give the believer power to walk in that way (Jn. 8:31-32). The need is seen for believers to let the Word of God dwell richly in them through reading, studying, singing, hearing, meditating in, and memorizing the Scriptures (Col. 3:16).

Aaron was next clothed and anointed with oil (Ex. 29:5-7), symbolizing the first coming of Jesus and His anointing by the Spirit of God (Is. 11:1-3; 61:1-2; Lk. 3:21-22; 4:16-21). Jesus was sinless and had no need for an atonement for Himself. He did not need to be cleansed before receiving the Spirit. Thus, Aaron, as the type of Christ, was anointed before the blood of the sacrifices was shed and applied. The sons of Aaron, typifying Christ's people, could not be anointed until first they had been cleansed by the blood. [See Agate, Amethyst, Anoint, Beryl, Carbuncle, Diamond, Emerald, Footwashing, Jasper, Jesus Christ, Laver, Offerings, Onyx, Priest, Sanctification, Sapphire, Sardius, Tabernacle, Topaz, Type.]

HIGHER CRITICISM. The modern tendencies to question the historical reliability of the Bible. Higher

Criticism is practiced by men who feel they have the ability and right to pass judgment on which parts of the Bible are correct and authoritative. Most higher critics reject or question the miracles of the O.T., the virgin birth and resurrection of Christ, as well as the prophecies of Christ's literal second coming and glorious earthly reign. [See Inspiration, Modernism.]

HIGHEST. (1) The top (Eze. 17:3; 41:7). (2) A title for God (Ps. 18:13; 87:5; Lk. 1:32, 35, 76; 6:35). (3) A reference to God's dwelling place (Lk. 2:14; 9:38).

HIGHMINDED. Proud; haughty; arrogant (Ro. 9:20; 1 Ti. 6:17; 2 Ti. 3:4). [See Pride.]

HILEN (strong place). 1 Ch. 6:58.

HILKIAH (Jehovah is protection). (1) Father of Eliakim (2 Ki. 18:18-37; Is. 22:20; 36:3,22). (2) High priest (2 Ki. 22-23; 1 Ch. 6:13; 9:11; 2 Ch. 34; Eze. 7:1; Je. 29:3).

HIN. [See Weights and Measures.]

HIND. A female deer (Ge. 49:21; Pr. 5:19; Je. 14:5).

HINDER. The end or rear (2 Sa. 2:23; 1 Ki. 7:25; Ps. 78:66; Mk. 4:38; Ac. 27:41).

HINDERMOST. The last; at the end (Ge. 33:2).

HINNOM, VALLEY OF. A place in Jerusalem where human sacrifices were made in idolatrous rituals (2 Ki. 23:10; 2 Ch. 28:3; 33:6; Je. 7:32; 19:6). It became a place where garbage was burned. A N.T. word for hell (*Gehenna*) is a transliteration of the Hebrew word *Hinnom*. [See Hell, Sheol.]

HILRAH (distinction, nobility). Ge. 38:1.

HIRAM (noble). Also spelled Hiram. King of Tyre, a major city of the Phoenician Empire (2 Sa. 5:11; 1 Ki. 5:1; 11:1-3). Hiram was a friend of David and of Solomon. It appears that he was a believer in Jehovah God (2 Ch. 2:11-12).

HIRE. Wages; pay (Ge. 30:18; Mi. 1:7).

HIRELING. A laborer who works for daily wages (Job 7:1-2; Mal. 3:5; Jn. 10:12-13). [See Employment, Labor.]

HISTORY - CHURCH. [See Anglican Church, Baptist, Brethren, Church, Eastern Orthodox, Episcopal, Lutheran, Mennonite, Methodist, Presbyterian, Prophecy, Roman Catholic Church.]

HISS. (1) To make a hissing sound in derision and scorn (1 Ki. 9:8; Je. 19:8; La. 2:15; Eze. 27:36; Zep. 2:15). (2) To call out to (Is. 5:26; Ze. 10:8).

HITHER. Here (Ex. 3:5).

HITHERTO. From then; from that time; until now (Jos. 17:14; Ju. 16:13; 2 Sa. 15:34; Jn. 5:17).

HITTITES. Descendants of Heth, son of Canaan, who inhabited the mountainous country of Judah (Ge. 15:20; 23:10; 25:9; 26:34; 36:2; 49:29; 50:13; Ex. 3:8;

HIVITES - HOLY

13:5; 23:23, 28; 33:2; 34:11; Nu. 13:29; De. 7:1; 20:17; Jos. 1:4; 3:10; 9:1; 11:3; 12:8; 24:11; 1 Sa. 26:6; 2 Sa. 11:3; 1 Ki. 9:20; 10:29; 11:1; 15:5; 2 Ki. 7:6; Ezr. 9:1; Ne. 9:8; Eze. 16:3, 45).

HIVITES. Descendants of Canaan (Ge. 10:17; 34: 2; 36:2; Ex. 3:8; 13:5; 23:23; 33:2; 34:11; De. 7:1; 20:17; Jos. 3:10; 9:1, 7; 11:3, 19; 12:8; 24:11; Ju. 3:3, 5; 2 Sa. 24:7; 1 Ki. 9:20).

HIZKIAH (Jehovah is strong). Ne. 10:17.

HIZKIJAH (Jehovah is strong). Ne. 10:17.

HO. Threatening; grief; exhortation (Is. 55:1; Ze. 2:6).

HOAR, HOARY. Gray headed (Le. 19:32; 1 Ki. 2:6,9; Job 41:32; Pr. 16:31; Is. 46:4).

HOBAB (beloved). Nu. 10:29.

HOBAB (lurking place). Ge. 14:15.

HOD (glory). 1 Ch. 7:37.

HODAIAH (honorer of Jehovah). 1 Ch. 3:24.

HODAVIAH (praise Jehovah). 1 Ch. 5:24.

HODESH (new moon). 1 Ch. 8:9.

HODEVAH (Jehovah is honor). Ne. 7:43.

HOGLAH (partridge). Nu. 26:33; 27:1; 36:11; Jos. 17:3).

HOHAM (Jehovah protects the multitude). Jos. 10:3.

HOISED. To hoist; to lift up (Ac. 27:40).

HOLD. (1) To grasp; retain; seize; embrace (Ge. 19:16; 21:18; He. 3:14; 4:14; 6:18; 10:23). (2) To celebrate; to have in session (Ex. 5:1). (3) Restrain (Ex. 14:14). (4) To regard; to judge; to consider (Ex. 20:7; De. 5:11; Ze. 11:5). (5) Maintain; sustain (Ps. 17:5; 139:10). (6) To cleave to; to obey; to follow (2 Ch. 7:22; Ec. 2:3; Is. 56:6; Mt. 6:24; Mk. 7:4; Ro. 1:18; 1 Th. 5:21; 2 Th. 2:15). (7) To contain; capacity to receive (Je. 2:16). (8) A fortress or prison (Jud. 9:46; 1 Sa. 22:4; 2 Sa. 5:7; Ac. 4:3).

HOLD ONE'S PEACE. [See Peace, To Hold One's.]

HOLDEN. Held (2 Ki. 23:22; Job 36:8; Ps. 18:35; Ro. 14:4).

HOLON (strong place). Jos. 15:51.

HOLPEN. Helped (Ps. 83:8; 86:17; Da. 11:34; Lk. 1:54).

HOLY. The terms "holy," "sanctify," "consecrate," "dedicate," and "saint" are translated from the same Hebrew and Greek words in the Bible. The basic meaning is to be set apart for God's purpose (Le. 20:26). Things other than people are said to be holy: the ground (Ex. 3:5), the sabbath (Ex. 16:23), Aaron's garments (Ex. 28:2), the altar of the Tabernacle (Ex. 29:37). A holy person is a person who has become God's possession by the blood of Christ. Holiness is intimately connected with righteousness and moral purity (Je.

31:23; Lk. 1:75; Ro. 6:19; Ep. 4:24). Holiness is contrasted with uncleanness (Is. 35:8; 1 Th. 4:7) and is connected with cleansing from sin (2 Co. 7:1; 1 Th. 4:3).

Two aspects of holiness in the Christian life. There are two ways a Christian can be holy: positionally and practically. There is eternal holiness and temporal holiness, absolute and progressive. The Christian is perfectly holy before God because of his eternal position in Christ, and he is becoming holy in a practical sense day-by-day as he conforms to the image of Christ.

Positional Holiness is to be set apart into God's family. To be in Christ is to be holy in this sense (Ep. 1:4; He. 3:1). In position before God, every true believer is holy and blameless from the day he is born again. This is because the born again believer is in Christ. God no longer sees that person as a condemned sinner, but as a saint in Christ. God looks at the believer through the blood of His Son and sees no sin. The Christian is not holy in this positional sense because he is good in himself, but because Christ has put away his sin and God has declared him righteous. Every child of God is holy in this positional sense.

Practical Holiness is to be holy in daily living. Though Christians are holy in Christ positionally, the Bible teaches it is God's will for them to be holy in practice also (1 Pe. 1:15-16). The two aspects of holiness are seen in one verse in Eph. 5:8 and Col. 3:12. These verses teach that since believers *are* holy by position in Christ, they should live up to this position by being holy in life. Every true Christian, because of his trust in Christ's blood, is perfect and holy before God—as holy as Jesus is—but every Christian does not live a holy life day by day. The Christian is to perfect holiness (2 Co. 7:1). The Bible teaches it is impossible to be holy in daily life without first being made holy in Jesus Christ positionally. Only after a person is born again will God accept his work of daily holiness. Outside of Christ there is no true holiness. Only by His blood can a person be cleansed of sin and made fit to serve God in righteousness and truth (Ga. 2:20; 6:14-16).

Holiness and Christ's Blood. The Bible connects holiness with the blood of Christ (He. 9:12,20-25). The Old Testament typology associated with the Tabernacle constantly depicted this truth. It was by blood that the articles of the Tabernacle were made holy before God (Ex. 30:10). It was by blood that the priests were consecrated (Le. 14:14). It was by blood that the worshippers were purified (Le. 4:15-18, 30, 34). It was with blood that the high priest could enter into the presence of God in the Holy Place and make atonement for the people (Le. 16:14-20). The word "blood" is used 66 times in the book of Leviticus, the book which sets forth Israel's worship of God and sacrificial cleansing.

The book of Hebrews uses the word "blood" 20 times, showing that it is the blood of Christ that was foreshadowed by the O.T. types. **Holy One**. "Holy One" is a title frequently used of God in Scripture (Is. 1:4; 5:19, 24; 6:3; 10:17, 20; 12:6; 17:7; 29:19, 23; 30:11, 12, 15, 29; 31:1; 37:23; 40:25; 41:14, 16, 20; 43:3, 14-15; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 57:15; 60:9, 14; Je. 50:29; 51:5; Eze. 39:7; Ho. 11:9; Hab. 1:12; 3:3; Lk. 1:49). His name is "holy" (Is. 57:15). The Bible tells us that God is jealous for His Holy name (Eze. 39:25). Jesus Christ is also called the "Holy One" (Lk. 4:34; Ac. 2:37; 3:14; 13:35). While men are called holy in Scripture in the sense of sanctified unto God (Mk. 6:20; Ac. 3:21), the term "holy" is NEVER used as a title for a fallen man. It is wrong, therefore, to speak of holy Mary, or holy Joseph, or of the pope as His Holiness, etc. These are titles of divinity and must never be given to a man. [See Blood, Clergy, Dedicate, Healing, Jesus Christ, Joy, Just, Justification, Reverend, Roman Catholic Church, Saint, Sanctification.]

HOLY OF HOLIES. The rearmost compartment in the Tabernacle (Ex. 26:33-34; He. 9:3, 8). The holy of holies contained the ark of the covenant which held the Ten Commandments and was covered with the mercy seat (Ex. 26:33-34). Images of the cherubim were on the mercy seat. The holy of holies pictured God's dwelling place in heaven (He. 9:8-9; 10:19). When Christ died the veil into the holy of holies was rent, indicating that through Christ's blood sinners have access into God's holy presence (Mk. 15:37-38; He. 10:19-20). [See Atonement, Blood, Mercy Seat, Propitiation, Tabernacle.]

HOLY SCRIPTURES. [See Bible, Bible Versions, Canon, Dynamic Equivalency, Erasmus, Inspiration, Masoretic Text, Preservation.]

HOLY SEE. A name used by the Roman Catholic Church to describe the office of the pope, as well as for the place of his residence in Rome. See means seat, or place of authority. The Roman Catholic Church falsely believes that the pope is the center of authority for all Christendom. [See Roman Catholic Church, Vatican.]

HOLY SPIRIT. The Holy Spirit is not merely an influence. He is also not merely the Lord's spirit in the same sense that man's spirit is man's spirit. Man's spirit is never said to be a separate person. The Holy Spirit, though, is a Person of the Trinity. The Father is God; the Son is God; the Spirit is God. "The three divine persons are one God. This is a great mystery; but not greater than the mysteries presented by some of the material objects around us. We cannot understand the mode by which certain agencies produce the wood of a tree, and its bark, foliage, blossoms, and fruit; or the way by which human food makes bones, and flesh, and skin, and hair, and nails. These are mysteries, but we believe

them freely, though we do not understand the process of development. In one sense Father, Son, and Spirit are three persons, and in another they are one. Webster's Dictionary defines the Trinity as 'the union of three persons (the Father, the Son, and the Holy Spirit) in one Godhead, so that all the three are one God as to substance, but three persons as to individuality.' This is in the main the doctrine of the trinity, as held by all the great communities of Christendom" (Cathcart).

The Holy Spirit's Relationship with the Father and the Son. Some Bible passages speak of the Holy Spirit as the Spirit of God or the Spirit of Christ. By this, some conclude that the Holy Spirit is only an indistinct part of the Father and Son, something like man's spirit is of man. This is not the Bible's teaching, though. The Holy Spirit is one with the Father and Son, yet He is also a distinct Person (Mt. 28:19; 2 Co. 13:14; 1 Jn. 5:7; Ep. 2:18; 4:4-6; Jn. 14:16, 26; 16:7-15). (1) The Holy Spirit is called a person and does the works of a person (Jn. 14:17, 26; 15:26; 16:7-15). (2) The Holy Spirit has His own feelings (Ep. 4:20). (3) The Holy Spirit has His own will (Ac. 13:2; 15:28; 1 Co. 12:11). (4) The Holy Spirit has His own mind (Ro. 8:26-27).

The Holy Spirit's Works. IN O.T. TIMES: (1) Creation (Ge. 1:2; Job 33:4). (2) Inspiration of the Scriptures (Ex. 31:3; 35:31; Nu. 11:17; 24:2; 27:18; Ge. 41:38; 1 Ch. 28:11-12; 2 Ch. 15:1; Eze. 8:3; 11:1; Da. 4:8; Ze. 1:1; Mi. 3:8). (3) Anointing God's servants (Ge. 41:38; Ex. 31:3; Ps. 51:11-12; Is. 48:16; 59:19). *IN JESUS' LIFE* (Jn. 3:34): (1) In His birth (Mt. 1:18; Lk. 1:35). (2) At His baptism (Mt. 3:16). (3) In His miracles (Mt. 12:28). (4) In His teaching (Ac. 1:2). (5) In His temptations (Mt. 4:1). (6) In His resurrection (Ro. 1:4; 1 Pe. 3:18). *TOWARD THE UNSAVED:* (1) Convicting and drawing men to Christ (Jn. 16:7-11). (2) Regenerating those who trust Christ (Jn. 3:5-6; Tit. 3:5). *TOWARD CHRISTIANS:* (1) Indwelling (Ro. 8:9). (2) Sealing (Ep. 1:13-14; 4:30; 2 Co. 1:22). (3) Imparting spiritual gifts (1 Co. 1:22). (4) Teaching (1 Jn. 2:20, 27). The Holy Spirit is called the "Spirit of truth" four times in the N.T.--Jn. 14:17; 15:26; 16:13; 1 Jn. 5:6. (5) Giving access to the Father (Ep. 2:18). (6) Changing believers into the image of Christ (2 Co. 3:18). (7) Affirming that we are children of God (Ro. 8:15-16). (8) Interceding (Ro. 8:26-27). (9) Producing fruit (Ga. 5:22-23). (10) Giving power over sin (Ro. 8:12-13). (11) Sanctifying (1 Co. 6:11). (12) Empowering and overseeing world evangelism (Ac. 1:8; 13:4; 16:6-7). (13) Resurrecting (Ro. 8:11).

Emblems of the Holy Spirit. (1) Water (Jn. 3:5; 7:38-39). (2) Fire (Mt. 3:11). (3) Wind (Jn. 3:8). (4) Oil (Ps. 45:7). (5) Rain and dew (Ps. 72:6). (6) Dove (Mt. 3:16). (7) Voice (Is. 6:8). (8) A seal (Re. 7:2; Ep. 4:30) (Scofield).

HOLY SPIRIT

The Sealing of the Holy Spirit. The method of the sealing: Believers are sealed with the Spirit when they trust Jesus Christ as Lord and Saviour (Jn. 7:39; Ep. 1:12-14; Ga. 3:14). *The meaning of the sealing:* Security (Da. 6:17); ownership (2 Co. 1:21-22); authority (Ge. 41:41-42; Es. 8:8; 2 Co. 5:20; Mt. 28:18-20); likeness—a seal imparts its own image (Ga. 5:22-23).

The Filling of the Holy Spirit. To be filled with the Holy Spirit means to be yielded to the Holy Spirit's control (Ep. 5:18). The evidences of the filling of the Holy Spirit in the book of Acts include: (1) Witnessing in supernatural, foreign languages (Ac. 2:4-11). This is the only time that tongues speaking is connected with Spirit filling. (2) Bold witness of Jesus Christ (Ac. 4:8-12, 31). (3) Good reputation (Ac. 6:3, 5). (4) Heavenly-mindedness (Ac. 7:55-56). (5) Standing against false teaching (Ac. 13:8-10). The book of Ephesians gives instruction about the filling of the Holy Spirit but says absolutely nothing about the gift of tongues (Ep. 5:18-21). None of the other N.T. passages that deal with the Spirit's influence in the believer's life mention tongues, but they DO mention the following marks of a Spirit-filled life: Abounding in hope (Ro. 15:13); spiritual fruit (Ga. 5:22-24); spiritual wisdom (Ep. 1:17-18); spiritual strength (Ep. 3:16); sound doctrine (1 Jn. 2:27).

The Baptism of the Holy Spirit. The baptism of the Holy Spirit was the coming of the Holy Spirit to empower the churches for world evangelism (Ac. 1:8). (1) It was promised by John the Baptist and Jesus Christ (Mt. 3:11; Ac. 1:4-5). (2) It was fulfilled at Pentecost and at Cornelius's house (Ac. 2:1-13; 10:44-47; 11:13-17). The baptism at Pentecost was for the Jews, and the one at Cornelius's house was for the Gentiles. (3) Christians are never told to seek the baptism of the Spirit. After Pentecost there is no record of Christians waiting for a Spirit baptism. The apostles taught that every true Christian has the Holy Spirit (Ro. 8:9; 1 Jn. 2:20, 27). Throughout the Epistles it is taken for granted that believers have the Holy Spirit (Ro. 8:1-27; 15:13; 1 Co. 3:16; 6:11, 19; 12:3-11; 2 Co. 3:18; 13:14; Ep. 2:18, 22; 3:16; 4:3-4; 5:18; 6:18; Ph. 1:19; 2:1; Co. 1:8; 1 Th. 1:5; 5:19; 2 Ti. 1:14; 1 Pe. 1:2, 22; 1 Jn. 3:24). (4) Similarly, every reference to the reception of the Holy Spirit after the book of Acts is in the past tense or fulfilled tense (Ro. 5:5; 1 Co. 2:12; 3:16; 6:19; 12:13; 2 Co. 1:22; 5:5; Ga. 3:2; 4:6; Ep. 1:12-14; 2:22; 4:30; 1 Th. 4:8; 2 Th. 2:13; 2 Ti. 1:14; Tit. 3:5-6; 1 Pe. 1:2; 1 Jn. 2:20; 3:24; 4:2).

The Holy Spirit and Prayer. *The Holy Spirit does not promote Himself; does not draw attention to Himself* (Jn. 16:13-15). Nowhere in the New Testament do we find the apostles praying to the Holy Spirit, worshipping the Holy Spirit, inviting the Holy Spirit to come, or in any

other way promoting the Holy Spirit Himself. The Lord Jesus Christ taught us to pray to the Father, not to the Spirit (Mt. 6:6, 9; Jn. 16:23). Christ's own prayers were always addressed to the Father (Mt. 11:25; 26:39; Jn. 11:41; 12:28; 14:16; 17:1). The Apostle Paul taught us to pray to God the Father through the Lord Jesus Christ (Ro. 1:8). There is not one example of believers praying to the Holy Spirit in the New Testament. The Holy Spirit promotes the Lord Jesus Christ and focuses the believer's attention upon Christ. The believer does not receive the Holy Spirit by seeking the Holy Spirit; he receives the Holy Spirit by trusting in the Lord Jesus Christ (Ephesians 1:12-14). Contrast this clear Bible teaching with that of the Pentecostal-Charismatic movement where there is an unscriptural focus on the Holy Spirit. Consider the example of Pentecostal leader Benny Hinn. In his book *Good Morning, Holy Spirit*, Hinn prays to the Spirit, seeks the Spirit, invites the Spirit to come, etc. None of this is based upon the testimony of Scriptures.

Baptism by Fire. The baptism of fire has been promoted by the Pentecostal movement since its beginning in the early 20th century. Some Pentecostals have named themselves such things as "Fire Baptized Holy Ghost" people. The concept of being baptized by the Holy Spirit and fire comes from John's prophecy in Matthew 3:11-12. Pentecostals ignore the context. John the Baptist was speaking to the Jews when he quoted this prophecy. Those Jews which believed in Christ were baptized with the Holy Spirit on the day of Pentecost, but *the baptism of fire is a warning of judgment for the unbeliever.*

Spirit Slaying. "Spirit slaying" is practiced by Pentecostals and Charismatics. Allegedly, the Holy Spirit knocks people down and sometimes even holds them on the floor so that they cannot rise. This experience is also called "Holy Spirit glue" and "carpet time." There is no example of such a thing in the New Testament. *Consider the New Testament examples of people falling down:* (1) Believers sometimes fell down before Christ to worship Him (Mt. 2:11; 18:26; Lk. 17:16; Jn. 11:32; 1 Co. 14:25). The term "fall down" is frequently used in Scripture to describe worship (Ps. 72:11; Is. 44:19; 46:6; Dan. 3:5; Mt. 4:9; Re. 4:10; 5:8, 14; 19:4). (2) The disciples fell down on their faces and were afraid on the Mt. of Transfiguration (Mt. 17:6). (3) The men who took Jesus in the Garden of Gethsemane went backward and fell down when he spoke the words, "I am he" (Jn. 18:6). (4) Saul fell to the ground when the Lord appeared to him on the road to Damascus (Acts 9:4). (5) Ananias fell down when he was stricken of God for his sin (Acts 5:5). (6) John fell at Christ's feet "as dead" in Re. 1:17. *Consider the differences between these events and Pentecostal/Charismatic "spirit slaying":* (1) In the

New Testament there was no laying on of hands preceding the falling down. In fact, there was no human instrumentality whatsoever in any of the instances of falling in the Bible. (2) There was no jerking and shaking, which often accompany Pentecostal/Charismatic "spirit slaying." (3) There was no "Holy Spirit glue" that kept someone from rising. (4) There was no laughter connected with the falling as there often is in Pentecostal "slaying." (5) There was no repetition of the falling. (6) There was no instruction about falling or expectation of falling. (7) There were no people queuing up in lines waiting to fall. (8) There were no repetitive choruses preparing people for experiences such as falling. (9) There was no falling in Christian meetings. [See Charismatic, Cloud, Eternal Security, Healing, Holy, Miracles, Tongues, Trinity.]

HOLY WRIT. Holy Writing. A name for the Bible. [See Bible.]

HOMAM (raging). 1 Ch. 1:39.

HOME. The home and family is God's plan. God gave Adam a wife, brought them together in the first wedding, and instructed them to be fruitful in bearing children (Ge. 1:28; 2:18-25). "God is the author of the family constitution. He has conceived the plan and executed it. Its laws are stamped in nature and declared in the Word. The equal numbers of the sexes born into the world, the feebleness of childhood at first, and the returning frailty of age, are so many features of the family institute left by the Creator indented on his work. They intimate not obscurely the marriage of one man with one woman, the support of children by parents, and the support of decayed parents by the children grown. There are many such laws deeply imprinted in nature; and in nature, too, a terrible vengeance is stored up, which bursts with unerring exactitude on the head of the transgressor. In practice, and for safety, keep families together as long as it is possible. When the young must go forth from a father's house, let a substitute be provided as closely allied to the normal institution as the circumstances will admit" (William Arnot).

The Importance of Good Relationships in the Home: (1) The family is the foundational building block for society and the church; it was the institution first established by God (Ge. 2:18-25). (2) Marriage is a picture of Christ and the church (Ep. 5:22-33). (3) Good relations in the home are commanded by God (Col. 3:18-19). (4) Poor relationships in the home is a bad testimony that reflects on Christ (Tit. 2:4-5). (5) Poor marriage relationships hinder prayer (1 Pe. 3:7). (6) Poor marriage relationships disqualify men from being pastors (1 Ti. 3:2, 4-5; Tit. 1:6). (7) Poor parent-child relations populate jail cells (Pr. 29:15) and hell (Pr. 23:13-14).

The Husband's Duty toward His Wife: (1) He is to love his wife (Ep. 5:25). (2) He is to leave father and mother and dedicate himself to his wife (Ge. 2:24). (3) He is to nourish his wife (Ep. 5:28-29). (4) He is to cherish his wife (Ep. 5:29). (5) He is not to be bitter against his wife (Col. 3:19). (6) He is to honor the wife as the weaker vessel (1 Pe. 3:7). He is to treat the wife as part of his life and ministry (1 Pe. 3:7). (7) He is to meet the physical needs of his wife (1 Co. 7:2-4). (8) He is to meet the financial needs of his family (1 Ti. 5:8). (9) He is to be trustworthy (Pr. 5:15-21).

The Wife's Duty toward Her Husband: (1) She is to love her husband (Tit. 2:4). (2) She is to submit to her husband (Ep. 5:22-24, 33; Col. 3:18). (3) She is to maintain a meek and quiet spirit (1 Pe. 3:4). (4) She is to keep the home (Pr. 14:1; Tit. 2:5). (5) She is to be trustworthy (Pr. 31:11). (6) She is to do him good and not evil (Pr. 31:12). (7) She is to be virtuous (Pr. 12:4; Tit. 2:5; 1 Pe. 3:2). (8) She is to preach to him by her manner of life, not by her words (1 Pe. 3:1-5). (9) She is to meet the physical needs of her husband (1 Co. 7:2-4). [Is Fornication marriage? See Marriage.] [See Benevolence, Child Training, Divorce, Eli.]

HOMEBOBN. (1) Native as opposed to foreign (Ex. 12:49). (2) A slave born in the household (Je. 2:14).

HOMER. [See Weights and Measures.]

HOMOSEXUAL. This term is not used in the Bible, but the concept is. It refers to men or women having sexual relations with members of the same sex. [See Sodomy.]

HONEST. Upright; just; equitable; fair in dealing with others; free from trickery and fraud; acting and having the disposition to act at all times according to justice or correct moral principles; frank; sincere; according to truth (Webster). There are two Greek words translated honest in the N.T.--*kalopoion* is translated "honest" six times (Lk. 8:15; Ac. 6:3; Ro. 12:17; 2 Co. 8:21; 13:7; 1 Pe. 2:12). It is also translated "good" (Mt. 3:10; 5:16; 7:17, 18, 19; 12:33), "better" (Mt. 18:8, 9), "fair" Ac. 27:8), and "well" (Ga. 6:9). *Semnos* is translated "honest" two times (Ph. 4:8; 1 Ti. 2:2). This word is translated "grave" in 1 Ti. 3:4, 8, 11; Tit. 2:2, 7. "Honest occurs frequently (Ro. 12:17; 2 Co. 13:7; Ph. 4:8) in its original sense of 'honorable, comely'" (*The Bible Word-Book*). [See Deceit, Flattery, Grave, Hypocrisy, Integrity, Pure Conscience, Purloin, Sincere, Steal, Unfeigned, Uprighteous.]

HONESTY. Becoming deportment; honorableness; venerableness; a serious and obedient Christian walk (1 Ti. 2:2). The Greek word translated "honesty" in 1 Ti. 2:2 is also translated "gravity" in 1 Ti. 3:4 and Tit. 2:7. The Greek root of this word is translated "devout" and "worship." [See Grave.]

HONOUR - HORITES

HONOUR. (1) Glory; praise; reverence (Ex. 14:17; Jud. 4:9). (2) Position of respect or authority; dignity (Nu. 22:17; 27:20; Ps. 49:12; Pr. 4:8). (3) Esteem; dignity; value (1 Th. 4:4). (4) Valuables (Ac. 28:10; Re. 21:24). (5) To respect; esteem; venerate (Ex. 20:12; Le. 19:32; Es. 1:20). *Who Is to Be Honored?* God the Father and God the Son (Jn. 5:23). Wives (1 Pe. 3:7). Parents (Ep. 6:2). True widows (1 Ti. 5:3-4). God-called pastors (1 Ti. 5:17). Government leaders (Ro. 13:7). Masters (1 Ti. 6:1). Every Christian (Ro. 12:10). All men (1 Pe. 2:17). *Honor to Men Involves the following:* showing respect (Le. 19:32); financial support (Mt. 15:6; 1 Ti. 5:3-4); to prefer one another (Ro. 12:10).

HONOURABLE. (1) Actuated by principles of honor; of honest reputation (Ge. 34:19; 1 Sa. 9:6; 1 Ch. 4:9). (2) Of higher rank (Nu. 22:15; 2 Sa. 23:19, 23). (3) Distinguished; of high regard or station (Ps. 45:9; Is. 3:5; 5:13; Ac. 13:50). (4) Glorious; exalted; highly esteemed (Is. 42:21; He. 13:4).

HOPE. The Bible word *hope* means that salvation in Christ is absolutely sure. Hope is called an “anchor both sure and steadfast” (He. 6:19), a “strong consolation” (He. 6:18), an “everlasting consolation” (2 Th. 2:16), “an helmet” (1 Th. 5:8), “a living hope” (1 Pe. 1:3). This is the opposite of the way the word “hope” is used in everyday conversation. Normally we use the word “hope” to express something uncertain.

If Hope Is Not Uncertain, Why Is It Called a Hope? Our salvation in Christ is called a hope, not because it is uncertain, but because we do not yet enjoy the fulness of it (Ro. 8:24-25).

Why Can a Christian Have Confidence in Salvation? (1) God’s promise (He. 6:17-19; Tit. 1:2); (1) God’s grace (2 Th. 2:16); (3) Jesus’ blood (He. 9:12); (4) Jesus’ resurrection (1 Pe. 1:3); (5) Jesus’ priesthood (He. 6:19-20). The believer can have certainty of eternal salvation because it is not the reward for faithful service, but it is the free gift of God’s grace through the blood of Christ. The believer’s eternal security does not depend upon his own goodness and faithfulness, but upon that of the Saviour. The believer’s hope is the Lord Jesus Christ Himself (1 Ti. 1:1). He is our hope. He has risen from the dead and is alive forever more, and He lives within the believer (Col. 1:27).

What Is the Christian’s Hope? (1) Eternal life (Tit. 1:2). (2) Christ’s coming (Tit. 2:13). (3) Bodily resurrection is (Ro. 8:23-24). (4) The glory of God (Ro. 5:2; Col. 1:27). This is a reference to the splendor and wealth of Christ’s kingdom (Col. 3:4). It also refers to the moral perfection that we will share at the resurrection (1 Jn. 3:1-3). (5) Perfect righteousness (Ga. 5:5). (6) Rich inheritance (Ep. 1:18). (7) To be like Jesus (1 Jn. 3:2-3). All of these things are the sure possession of every true Christian. This is our hope. It is

not God’s will for the believer to be unsure about whether or not he possesses these things; rather it is His will that we “abound in hope” (Ro. 15:13). Praise God for such a salvation!

The Result of Denying the Believer’s Hope. To teach that the born again Christian can lose his salvation results in the following things: (1) *It takes away the believer’s anchor of the soul* (He. 6:19). The thing which makes it possible for a Christian to stand fast through storms of doubt and fear and through the problems of life is the sure knowledge that the blood of His Saviour has given him eternal life. Believers who do not understand their true position in Christ are left to drift on life’s stormy seas without an anchor. They have no security or stability. They do not know exactly where they stand with God. Their souls are often troubled and fearful, because they do not have a proper understanding of salvation. (2) *It takes away the believer’s helmet* (1 Th. 5:8-10). The helmet that protects the believer’s mind in spiritual warfare is the helmet of “know-so salvation” (1 Jn. 5:11-13). The Christian who does not understand his hope in Christ has no helmet to protect him from Satan’s lies (Ep. 6:10-17). The Christian’s mind is thus exposed to Satan’s fiery darts. When the devil comes with his accusations and doubts, the Christian who has no helmet of a know-so salvation is defeated and tossed about. (3) *It takes away the believer’s consolation* (2 Th. 2:16). God desires the Christian to enjoy the comfort of knowing he is eternally safe in Jesus. Those who teach an uncertain salvation rob believers of this priceless comfort. The true Christian cannot be robbed of his secure blessings in Christ, but he can be robbed of the comforting knowledge of these blessings in this life if not properly instructed. [See Cheer, Comfort, Confidence, Consolation, Eternal Security, Freely, Gospel, Grace, Healing, Joy, Justification, Rejoice.]

HOPHNI (strong). 1 Sa. 1:3.

HOR (mountain). Nu. 20:22-27; 21:4; De. 32:50.

HORAM (elevated). Jos. 10:33.

HOREB (desert). Another name for Sinai, the mountain on which God gave Moses the law (Ex. 3:1,12; 17:6; De. 1:6; 4:15; 5:2; 1 Ki. 19:8; Ps. 106:19; Mal. 4:4).

HOREM (fortress). Jos. 19:38.

HORHAGIDGAD (hill of the cleft). Nu. 33:32.

HORI (free, noble). Ge. 36:22.

HORITES. In the midst of the lineage of Esau we find the genealogy of the Horites (Ge. 36:20-30). The Horites were the original idolatrous pagan inhabitants of Seir (Ge. 14:6). Esau’s wife Aholibamah was the daughter of a renowned Horite leader named Anah and the granddaughter of a Hittite named Zibeon; both men

were dukes or rulers and were the sons of Seir, the founder of the pagan people of that region (Ge. 36:2, 20, 24, 29). Esau left Canaan and settled in Seir and his children freely intermarried with the pagan people and eventually conquered and succeeded them (De. 2:12).

HORMAH (fortress). Nu. 14:45.

HORN. (1) A musical instrument (1 Ch. 25:5). (2) A symbolic reference to strength, power, and authority (1 Sa. 2:1; Job 16:15; Ps. 75:4-5; Je. 48:25; Ze. 1:21). (3) A king (Re. 17:12). "Little horn" in Daniel refers to the Antichrist (Da. 7:8; 8:9-14). [See Antichrist, Daniel, Government, Music, Prophecy.]

HORNET. A large wasp with a very painful sting (Ex. 23:28; De. 7:20; Jos. 24:12).

HORONAIM (double caves). Is. 15:5.

HORSE. Not mentioned among Abraham's cattle, but first as coming from Egypt (Ge. 47:17). The horse is almost exclusively used in war in Scripture, and is so sculptured on the monuments both of Egypt and Assyria. Job gives a most elegant description of a war-horse in Job 39:19-25. The Bible warns men not to trust in horses or military might (Ps. 33:17). Solomon disobeyed the letter and spirit of the prohibition not to multiply horses (De. 17:16), and his successors did also (1 Ki. 4:26; 22:4). Horses are used as symbols by the prophets (Ze. 1:8; Re. 6) (Smith). The Antichrist is depicted as riding a white horse because he imitates Christ and also to depict the fact that he rides into power on a deceptive program of peace (Re. 6:2). The Lord Jesus Christ and the heavenly armies will return from heaven on white horses (Re. 19:11-15). [See Antichrist, Heaven, Military, Revelation.]

HORSE GATE. [See Gate.]

HORSELEACH. A blood sucking worm (Pr. 30:15).

HORT - FENTON J.A. [See Westcott-Hort.]

HOSANNA. An expression of praise to God (Mt. 21:9,15; Mk. 11:9-10; Jn. 12:13). The word means "Save now."

HOSEA (Jehovah is help). An O.T. prophet who wrote the book of Hosea (Ho. 1:1). The Greek name of Osee is used in Ro. 9:25.

HOSEN. Fine upper garments (Da. 3:21).

HOSHEA (Jehovah is help). The original name of Joshua the son of Nun (De. 32:44). Also written "Oshea" (Nu. 13:8). [See Joshua.]

HOSHAMA (Jehovah is hearer). 1 Ch. 3:18.

HOSHEA (Jehovah is help). The original name of Joshua the son of Nun (De. 32:44). Also written "Oshea" (Nu. 13:8). [See Joshua.]

HOSPITALITY. Friendliness to strangers and visitors (Ro. 12:13; 1 Ti. 3:2; Tit. 1:8; 1 Pe. 4:9). The Greek word from which the word "hospitality" is translated

means "love of strangers." The Bible says, "Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (He. 13:1, 2). [See Angel, Entertain, Love.]

HOST. (1) A large body of people, stars, angels, or things, such as an army (Ge. 2:1; 21:22; De. 4:19; Ps. 103:21; Lk. 2:13; Ac. 7:42). (2) One who receives guests (Ro. 16:23). [For "Lord of Hosts" see God.] [See also Angel, Star.]

HOTHAM (determination). 1 Ch. 7:32.

HOTHIR (abundance). 1 Ch. 25:4.

HOUGH. To cut the hamstring on an animal so it cannot run (Ge. 49:6; Jos. 11:6,9; 2 Sa. 8:4).

HOUSE. (1) Household, family (Ge. 7:1; 1 Ti. 3:4; 5:14; 2 Ti. 1:16). (2) Dwelling; building (Ge. 19:4,10; De. 6:7, 9; Ju. 16:27). (3) God's presence (Ge. 28:22). (4) The Tabernacle (Ex. 34:26; Jos. 9:23; 1 Sa. 1:7). (5) Solomon's Temple (1 Ki. 6-9). (6) The millennial Temple (Eze. 40-44). (7) Heaven (Jn. 14:2). (8) The body (2 Co. 5:1). (9) The local church (1 Ti. 3:15). [See Church, Home, Heaven, Tabernacle, Temple.]

HOUSE, TO. (1) To be shown hospitality (Jud. 19:18). (2) Building houses close together (Is. 5:8). (3) From one house to the next (1 Ti. 5:13).

HOWBEIT. Notwithstanding; nevertheless (Jud. 4:17; Is. 10:7).

HOW THAT. That (Mt. 16:12).

HUKKOK (ditch). Jos. 19:34.

HUKOK (ditch). 1 Ch. 6:75.

HUL (circle). Ge. 10:23.

HULDAH (weasel). 2 Ki. 22:14; 2 Ch. 34:22.

HUMBLE, HUMILITY. Humbleness of mind (Ro. 12:3). Humility is the opposite of pride and boasting. Humility is to not seek or demand personal recognition (Ph. 2:3). It is esteeming others better than oneself (Ph. 2:3). It is caring for others, not just for oneself (Ph. 2:4). It is submitting to God and His will (Ph. 2:5-8; Ja. 4:6-7). It is refusing to seek greatness for oneself (Mk. 9:35). It is being mindful of and condescending to the weak (Ro. 12:16), such as children (Mk. 9:36-37), the poor (Ja. 2), the weak-minded (1 Th. 5:14), those with few talents (1 Co. 12:23-24), and those weak in faith (Ro. 14). Humility is to be obedient to God's will (Ph. 2:8). Humility is to esteem others better than oneself (Ph. 2:3). Humility is to give all glory to God (2 Co. 10:17). Humility is not to be dependent upon God (1 Co. 2:3-4). Humility is to be kind and gentle and patient towards others (2 Ti. 2:24-25; Tit. 3:2).

What Humility Is Not. We know that Christ was meek and lowly in heart (Mt. 11:29); thus by observing Him we can see what humility is and what it is not. (1) It is not cowardice and timidity (Jn. 2:13-17; 8:44;

HUMBLENESS OF MIND - HYPOCRITE

10:31-39; Mt. 23:1-12). (2) It is not an apologizing, self-degrading attitude (Jn. 6). (3) It is not uncertainty (Mt. 7:29). (4) It is not quietness in the face of unrepentant sin (Mt. 23:13-33).

Bible Lessons on Humility. (1) Humility is essential for greatness in God's kingdom (Mt. 18:4). (2) Humility precedes being exalted by God (Mt. 23:12; Ja. 4:10). (3) Humility precedes honor (Pr. 15:33; 18:12; 22:4). (4) The Christian is to be characterized by humility (Col. 3:12; 1 Pe. 5:5). (5) It is a product of the Spirit of God (Ga. 5:23). (6) It is to be exercised by teachers (2 Ti. 2:25). (7) It is a requirement for hearing God's Word (Ja. 1:21). (8) It is precious in God's sight (1 Pe. 3:4). (9) It is connected with gentleness (2 Co. 10:1; Tit. 3:2). (10) It involves patience (Ep. 4:2).

Examples of Humility. Moses (Nu. 12:3), David (2 Sa. 16:11), Jeremiah (Je. 26:14), Stephen (Ac. 7:60), Paul (2 Ti. 4:16), Jesus Christ (Mt. 11:29; Is. 53:7). [See Base, Boast, Condescend, Fear of God, Gentle, Haughty, Impenitence, Impudent, Low Degree, Lowliness, Lowly, Mean, Meek, Poverty, Presumptuous, Pride, Puffed Up, Repentance, Scorn, Stiffhearted, Stubborn, Vainglory.]

HUMBLENESS OF MIND. [See Humble, Lowliness, Lowly.]

HUMTAH (enclosed place). Jos. 15:54.

HUNGERBITTEN. Famished (Job 18:12).

HUPHAM (protected). Nu. 26:39.

HUPPAH (protection). 1 Ch. 24:13.

HUPPIM (protection). Ge. 46:21.

HUR (noble, free). Ex. 17:10, 12; 24:14.

HURAI (free, noble). 1 Ch. 11:32.

HURAM (noble, free). 1 Ch. 8:5.

HURI (linen weaver). 1 Ch. 5:14.

HUSBAND. [See Home.]

HUSBANDMAN. A farmer (Ge. 9:20; Jn. 15:1; 2 Ti. 2:6; Ja. 5:7).

HUSBANDRY. Farming (2 Ch. 26:10; 1 Co. 3:9).

HUSHAH (haste). 1 Ch. 4:4.

HUSHAI (quick). 2 Sa. 15:32, 37; 16:16-18; 17:5-15; 1 Ki. 4:16; 1 Ch. 27:33).

HUSHAM (hasting). Ge. 36:34.

HUSHIM (hasting). Ge. 46:23.

HUZZAB (established). Na. 2:7.

HYMENÆUS (nuptial). 1 Ti. 1:20; 2 Ti. 2:17.

HYACINTH. A precious stone used in the breastplate of the high priest (Ex. 28:19). It is the transparent red, yellow, orange, or brown form of the mineral zircon (Boyd). [See High Priest.]

HYENA. A large, carnivorous, dog-like mammal which lives in caves by day and prowls by night, often feeding on refuse and dead animals (1 Sa. 13:18).

HYMN. A Christian song of worship (Mt. 26:30; Ep. 5:19; Col. 3:16). "[In Ep. 5:19] the great apostle is stating how singing Christians will act when they come together as contrasted to the behavior of non-Christians when they assemble for their wild and licentious drunken orgies. Christians will express themselves differently. ... THE PSALM has reference to the O.T. psalm or to a composition similar to it in construction. There is seemingly no limit placed on this word as some have implied, for there were also Christian psalms which had been composed by members of the early churches. The meaning here could apply to either the Hebrew or Christian psalms or perhaps both. The use of this word in this manner seems to indicate an accompaniment on an instrument or group of instruments. Paul admonishes them to utilize the psalms. The use of this word also leads us to believe that instrumental music, which was such a vital factor in Jewish music, was also carried over into the N.T. churches. THE HYMNS referred to were primarily songs of praise to God or Christ, and are supposed by some to have been distinctly Christian. The principal idea here is not whether they were accompanied or unaccompanied but that the song is directed toward the Lord. He becomes the point of reference and the central figure, and in the hymn, all attention is focused on his person, character, will, and action. ... SPIRITUAL SONGS ... probably refers to a specific type of sacred song similar to our present-day gospel songs. ... just as today, it is probable that the psalm or the hymn might have been used for the same purposes as the spiritual song. Though the exact meaning of these words as they are used here is quite difficult to determine, it is reasonable to assume that the apostle had in mind three distinct types of sacred song. It seems quite evident that he believed churches should use every effective means of proclaiming the gospel and adding life and variety to the worship services" (Paul McCommon, *Music In the Bible*). It is possible that one of the distinctions between these terms lies in their connection with inspiration. The psalms were inspired Scripture. The first hymns were written by men in the early churches who were closely connected with the giving of revelation. The spiritual songs are not inspired but are based upon the truth of the inspired Scripture. [See Music.]

HYPOCRITE. A pretender; a false professor; insincerity. The Greek word *hypokrites* referred to a play actor who wore a mask to represent an identity other than his own (Pr. 11:9; Is. 9:17; Mt. 6:2, 5, 16; 15:7; 22:18; 23:13, 14, 15, 23, 29; 24:51; Mk. 12:15; 1 Ti. 4:2; Ja. 3:17). [See Craft, Cunning, Cunning Craftiness,

Deceit, Dissemble, Dissimulation, Doubletongued, Entice, False Witness, Feign, Flattery, Flattering Titles, Guile, Pure Conscience, Sincere, Sleight, Subtil, Unfeigned, Winketh.]

HYSSOP. A small bush (Le. 14:4, 6, 51, 52). The hyssop was mentioned together with the cedar to refer to the creation in general, serving as specimens of small and large plants (1 Ki. 4:33). A bundle of hyssop was used to sprinkle the blood of the sacrifice (Ex. 24:6-8;

Le. 14:4, 49-52; Ps. 51:7). The hyssop was used to sprinkle the blood of the Passover Lamb on the door of the house (Exodus 12:22). Hyssop, therefore, signifies the believer's faith that appropriates Christ's atonement to our lives. Hyssop was used to sprinkle blood on the book of the Law and on the Tabernacle to cleanse and sanctify it for God's service (Hebrews 9:18-20). [See Cedar, Passover.]

-I-

I AM THAT I AM. A name for God that emphasizes the fact that He is the self-existing, eternal Creator (Ex. 3:14). By using the title “I Am,” the Lord Jesus Christ was claiming to be God, and the Jews understood this and tried to stone Him (Jn. 8:56-59). All of the “I ams” of the Gospel of John are claims to deity (Jn. 6:35; 8:12; 10:11; 14:6). [See God, Immanuel, Jehovah, Jesus Christ.]

IBHAR (chooser). Ge. 30:34.

IBLEAM (place of victory). Jos. 17:11.

IBNEIAH, IBNIJAH (Jehovah is builder). 1 Ch. 9:8.

IBRI (passer over). 1 Ch. 24:27.

IBZAN (splendid). Ju. 12:8).

ICHABOD (without glory, the glory has departed). The son of Phinehas, grandson of Eli, was given this name because the ark of the covenant had been captured by the Philistines (1 Sa. 4:19-22).

ICONIUM (breast of sheep, image-like). The modern Konieh, on the central plateau of Asia Minor. This level district was anciently called Lycaonia, or “domain of Jove” (Young). Paul visited Iconium on his church-planting journeys (Ac. 13:51; 14:1, 19, 21; 16:2; 2 Ti. 3:11).

IDALAH (memorial of God). Jos. 19:15.

IDBASH (stout, fat one). 1 Ch. 4:3.

IDDO. There are several different Iddos in the O.T. The meanings of their names are as follows: (1) “festal” (1 Ki. 4:14; 2 Ch. 9:29; 12:15; 13:22). (2) “favorite” (1 Ch. 6:21; 27:21). (3) “opportune” (2 Ch. 9:29; Ezr. 5:1; 6:14; Ne. 12:4,16; Ze. 1:1, 7). (4) “honorable” (Ezr. 8:17).

IDLE. Slothful; careless; lazy (Ex. 5:8; Pr. 19:15; Mt. 12:36; 1 Ti. 5:13). [See Diligence, Employment, Labor, Sluggard.]

IDOLATRY. The worship of false gods (Le. 19:4; 26:1, 30; De. 29:17; 1 Sa. 15:23; 1 Ki. 15:12; 21:26; 2 Ki. 17:12; 21:11, 21; 23:24; 2 Ch. 34:7; Ps. 96:5; 97:7; 106:36; 115:4; 135:15; Is. 2:8,18, 20; 10:10-11; 19:1; 45:16; Je. 50:2; Eze. 6:4-13; 8:10; 14:3-7; 16:36; 18:6,12, 15; 20:7-39; 22:3-4; 23:7, 30, 37, 39, 49; 30:13; 33:25; 36:18; 36:25; 37:23; 44:10, 12; Ho. 4:17; 8:4; 13:2; 14:8; Mi. 1:7; Hab. 2:18; Ze. 10:2; 13:2; Ac. 7:41; 15:20, 29; 17:16; 21:25; Ro. 2:22; 1 Co. 5:10, 11; 6:9; 8:1, 4, 7, 10; 10:7, 19, 28; 12:2; 2 Co. 6:16; Ga. 5:20; Ep. 5:5; Col. 3:5; 1 Th. 1:9; 1 Pe. 4:3; 1 Jn. 5:21; Re. 2:14, 20; 9:20). Idolatry is the breaking of God’s first commandment (Ex. 20:3-5). Idolatry originated with man’s unthankfulness toward God (Ro. 1:21-23).

Idolatry was the result of darkened hearts (Is. 44:18-20; Ro. 1:21), demonic power (De. 32:17; 1 Co. 10:20; 2 Co. 4:3-4), and God’s curse (Is. 44:17, 18; Ro. 1:21-24). Idolaters are religious but lost, and they must hear the gospel and be saved (Ac. 17:23-31; Ep. 2:1-3, 11-13; 1 Th. 1:9-10). The idolater will not inherit the kingdom of God unless he is converted through faith in Jesus Christ (1 Co. 6:9-11). God warns Christians of the danger of idolatry (1 Co. 10:7; 2 Co. 10:14; 6:16, 17; 1 Jn. 5:21). Idolatry is a cause for church discipline (1 Co. 5:11).

Idols and False Gods Mentioned in the Bible:

Adrammelech (2 Ki. 17:31). An Assyrian sun god that was introduced into Samaria after the deportation of Israel. Children were offered in sacrifice to this idol.

Annammelech (2 Ki. 17:31). An Assyrian moon goddess that was introduced into Samaria after the deportation of Israel. Children were offered as human sacrifices.

Ashima (2 Ki. 17:30). Worshiped under the image of a goat.

Ashtoreth (1 Ki. 11:33). Baal had a female counterpart, known in Canaan as the goddess Ashtoreth (Jud. 2:13; 1 Sa. 7:4). (Also spelled Ashtaroth, Ashteroth.) The goddess was sometimes represented by a grove of trees rather than an image. Jezebel had 400 prophets of Ashtaroth (1 Ki. 18:19). Ashtaroth’s symbols also included the star, the crescent moon, and the lion. Ashtaroth was worshipped by nations all across the ancient world and went by many names, including Astarte, Inanna, Baalat, Baalah, Ishtar, Isis, Anath, and Nana. She was the Greek goddess Aphrodite or Artemis or Diana and the Roman goddess Venus. She was the goddess of sensual love, good fortune, and war. She was worshiped as the Queen of Heaven (Je. 44:17-19).

Baal (1 Ki. 18:21). The chief god worshipped by the people of Canaan. Baal worship is mentioned at least 150 times in Scripture and was a perpetual temptation to Israel (Nu. 22:41; Ju. 2:13; 6:28-32; 1 Ki. 14:24; 16:31-32; 18:17-40; 2 Ki. 21:3; 2 Ch. 17:3; 21:6; Je. 19:4-5). Many places were named after Baal worship, including Baalpeor which refers to Baal worship on Mt. Peor (Nu. 23:28; 25:3). Baal was associated with the worship of the sun, moon, and stars (2 Ki. 21:3). Baal was also associated with immorality (Nu. 25:1-18). The devil uses the lust of the flesh to draw men away from God (1 Jn. 2:15-17). Baal worship involved child sacrifice (Je. 19:5; 32:36). Baal priests worshipped in a demonic frenzy (1 Ki. 18:28). Ahab and Jezebel brought Baal worship into Israel (1 Ki. 16:30-33). Elijah

challenged Baal and killed 450 of the pagan prophets (1 Kings 18). Jehu destroyed the Baal temple in Samaria (2 Ki. 10). Baal worship took many forms. In fact, Baal worship is called “Baalim” in reference to its plurality (Judges 10:6). Baal was depicted as the storm god who controlled the weather and the crops. He was depicted as the supreme god seated on a throne. He was also depicted as a calf or a bull. Baal was also called Belos, Adad, and Hadad. Ashtaroth was the female or goddess side of Baal worship (Jud. 2:13).

Baal-berith (Ju. 8:33). Lord of covenants; worship of Baal by the Shechemites.

Baal-peor (Nu. 25:3). Lord of the opening; worship of Baal by the Moabites. It was in Moab that the Israelites were seduced to this filthy form of idolatry.

Baalzebub, *Beelzebub* (2 Ki. 1:2, 6; 2:16). A god of the Philistine city of Ekron. Baal-Zebub means the “lord of flies.” The Jewish leaders in N.T. times applied this title to the devil and blasphemously said Christ was working in the devil’s power (Mt. 12:22-30; Mk. 3:22; Lk. 11:15-19).

Bamah (Eze. 20:29). The word signifies an idolatrous high place. Bamoth (plural) means “high places,” and refers to Baal worship in high and exposed places (Jos. 13:17).

Bel (Is. 46:1; Je. 50:2). The chief male deity of the Babylonians, worshipped as the sun god, one of his symbols being a disc or a wheel encircling a star and/or rays. Bel was also called Bel-Nimrod, Bel-Nipru, and Bel-Merodach (Marduk). Bel-Nimrod doubtless points back to the biblical Nimrod, the founder of the first Babylon kingdom and probably the leader of the idolatrous Tower of Babel (Ge. 10:9-10). Bel had the characteristics of Nimrod. He was a proud god-king and a mighty warrior. Bel-Nipru means “the god of the chase” or “the great hunter.” Compare Ge. 10:9. Bel was called “the supreme” and “the father of the gods.” Bel or Marduk was worshipped as a dragon and a serpent. The Ishtar Gate of Babylon had depictions of Marduk as a dragon. In Nebuchadnezzar’s day, the tower of Babel was named for Marduk, and the shrine at the top had a 40-foot-high gold image of the god. Hammurabi’s Code (c. 1700 BC) mentions Bel and depicts King Hammurabi of Babylon receiving the law from an enthroned sun god. The Cyrus Cylinder also mentions Marduk. In fact, Cyrus king of Persia calls Marduk “my lord.” [See also Nebo.]

Chemosh (Nu. 21:29). A principal god of the Moabites and Ammonites, worshipped by Solomon. Human sacrifices were offered to Chemosh (2 Ki. 3:27).

Chiun (Am. 5:26). An idol worshipped by Israel in the wilderness. It was one of the astrological gods. See also *Remphan*.

Dagon (1 Sa. 5:2). Dagon is mentioned 13 times in the Bible, always in the context of the Philistines (Judges 16:23-30). Dagon was closely associated with Baal. In some legends, Dagon was said to be Baal’s father. Like Baal, Dagon appeared in various forms. He was a storm god and a god of harvest. He also appeared as half man-half fish.

Diana. A moon goddess that was popular among the Greeks and Romans (Acts 19:24-35). Diana of the Romans was called Artemis by the Greeks. She was also the immoral goddess of fertility, and her worship was accompanied by immoral practices such as temple prostitution. She was worshipped under a variety of forms, including a woman with many breasts, a seductive woman, and a hunter/warrior. One of her images was a crescent moon. There was a magnificent temple of Diana in Ephesus. It took 220 years to build and was one of the “seven wonders of the ancient world.” Ephesus’ coins featured images of the goddess.

Golden Calf (Ex. 32:1-6). A form of idolatry borrowed from Egypt. The Egyptian god Apis was worshiped as a calf or bull. Jeroboam established this form of idolatry in Israel (1 Ki. 12:28), no doubt because of its familiarity to Apis when in Egypt (1 Ki. 11:40).

High Places. The high places usually referred to places of idolatry that were used by the people in their daily lives (Lev. 26:30; De. 12:2; 1 Ki. 14:23). In a few passages, the high places refer to worship of Jehovah done in an improper place and manner (1 Ki. 3:2-3; 2 Ch. 33:17). Usually, though, it refers to the worship of idols. See also 1 Kings 15:14; 22:43; 2 Ki. 12:3; 14:4; 15:4, 35; 16:4; 17:9, 11; 21:3.

Jupiter and Mercury (Acts 14:12). Jupiter was supposed to be the most powerful of the Roman gods. Another name for him was “Jove,” which means father. He was depicted as a large, strong man with a beard. Mercury was the son and messenger of Jupiter. Mercury was also called Hermes. He was smaller and had a winged hat that depicted his speed to carry messages for the gods. We probably see from this how Paul and Barnabas looked. Barnabas was larger, while Paul was smaller. Compare 2 Co. 10:10.

Marduk. One of Babylon’s chief gods, also called Merodach. See Bel.

Merodach (Je. 50:2). One of Babylon’s chief gods, also called Marduk. See Bel.

Milcom (1 Ki. 11:5). An Ammonite idol which is the same as Moloch.

Moloch (2 Ki. 23:10). Molech and Baal were the same, according to the Bible (Je. 32:35). Child sacrifices were made to Moloch. The fearful idol was a human figure with a bull’s head. The large metal idol was heated by a furnace and the children were burnt alive to

gain the god's favor and to avoid bad luck. "The cries of the children were drowned in the noise of flutes and kettle-drums. Mothers stood by without tears, because if they wept or sobbed they lost the honor of the act, and their children were sacrificed anyway." Child sacrifice is mentioned frequently in the Old Testament (De. 18:10; 2 Ki. 16:3; 17:17; 21:6; 23:10; 2 Ch. 33:6; Je. 32:35; Eze. 16:21; 20:26, 31).

Nebo (Is. 15:2; 46:1; 48:1). Also spelled *Nabo* or *Nabu*. Nebo was worshipped by the Babylonians and Assyrians, Nebo was the god of speech, learning, and writing. He supposedly kept the Tablets of Destiny, in which was recorded the fate of every person as dictated by the gods. In astrology, Nebo was associated with the planet Mercury. He was supposed to be the son of Marduk, and on New Year the idol was carried from its temple in Borsippa to Babylon so it could visit Marduk. Nebo's emblems included the writing tablet and the writing stylus that was used to impress letters into clay tablets. Some of the Babylonian kings were named for this god, including Nebuchadnezzar, which means "Nebo protect the crown."

Nehushtan. The brazen serpent of Numbers 21:8 was later set up as an idol by the Israelites. When king Hezekiah destroyed it, he called it "Nehushtan," a word word of contempt that means "a piece of brass" (2 Ki. 18:4).

Nergal (2 Ki. 17:30). An Assyrian and Babylonian god supposed to preside over the fortunes of war and hunting. He was represented as part lion and part human.

Nibhaz (2 Ki. 17:31). One of the idols introduced into Samaria after the deportation of the ten northern tribes. It was worshiped under the image of a dog.

Nisroch. An eagle-headed god that was depicted in the Assyrian palaces. Sennacherib was worshiping this idol when he was slain by two of his sons (2 Ki. 19:37; Is. 37:38).

Queen of Heaven (Je. 7:18; 44:17-19, 25). Astarte the moon goddess. Several of the ancient goddesses, including Venus and Ishtar, were called the Queen of Heaven. The Roman Catholic Church converted this idolatry into veneration of Mary and the infant Jesus.

Remphan (Ac. 7:43). An astrological god associated with Moloch. It was possibly the planet Saturn. It is called *Chiun* in Amos 5:26.

Rimmon (2 Ki. 5:18). A Syrian god associated with Baal. It was also called Hadad Rimmon, Hadad being another name for Baal.

Succothbenoth (2 Ki. 17:30). A Babylonian goddess worshiped by "sacred prostitution." *Succothbenoth* means "tents of daughters."

Tammuz (Eze. 8:14). The myth of Tammuz was popular among ancient nations. It had many varieties, and the gods and goddesses went by a variety of names (Osiris, Adonis, Ishtar, Isis, Aphrodite, Venus). According to this myth, the god was killed and mourned by his goddess wife, who descended into the underworld to raise him from the dead. Afterwards he produced a son. Women celebrated this myth with mourning and with immoral acts. The supposed resurrection was a demonic attack on the uniqueness of the resurrection of Jesus Christ.

Tartak (2 Ki. 17:31). A pagan idol introduced into Samaria after the overthrow of the kingdom of Israel. It was called the "prince of darkness." Its image was a donkey.

Teraphim (Ju. 17:5). Household gods. They were consulted as oracles and used in occultic rituals.

Unknown God (Ac. 17:23). The Greeks inscribed an idol with the name "the Unknown God." Perhaps they were admitting that they were unable to find God.

IDUMEA (territory of Edom). The Greek form of the name of Edom, the "field of Edom," or Mount Seir ("rugged") whose original inhabitants were called Horites from Hori the grandson of Seir, also because Hori was descriptive of their name as troglodites or dwellers in caves (Is. 34:5-6; Eze. 35:15; 36:5; Mk. 3:8). [See Edom.]

IF SO BE. If (Jos. 14:12; 1 Co. 15:15).

IGAL (deliverer). Nu. 13:7.

IGEAL (deliverer). 1 Ch. 3:22.

IGDALIAH (God is magnificent). Je. 35:4.

IGNOMINY. Shame; confusion (Pr. 18:3).

IGNORANCE. Unknowing; unaware; unwitting; destitute of knowledge (Le. 4:2; Nu. 15:24; Ac. 17:30; Ep. 4:18; 1 Pe. 1:14; 2:15).

IIM (circles, heaps). Nu. 33:45.

IJEABARIM (the heaps of Mount Abarim). Nu. 21:11; 33:44.

IJON (heap). 1 Ki. 15:20.

IKKESH (twisted, perverse) 2 Sa. 23:26.

ILAI (the shade of the Lord, elevated). 1 Ch. 11:29.

ILL. (1) Imperfect; sickly (Ge. 41:20; De. 15:21). (2) Hurt; injury (Ps. 106:32; Ro. 13:10). (3) Stink (Joel 2:20). [See Healing, Suffering, Trials.]

ILL FAVOURED. Imperfect; sickly; bad looking (Ge. 41:3, 4, 19, 20).

ILLUMINATION. To enlighten; infusion of intellectual light; an enlightening of the understanding by knowledge, or the mind by spiritual light; the special communication of knowledge to the mind by [God] (Webster). It refers to the enablement God gives men so

they can understand His truth (He. 6:4; 10:32; Ep. 1:18; Jn. 1:9; 8:12). The Geneva Bible translated He. 10:32 as "after that ye received light." [See Believe, Bible, Holy Spirit, Revelation.]

IMAGE. (1) To form a likeness, as an idol (Ge. 31:10; Ex. 23:24; 34:13; Da. 3:1). [See Idolatry] (2) Jesus Christ is the express image of God, meaning He is very God Himself (He. 1:3). [See I Am, Immanuel, Jesus Christ.]

IMAGERY. Imagination; images of the mind (Eze. 8:12). [See Conscience, Heart, Imagination.]

IMAGINATION. The thoughts of man's heart (De. 29:19). Because of sin, the imagination is corrupt (Ge. 6:5; 8:21; De. 31:21; 1 Ch. 28:9; 29:18; Pr. 6:18; Je. 3:17; 7:24; 9:14; 11:8; 13:10; 16:12; 18:12; 23:17; Lam. 3:60, 61; Ro. 1:21; 2 Co. 10:5). [See Conscience, Heart, Sin, Soul, Spirit.]

IMLA, IMLAH (he fulfills, whom God makes full). 1 Ki. 22:8.

IMMACULATE CONCEPTION. The Roman Catholic doctrine that Mary, Jesus' mother, was born without a fallen nature and lived a sinless life. The Immaculate Conception was proclaimed by Pope Pius IX in the year 1854. This idea is contrary to the teaching of the Bible, which says all have sinned and come short of the glory of God (Ro. 3:13). Mary recognized her sinfulness and need for redemption when she called God her Saviour (Lk. 1:47). The teaching of the immaculate conception of Mary is a blasphemy which robs Christ of His splendid uniqueness. [See Jesus Christ, Mary, Roman Catholic Church.]

IMMANUEL. A prophetic name for Jesus which means "God with us" (Is. 7:14; Mt. 1:23). [See God, Jehovah, Jesus Christ.]

IMMEDIATELY. Straightway; directly (Ac. 10:33). "Immediately" is one of the key words of the Gospel of Mark (Mk. 1:31, 42; 2:8, 12; 4:5, 15, 16, 17, 29; 5:2, 30; 6:27, 50; 10:52; 14:43). Mark presents Jesus Christ as the Servant of God, coming to earth to do His will. Thus He goes from activity to activity "immediately," without any delay. [See Straightway.]

IMMER (saying, promise). 1 Ch. 9:12.

IMMERSION. The biblical mode of water baptism. The candidate is completely immersed in water to picture his identity with Christ's death, burial, and resurrection. The word baptism means immersion. [See Baptism.]

IMMINENT. Impending; could happen any moment. This describes Christ's teaching regarding His coming for church-age saints (1 Th. 1:9-10; Tit. 2:12-13; Mt. 24:42-44; Ja. 5:8-9; 1 Jn. 2:28; Re. 1:3). [See Prophecy, Rapture, Second Coming.]

IMMODEST. [See Modesty, Nakedness.]

IMMORAL. [See Adultery, Chambering, Concupiscence, Divorce, Dog, Episcopal, Filthiness, Filthy Communication, Foolish Talking, Fornication, Inordinate Affection, Jestings, Lascivious, Law, Lewd, Lust, Methodist, Mincing, Modesty, Nakedness, Presbyterian, Sanctification, Sodomy, Trim, Unclean, Wanton, Whore, Whoremonger.]

IMMORTAL, IMMORTALITY. Deathlessness; not subject to death (1 Co. 15:53-54; 1 Ti. 6:16). The following study is by I.W. Rogers:

The word immortality is the reverse of mortality. Mortality means death. When we speak of the mortality rate we mean the number of deaths per 1,000 population in a given area within a given time. So, immortality means deathlessness, or endless existence. When we speak of the immortality of the soul we mean that the soul will continue to exist throughout the ceaseless ages of eternity.

The doctrine of the immortality of the soul is one of the truly great doctrines taught in the word of God. It is also being attacked by some of the religious cults and by some modernist-infidels. Let us examine some of the Bible passages that give us the facts about this very important doctrine. ... The immortality of the soul is briefly taught in a few passages in the O.T., both for the just and the unjust. Daniel, in 12:2 said, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Here we have a very plain statement not only of the immortality of the soul, but also of the resurrection of the body. Jesus and the Apostles taught over and over again the doctrine of the immortality of the saved soul, although the expression "immortality of the soul" is not found in the Bible. That the believer has "eternal," "everlasting" life is asserted over and over again. Surely no Bible believer will deny this. Out of scores of passages that might be quoted, I quote only one: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jn. 5:24). If words could make it any plainer than this, I believe that Jesus would have spoken them. The description of heaven in Re. 21 makes it very clear that those who go there will continue their blessed existence forever.

One of the ways in which the Seventh-day Adventists and other heretics wage war against the teachings of the Bible is in their doctrine of the annihilation of the wicked dead. In this they dispute against our Lord Jesus Christ more than against any other Bible character. "And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched" (Mk. 9:47,48). Again in Mt. 25:46 Jesus said, "And these shall go away into everlasting punishment: but the righteous into life eternal." You

will notice that here Jesus uses the same word to describe the length of time of the blessedness of the righteous in heaven. One will last just as long as the other. In Lk. 16 Jesus told of a rich man who died and went to hell (hades), and "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame: (vv. 23 and 24). Does this look like annihilationism? Not if words have any meaning. The soul of this sinner certainly was and is immortal.

Now, having given proof of the immortality of both the saved and the lost soul, let us notice a few Scripture texts that have been difficult for many to interpret. "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die" (Eze. 18:4). This passage is quoted by practically all those who believe in the doctrine of annihilationism to prove that souls of lost sinners cease to exist after death. The difficulty arises as to what is meant by the word "soul" and the word "die." The use of the word soul shows very clearly that many times in the Bible it simply means the person; for example, "And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already" (Ex. 1:5). Of course, other times the word means the spiritual part of man.

In this Ezekiel passage, if one will read carefully the context, and especially the following verses, he will see that the writer has reference to persons. Ezekiel meant practically the same thing that God meant when he told Adam and Eve, "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (Ge. 3:3). After they broke this commandment, the germ of death was in their bodies, and they died spiritually that day. What is meant by death? Does it mean to cease to exist? Not according to the Scriptures. Death means separation. The death of the Christian means separation from the body; but for the lost sinner it means separation from God.

Paul in 2 Ti. 1:10, speaking about our Lord Jesus, said that he (Jesus) "... abolished death, and hath brought life and immortality to light through the gospel." This passage has puzzled some Bible readers, but it should not, for no one can bring to light something that does not already exist. In other words, Jesus revealed life and immortality by means of his death, burial and resurrection.

Another passage which causes difficulty in the minds of some is 1 Ti. 6:16a: "Who only hath immortality, dwelling in the light which no man can approach unto." Note that Paul does not say that God is the only immortal being. God "hath" (possesses) immortality and gives immortality as a gift to his human creatures. He is the source of life, and is the source of immortality.

[See Death, Eternal, Everlasting, Heaven, Hell, Judgment, Resurrection, Seventh-day Adventism, Soul, Spirit.]

IMMUTABLE. Unchangeable. This is a character of God (Ps. 33:11; 102:26; Mal. 3:6; He. 13:8; Ja. 1:17).

IMNA (he will strain). 1 Ch. 7:35.

IMNAH (prosperity). 1 Ch. 7:30.

IMPART. To share; to give a portion; to communicate; to supply (Lk. 3:11; Ro. 1:11).

IMPEDIMENT. A restriction; a hindrance; an obstruction (Mk. 7:32).

IMPENITENCE. The state of refusing to repent; hard-hearted; stubborn toward God (Ro. 2:5). [See Humble, Impudence, Presumptuous, Pride, Repentance, Stiffhearted, Stubborn.]

IMPERIOUS. Ruling; domineering (Eze. 16:30).

IMPLACABLE. Irreconcilable; refusing to be appeased; stubborn; constantly in enmity (Ro. 1:31).

IMPLEAD. To call into court; sue at law or to answer to a suit (Ac. 19:38).

IMPORTUNITY. Bearing on; pressing or urging in request or demand (Lk. 11:8).

IMPOTENT. Powerless; weak; sick (Jn. 5:3, 7; Ac. 4:9; 14:8).

IMPRECATORY. To invoke judgment or a curse on one's enemies. This term is used to describe some of the Bible prayers and Psalms which contain expressions of vengeance toward one's enemies (Ps. 2; 37; 69; 79; 109; 139; 143). Some have thought that the spirit of vengeance expressed in these Psalms is not morally justifiable by the standard of the ethics of the N.T. Such passages do not cause difficulty, though, when it is observed that they are not dictated merely by private vindictiveness, but spring ultimately from zeal for God's cause, with which the psalmist identifies himself, and they show a willingness to leave vengeance in the hands of God. They show a spirit of righteous indignation, and spring from an aroused sense of justice (Compact Bible Dictionary). Compare 2 Ti. 4:14-15; Re. 6:9-10. These prayers in the Psalms are also founded upon God's promises in the Abrahamic and Davidic covenants. God has promised Abraham that "I will bless them that bless thee, and curse him that curseth thee" (Ge. 12:3). That promise has never been abrogated, and God will indeed curse Israel's enemies (Mt. 25:31-46). Contrariwise, when the disciples wanted to call fire down from heaven against their enemies, the Lord rebuked them and explained that it was not His purpose in this dispensation to destroy but to save (Lk. 9:53-56). The day of judgment will come all too soon. [See Anger, Covenant, Day of the Lord, Great Tribulation, Judgment, Kingdom of God, Vengeance.]

IMPUDENT. Shameless; lacking modesty; bold with contempt of others (Pr. 7:13; Eze. 2:4; 3:7). [See Humble, Impenitence, Modesty, Presumption, Pride, Repentance, Stiffhearted, Stubborn.]

IMPUTE. To put on someone's account; to reckon; to lay to one's charge. This is what God does for those who trust Jesus Christ. Christ's righteousness is imputed to the Christian (Ro. 4:6, 11, 22-24; 2 Co. 5:19; Ja. 2:23). [See Gospel, Grace, Justification, Offerings, Propitiation.]

IN HAND. (1) In progress (1 Sa. 20:19). (2) In one's possession (Ge. 24:10; 35:4; 39:3; De. 24:1). (3) To expose one's life to risk (Job 13:14; 1 Sa. 28:21; Ps. 119:109). (4) Mediated by (Ga. 3:19).

IN REMEMBRANCE. [See Remembrance.]

IN VERY DEED. Really; truly (Ex. 9:16; 1 Sa. 25:34).

INCARNATION. The act of assuming flesh, or of taking a human body, and the nature of man. This is a term commonly used to describe Christ's birth through the virgin Mary. God was incarnated in human form (Jn. 1:14; 1 Ti. 3:16; Ro. 8:3). [See Jesus Christ.]

INCENSE. A fragrant substance burned in religious services (Ex. 25:6; 30:1-9; 35:8,28). The burning of incense in the O.T. Tabernacle is symbolic of prayer (Ps. 141:2; Re. 8:3-4). The burning of incense on the golden altar in the Tabernacle represents Christ's intercessory ministry for His people, and the truth that we can only approach God through Jesus Christ (1 Ti. 2:5; He. 7:25; 1 Jn. 2:1; Ro. 8:34). [See High Priest, Jesus Christ, Prayer, Tabernacle, Type.]

INCONTINENCY. Lack of self-control (1 Co. 7:5; 2 Ti. 3:3). The Greek words translated "incontinent," *akrasia* and *akrates*, are also translated "cannot contain" (1 Co. 7:9) and "excess" (Mt. 23:25). [See Adultery, Concupiscence, Fornication, Lust, Temperance, Wanton.]

INCORRUPTIBLE. Incapable of corruption; cannot decay (1 Co. 9:25; 15:42, 50-54; 1 Pe. 1:4, 23). "Incorruptible" speaks of the perfect condition of the Christian after resurrection. He will never again be subject to sickness, weakness, sorrow, or any of the other conditions brought upon the world because of sin. [See Eternal, Heaven, Resurrection.]

INDIA. This country was the eastern limit of the territories of Ahasuerus, as was Ethiopia in the west. The names in Herodotus are similarly connected. The Hebrew form *Hoddu* is an abbreviation of *Honadu*, which is identical with the names of the *Indies*, *Hindu*, or *Sindhu*, as well as with the ancient name of the country Hapta-Hendu, as it appears in the *Vendidad*. The India of the book of Esther is the Punjab, and perhaps Sind, i.e., the India which Herodotus described as forming part of the Persian empire under Darius, and

the India conquered by Alexander the Great (Es. 1:1; 8:9) (Young).

INDIGNATION. Anger; contempt; disgust; abhorrence; the anger of a superior (Ne. 4:1; Es. 5:9; Da. 11:30; Mt. 20:24; 26:8; Lk. 13:14; Ac. 5:17). The Hebrew word *zaam* is translated "indignation" 20 times (Ps. 69:24; 78:49; 102:10; Is. 10:5, 25; 13:5; 26:20; 30:27; Je. 10:10; 15:17; 50:25; La. 2:6; Eze. 21:31; 22:24,31; Da. 8:19; 11:36; Na. 1:6; Hab. 3:12; Zep. 3:8). *Zaam* is also translated "anger" (Ps. 38:3), and "rage" (Ho. 7:16). "Indignation" most frequently refers to God's wrath against sin (De. 29:28; Ps. 69:24; 78:49; 102:10; Is. 10:5, 25; 13:5; 26:20; 30:27, 30; 34:2; 66:14; Je. 10:10; 50:25; Eze. 21:31; 22:24, 31; Na. 1:6; Hab. 3:12; Mi. 7:9; Zep. 3:8; He. 10:27; Re. 14:10). In the O.T. prophets the word "indignation" especially refers to God's wrath which will be poured out during the Great Tribulation. "Indignation" also refers to the blasphemies of the Antichrist (Da. 8:19; 11:36). [See Anger, Antichrist, Day of the Lord, Great Tribulation, Judgment, Hell, Imprecatory, Judgment, Prophecy, Sin, Vengeance.]

INDITE. To bring forth; to compose an account of (Ps. 45:1).

INDUSTRIOUS. Zealous; hard working (1 Ki. 11:28). [See Diligence, Employment, Labor, Sluggard, Zeal.]

INERRANT. Without error. This term is used to describe the inspiration of Scripture. The Bible was given to man from God and has been preserved from error in recording and transmission. [See Bible, Inspiration.]

INFALLIBLE. Not subject to error. This is often used to describe the Bible. [See Bible, Inspiration.] The Roman Catholic Church applies this term to the pope, believing the pope's teachings are infallible when he speaks official pronouncements concerning doctrine. The Bible says nothing to support such an idea. [See Pope, Roman Catholic Church.]

INFAMOUS, INFAMY. Having one's name defiled; loss of reputation (Pr. 25:10; Eze. 22:5; 36:3).

INFANT BAPTISM. [See Baptism - Infant.]

INFIDEL. One who does not believe in the Bible and in the divine origin of Christianity (Webster) (2 Co. 6:15; 1 Ti. 5:8). [For evidence of God, see Bible.] [See also Atheism, Bible, Canon, Evolution, God, Inspiration.]

INFINITE. Having no end; without limits; boundless (Ps. 147:5; Job 22:5; Nah. 3:9). [See Eternal.]

INFIRMITY. Sickness; weakness (Le. 12:2; Ps. 77:10; Pr. 18:14; Mt. 8:17; Lk. 5:15; 7:21; Jn. 5:5; Ro. 6:19; 15:1; Ga. 4:13; 1 Ti. 5:23; He. 4:15). The word translated "infirmities" in 2 Co. 12:9, *astheneia*, is translated "weakness" (2 Co. 12:9), "sickness" (Mt.

INFLAME - INSPIRATION

8:17; Jn. 11:4), “disease” (Ac. 28:9). [See Healing, Suffering, Trials.]

INFLAME, INFLAMMATION. (1) Redness and swelling of the body (Le. 13:28; De. 28:22). (2) To be excited, stirred up, intoxicated (Is. 5:11). [See Drunkenness, Lust, Wine.]

INFOLDING. To fold in upon itself (Eze. 1:4). “This was a fire infolding itself, a globe, or orb, or wheel of fire. God being his own cause, his own rule, and his own end, if he be as a fire, he is as a fire enfolding itself ... The fire of God’s glory shines forth, but it quickly infolds itself; for he lets us know but part of his ways; the fire of God’s wrath breaks forth, but it also quickly infolds itself, for the divine patience suffers not all his wrath to be stirred up. If it were not a fire thus infolding itself, O Lord, who shall stand!” (Matthew Henry).

INFORM. (1) Instruct; teach (Ps. 32:9). (2) Accuse; bring information against (Ac. 24:1).

INHERITANCE. An estate received from one’s parents or relatives or from a benefactor. Israel has been promised an inheritance of a land and an eternal kingdom through Abraham and David (Ge. 15:7; 15:8; 28:4; Le. 20:24; 25:46; De. 2:31; 16:20; 2 Sa. 7:8-17; Is. 54:3; 57:13; 60:21; 65:9; Eze. 33:24; 47:13-14). [See Covenant, Kingdom of God, Millennium.] Christians are heirs of God’s riches in Jesus Christ (Ac. 20:32; 26:18; Ep. 1:11, 14, 18; Col. 1:12; He. 9:15; 1 Pe. 1:4). The Christian’s inheritance is not through the law, but through grace (Ga. 3:18). The Christian’s inheritance is preserved in heaven for him (1 Pe. 1:4). The Christian himself is sealed and kept until he receives the full inheritance (Ep. 1:12-14; 1 Pe. 1:3-5). [See Eternal Security, Glory, Grace, Heaven, Hope, Justification, Resurrection.]

INIQUITY. Sin; perverseness; unrighteousness (Ge. 15:16; 19:15; 44:16; Nu. 23:21). There are four Greek words translated “iniquity” in the N.T. (1) *anomia* is translated “iniquity” (Mt. 7:23; 13:41; 23:28; 24:12; Ro. 4:7; 6:19), “transgression” (1 Jn. 3:4), and “unrighteousness” (2 Co. 6:14). (2) *Adikia* is translated “iniquity” (Lk. 13:27), “unjust” (Lk. 16:8; 18:6), “unrighteousness” (Jn. 7:18; Ro. 1:18), and “wrong” (2 Co. 12:13). (3) *Poneria* is translated “iniquity” (Ac. 3:26) and “wickedness” (Mt. 22:18; Mk. 7:22; Ro. 1:29; 1 Co. 5:8; Ep. 6:12). (4) *Paranomia* is translated “iniquity” (2 Pe. 2:16) and “contrary to the law” (Ac. 23:3). The Old Testament Hebrew word *avon*, translated *iniquity* about 215 times, refers to “that which is not straight or upright, moral distortion.” *Avon* is from the Hebrew word *avah*, which is translated “do amiss,” “pervert,” “do wrong,” and “make crooked.” Iniquity refers first to the nature of sin, then to the action of sin, finally to the judgment of sin. David spoke of “the iniquity of my sin” (Psa. 32:5). It was his iniquity that

resulted in his sin. David said he was “shapen in iniquity” (Psa. 51:5). This refers to his fallen character. Iniquity is first of all the corrupt nature of man’s heart, and then iniquity is the sinful deeds. Christ bore our iniquities (Isa. 53:5). [See Sin.]

INJOIN. To order or direct with urgency; to admonish or instruct with authority; to command (Webster) (Phile. 8; He. 9:20). Same as “enjoin.”

INJURIOUS. Causing harm (1 Ti. 1:13).

INKHORN. A container for writing ink (Eze. 9:2, 3, 11).

INNOCENCY. An old form of innocence (Ge. 20:5; Ps.; 26:6).

INNOCENTS. Innocent persons (Je. 2:34; 19:4).

INORDINATE. Excessive; disorderly; immoderate; beyond legal bounds (Eze. 23:11; Col. 3:5).

INORDINATE AFFECTION. This term in Col. 3:5 is in the context of that which is immoral and unclean. It is included in a listing of sins which includes fornication, uncleanness, and evil concupiscence. It would apply to any type of desire and interest which is unlawful and impure. [See Adultery, Affection, Concupiscence, Fornication, Sin.]

INSCRIPTION. Writing (Ac. 17:23).

INSPIRATION. The word “inspiration” in 2 Timothy 3:16 means to “breath into.” It describes God breathing into the Scripture so that its words are His words. The Bible is a “God breathed” book. 2 Peter 1:21 says that the Bible authors wrote as they were “moved by the Holy Ghost.”

Three Views regarding Inspiration

(1) *The pagan view of inspiration:* The Bible is inspired only in the sense that great human writings, such as those of Shakespeare, are inspired. (2) *The partial view of inspiration.* Some believe the Bible is inspired in those matters not affecting science, but that there are historical and scientific errors in the Bible. (3) *The perfect view of inspiration:* The Bible is perfectly inspired and contains no error; it is infallible; inerrant.

The Attack upon Inspiration

- *The assault began in the Garden of Eden.* God had spoken to Adam in the garden and had commanded him, “Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Ge. 2:16, 17). Eve knew this command, too, and as she was the weaker vessel, Satan targeted her for his first assault upon God’s Word. Following are some of the characteristics of this assault:

(1) *The Word of God was questioned.* The devil said, “Yea, hath God said, Ye shall not eat of every tree of the garden?” (v. 1). (2) *The Word of God was subtracted from.*

Eve answered the devil, "We may eat of the fruit of the trees of the garden," thus subtracting the word "every" from the words God had given Adam in Genesis 2:16. (3) *The Word of God was added to.* When Eve first answered the devil about God's command, she added the words "neither shall ye touch it." God did not say that. (4) *The Word of God was softened.* Eve answered the devil that God had said they were not to eat of the tree "lest ye die." In reality God had said, "for in the day that thou eatest thereof thou shalt surely die." That is much stronger, fearful, and certain than Eve's new softened paraphrase version. (5) *The Word of God was denied.* The devil blatantly stated, "Ye shall not surely die." (6) *The Word of God was blasphemed.* The devil further stated, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (7) *The Word of God was ignored and disobeyed.* Eve ignored God's Word and "took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (v. 6).

From that day until this, the Word of God has endured a continual assault by devils and men. One of the greatest miracles of all time is the preservation of the Holy Scripture in spite of the vicious and unceasing assault from its enemies.

- *The Roman Catholic assault beginning in 400 A.D.* Rome has assaulted the Word of God in many ways, including the following:

Rome added strange traditions to the Bible (infant baptism, prayers to Mary, pope, priests, mass, etc.).

Rome added other books to the Bible (the apocrypha).

Rome promoted a weak translation of the Bible (the Catholic vulgate).

Rome tried to keep the Bible out of the hands of the people. (See our book *Rome and the Bible*, available from Way of Life Literature.)

Rome killed the translators of the Bible (i.e., William Tyndale, John Rogers).

- *The Modernistic assault beginning in the 1800s.* Modernism or theological rationalism began in the 1800s in Germany and quickly spread to England and America. It applied the theory of evolution to the Bible. Though modernism has taken a bewildering variety of forms, at its heart, modernism claims that the Bible is not God's revelation to man but is merely the record of man's search for God. The miracles of the Bible are considered myths (i.e., crossing Red Sea, Jonah, the virgin birth). The modernists have especially attacked the first five books of the Bible. This is understandable. If the history and inspiration of the Pentateuch is questionable, the rest of the Bible automatically falls. The modernists of the 19th century attacked the Mosaic

authorship of the Pentateuch, devising theories whereby the first five books of the Bible were formed late in Israel's history from a variety of material, the authorship of which was unknown. The modernists claimed that Moses wrote part of the Pentateuch, but that he did not complete the Pentateuch as it stands in our Bible today. They claim that Genesis and the rest of the Pentateuch were pieced together from various documents. One of the names for this theory is JEDP [Jehovist, Elohist, Deuteronomist, Priestly], which stands for the names of alleged separate parts of the Pentateuch which were supposedly written during various periods of Israel's history. As already noted, there is no one modernistic theory. The variety is almost endless, but they all hold one thing in common: they all deny that Moses wrote the Pentateuch and they deny that the Pentateuch as it stands in our Bible is true history throughout.

A recent example of Modernism is found in a commentary by CHARLES F. KRAFT (*Genesis: Beginnings of the Biblical Drama*, New York: Woman's Division of Christian Service Board of Missions, The Methodist Church, 1964). Note the following excerpts:

"Clearly, then, the Book of Genesis is a remarkable combination of ancient folklore, tradition, custom, myth" (Charles Kraft, *Genesis*, pp. 11, 12).

"Is the astounding story of the marriage of the 'sons of God' and the 'daughters of men' not ancient folklore to explain the origin of giants, 'Nephilim,' on the earth in prehistoric times...?" (Kraft, *Genesis*, p. 11).

"To read this old J narrative primarily as history, raising questions as to the historicity, as to whether it could be factually true that the whole human race came from this one common progenitor, is really to miss the profound significance" (Kraft, *Genesis*, p. 44).

Kraft, like all Modernists, believes the book of Genesis is a mixture of history and myth, truth and religious fairy tale. This is not true. The Lord Jesus Christ and the Apostles quoted from every part of Genesis and always cited it as authoritative and historical Scripture. To question the infallible inspiration of the book of Genesis is to discount the entire Bible, because the rest of the Bible stands or falls on this foundation. While Genesis does not claim internally to have been written by Moses or even to be the inspired Word of God, it was accepted unquestionably as part of the inspired canon of Scripture by Christ and the Apostles, as we will see.

Note the following additional false teachings from Charles Kraft's commentary on Genesis:

"What is the origin of the expanded work? Certainly oral traditions passed down by word of mouth for centuries. ... two hundred years of patient study have resulted in the rather general agreement of scholars that three interwoven documents form the present book. ... Here is a prophet (or probably a prophetic

school of writers), perhaps in the tenth century B.C. golden age of King Solomon, proclaiming to his contemporaries the meaning of the existence of Israel as a nation of Gods chosen people” (Kraft, *Genesis*, pp. 18,19).

“... it [the Genesis creation account] is the sublime statement of religious faith hammered out over the centuries of Israel’s history” (Kraft, *Genesis*, p. 27).

In these excerpts, Kraft promotes the J.E.D.P theory. This teaching actually takes many different forms, but at root it claims the Pentateuch was written by various unknown men and edited together in its present form many centuries after Moses. This is unadulterated modernistic unbelief. Christ-denying Modernists devised these theories and today’s Evangelical scholars are gullibly following them. In reality, Genesis was written by MOSES by DIRECT REVELATION during Moses lifetime! We have seen how Christ and the Apostles looked at Genesis.

Note three additional excerpts from Kraft’s commentary that illustrate the rationalistic unbelief that is rampant among biblical scholars today:

“Is it not logical that the Biblical writer could do no other than write in terms of the scientific theories of his own day? How else could he have been understood previous to the rise of modern science?” (Kraft, *Genesis*, p. 37).

“The first chapter of Genesis was not written primarily to explain how God created the universe” (Kraft, *Genesis*, p. 37).

“Above all, it is of the utmost importance that we see in the story not merely primeval history about the first man and the first woman which our current knowledge of geology, anthropology, and biology will not allow us to accept. ... not primarily two individuals, Adam and Eve, but, as their names imply, the man and the woman, that is, every man and every woman” (Kraft, *Genesis*, p. 54).

“Here, then, this story [of Adam and Eve being clothed by God after they sinned] may be an early Hebrew explanation for mans universal adult consciousness of sex and of the need for clothing to hide sex” (Kraft, *Genesis*, p. 57).

Though Kraft claims Genesis chapter one was not written to teach precisely how creation occurred, he does not tell us how he makes such an assertion. I have read Genesis one many times, and it always strikes me as a plain statement of how the world was created! That is certainly what it appears to be. What proof does Kraft give that Genesis one was not written for this purpose and that its “scientific” declarations cannot be trusted? The only proof he has is his belief that Genesis one contradicts scientific discoveries. This is not true, though. The literal account of Genesis one does not contradict any proven fact of science. In fact, it perfectly fits every observable fact of the scientific world. Genesis

one, for example, says God created the animals and plants according to their kind and put within them the ability to reproduce themselves according to their kind. That is precisely what we observe in the world.

Kraft also questions the historicity of Adam and Eve, claiming the biblical account is probably a religious myth that depicts general truths of some sort. I don’t believe it is possible for any man to be saved who denies the historicity of Genesis one through three. To deny Adam and Eve is to deny the Fall. To deny the Fall is to make nonsense out of Christ’s Atonement. If Adam and Eve of Genesis merely represent mankind in general (“every man and every woman”) what happened to mankind when Adam died (Ge. 4:5)! Further, if Adam and Eve merely represent mankind in general, why does the Bible always refer to them as historic individuals? Adam and Eve are mentioned 35 times in 12 books of the Bible (Ge. 2-5; De. 32:8; 1 Ch. 1:1; Job 31:33; Mt. 19:4-6; Mk. 10:6-7; Lk. 3:38; Ro. 5:12,14; 1 Co. 15:22, 45; 2 Co. 11:3; 1 Ti. 2:13-14; Jude 14).

Kraft also claims that the account of the clothing of Adam and Eve by God is a “Hebrew explanation.” Not so; it is Divine Revelation! The account in Genesis three is precisely what occurred after Adam and Eve sinned against God. God clothed them in coats of skins. Not only does it teach us that God intends for sinful man to be clothed properly because of the wickedness of his fallen heart; but the clothing in Genesis 3 also depicted the death and blood that was required for the atonement of mans sin and it pointed to the Cross of Jesus Christ.

Charles Kraft is only one of hundreds of examples we could give of biblical scholars who deny the infallibility of Holy Scripture. This damnable assault upon the Word of God is called Modernism.

- The Evangelical assault beginning in the 1940s: New Evangelicalism broke down the walls of separation between Bible believers and unbelieving modernists. New Evangelicals represented a new generation of old-time fundamentalists. They did not like separation and contending for the faith and other “negative” aspects of old-time Christianity. They wanted a positive Christianity.

The term “New Evangelicalism” was coined by the late Harold Ockenga (1905-1985) to define a new type of Evangelicalism and to distinguish it from those who had heretofore born that label. Ockenga has had a phenomenal influence upon today’s Evangelicalism. He was the founder of the National Association of Evangelicals, co-founder and one-time president of Fuller Theological Seminary, first president of the World Evangelical Fellowship, a director of the Billy Graham Evangelistic Association, and chairman of the board and one-time editor of *Christianity Today*.

In the foreword to Dr. Harold Lindsell's book *The Battle for the Bible*, Ockenga stated the position of New Evangelicalism:

"Neo-evangelicalism was born in 1948 in connection with a convocation address which I gave in the Civic Auditorium in Pasadena. While reaffirming the theological view of Fundamentalism, this address repudiated its ecclesiology and its social theory. The ringing call for A REPUDIATION OF SEPARATISM and the summons to social involvement received a hearty response from many Evangelicals. It differed from Fundamentalism in its repudiation of separatism and its determination to engage itself in the theological dialogue of the day. It had a new emphasis upon the application of the gospel to the sociological, political, and economic areas of life."

The New Evangelical philosophy called for dialogue with modernists rather than separation from them. The New Evangelical called upon God's people to stay in the modernistic mainline denominations rather than leave them, to study at the feet of modernists in their theological institutions rather than reject them as heretics. The result was foreseeable. The Evangelical world has been infected by modernistic thought.

Ockenga may or may not have coined the term "New Evangelicalism," but it is certain that the movement itself was not "born" with his convocation address. He did not create the movement; he merely labeled and described the new mood of positivism and non-militancy that was quickly permeating his generation. Ockenga and the new generation of Evangelicals, Billy Graham figuring most prominently, determined to abandon a militant Bible stance. Instead, they would pursue dialogue, intellectualism, and appeasement. They determined to stay within apostate denominations to attempt to change things from within rather than practice biblical separation. The New Evangelical would dialogue with those who teach error rather than proclaim the Word of God boldly and without compromise.

The New Evangelical leaven spread rapidly. New Evangelical philosophy has been adopted by such well-known Christian leaders as Billy Graham, Bill Bright, Harold Lindsell, John R.W. Stott, Luis Palau, E.V. Hill, Leighton Ford, Charles Stanley, Bill Hybels, Warren Wiersbe, Chuck Colson, Donald McGavran, Tony Campolo, Arthur Glasser, D. James Kennedy, David Hocking, Charles Swindoll, and a host of other men. New Evangelicalism was popularized through pleasant personalities and broadcast through powerful print, radio, and television media. *Christianity Today* was founded in 1956 to voice the new philosophy. Through publishing houses such as InterVarsity Press, Zondervan, Tyndale House Publishers, Moody Press, and Thomas Nelson—to name a few—New Evangelical thinking was

broadcast across the world. New Evangelicalism became the working principle of large interdenominational organizations such as the National Association of Evangelicals, National Religious Broadcasters, Youth for Christ, Campus Crusade, Back to the Bible, InterVarsity Christian Fellowship, World Vision, Operation Mobilization, the Evangelical Foreign Mission Association, World Evangelical Fellowship, the National Sunday School Association, etc. It was spread through educational institutions such as Fuller Theological Seminary, Wheaton College, Gordon-Conwell, BIOLA, and Moody Bible Institute. Countless conferences have been organized to promote New Evangelicalism. Two of the largest and most influential were Amsterdam '83 and Amsterdam '86 which were sponsored by Billy Graham Ministries and were attended by thousands of preachers from across the world.

Because of the tremendous influence of these men and organizations, New Evangelical thought has swept the globe. Today it is no exaggeration to say that almost without exception those who call themselves Evangelicals are New Evangelicals; the terms have become synonymous. Old-line Evangelicals, with rare exceptions, have either aligned with the Fundamentalist movement or have adopted New Evangelicalism.

The breakdown of separation from modernism among New Evangelicals has resulted in the downgrade of the doctrine of biblical inspiration. This has been documented by Evangelical leaders themselves.

Harold Lindsell, former vice-president of Fuller Theological Seminary and editor emeritus of *Christianity Today*, published two volumes on the downgrade of the Bible in Evangelicalism, with particular focus on Fuller Seminary, the Southern Baptist Convention, and the Lutheran Church-Missouri Synod. Lindsell's *The Battle for the Bible* was first published in 1976. The sequel, *The Bible in the Balance*, came out in 1979. This careful documentation by a man who was in the inner circle of Evangelicalism's leadership for many decades leaves no doubt about the fact that the Evangelical world of the last half of the twentieth century is leavened with apostasy.

In 1984, well-known Evangelical leader Francis Schaeffer published *The Great Evangelical Disaster*. The book's title describes the thesis. The cover jacket says, "In this explosive new book Dr. Francis Schaeffer exposes the rise of compromise and accommodation, and the tragic consequences of this, within the evangelical church." The issue that Schaeffer called "the watershed of Evangelicalism" is the inspiration and authority of the Bible. He testified, "Within evangelicalism there are a growing number who are modifying their views on the inerrancy of the Bible so

that the full authority of Scripture is completely undercut" (*The Great Evangelical Disaster*, p. 44).

A more recent exposure of the corruption of doctrine in the Evangelical world is found in *No Place for Truth: or Whatever Happened to Evangelical Theology?* by David F. Wells, Professor at Gordon-Conwell Theological Seminary. *Time* magazine described Well's book as "a stinging indictment of evangelicalism's theological corruption." Though Wells is himself a committed New Evangelical, he properly identifies Evangelicalism's chief problem as its repudiation of biblical separation and its accommodation with the world:

"Fundamentalism always had an air of embattlement about it, of being an island in a sea of unremitting hostility. Evangelicalism has reacted against this sense of psychological isolation. It has lowered the barricades. It is open to the world. The great sin of Fundamentalism is to compromise; the great sin in evangelicalism is to be narrow" (emphasis added) (David Wells, *No Place for Truth*, p. 129).

Wells also made a telling statement that acknowledges precisely where the New Evangelical world is today:

"But in between these far shores [Anglo-Catholicism and Fundamentalism] lie the choppy waters that most evangelicals now ply with their boats, and here the winds of modernity blow with disconcerting force, fragmenting what it means to be evangelical. This is because evangelicals have allowed their confessional center to dissipate" (p. 128).

I believe a clear case can be established connecting Evangelicalism's apostasy with its acceptance of the critical text and its versions. The Fundamentalist who defends the modern versions joins hands with Modernists and New Evangelicals, because this has long been their position and they are the ones doing the vast majority of the "scholarly" writing on this subject.

Pastor Mark Buch of Vancouver, British Columbia, who was involved in the Fundamentalist movement beginning in the 1930s, gives this testimony to Evangelicalism's corruption:

"[Evangelicalism] today has fallen away from the old faith and this is not the case of an exception among them, it is common and general. They no longer believe in the veracity, the verbal inspiration of the Holy Bible and they have gone a whoring after all sorts of innovations and foolishness in order to fill their churches..." (Buch, *In Defence of the Authorized Version*, 1977, p. 33).

Consider this summary of the downgrade of the doctrine of inspiration by today's Evangelical leaders:

My main concern is with those who profess to believe that the Bible is the Word of God and yet by, what I can only call surreptitious and devious means, deny it. This is, surprisingly enough, a position that is taken widely in

the evangelical world. Almost all of the literature which is produced in the evangelical world today falls into this category. In the October 1985 issue of *Christianity Today*, (the very popular and probably most influential voice of evangelicals in America), a symposium on Bible criticism was featured. The articles were written by scholars from several evangelical seminaries. Not one of the participants in that symposium in *Christianity Today* was prepared to reject higher criticism. All came to its defense. IT BECAME EVIDENT THAT ALL THE SCHOLARS FROM THE LEADING SEMINARIES IN THIS COUNTRY HELD TO A FORM OF HIGHER CRITICISM.

These men claim to believe that the Bible is the Word of God. At the same time they adopt higher critical methods in the explanation of the Scriptures. This has become so common in evangelical circles that IT IS ALMOST IMPOSSIBLE TO FIND AN EVANGELICAL PROFESSOR IN THE THEOLOGICAL SCHOOLS OF OUR LAND AND ABROAD WHO STILL HOLDS UNCOMPROMISINGLY TO THE DOCTRINE OF THE INFALLIBLE INSPIRATION OF THE SCRIPTURES. The insidious danger is that higher criticism is promoted by those who claim to believe in infallible inspiration (Herman Hanko, *The Battle for the Bible*, pp. 2, 3). [Hanko's book should not be confused with Harold Lindsell's book by that same name.]

The author of the above critique is a professor at the Protestant Reformed Seminary, Grandville, Michigan.

Let me give a specific example of this of the hundreds that i could give from my files.

Bruce Metzger, who is frequently cited as an "evangelical" scholar, is one of the most renowned textual critics, and he has spoken in forums which are as theologically diverse as the National Council of Churches, the Roman Catholic Church, and even those which profess to be Evangelical, such as Dallas Theological Seminary, the Congress on Biblical Exposition, and Tennessee Temple Seminary. Metzger wrote the notes to the *Reader's Digest Condensed Bible* and co-edited the *New Oxford Annotated Bible: Revised Standard Version*.

The following description of the Pentateuch from these two sources is the approach typically taken today by scholars of all perspectives:

"The Old Testament may be described as the literary expression of the religious life of ancient Israel. ... The Israelites were more history-conscious than any other people in the ancient world. Probably as early as the time of David and Solomon, out of a matrix of myth, legend, and history, there had appeared the earliest written form of the story of the saving acts of God from Creation to the conquest of the Promised Land, an account which later in modified form became a part of Scripture. But it was to be a long time before the idea

of Scripture arose and the Old Testament took its present form. ... The process by which the Jews became 'the people of the Book' was gradual, and the development is shrouded in the mists of history and tradition. ... The date of the final compilation of the Pentateuch or Law, which was the first corpus or larger body of literature that came to be regarded by the Jews as authoritative Scripture, is uncertain, although some have conservatively dated it at the time of the Exile in the sixth century. ... Before the adoption of the Pentateuch as the Law of Moses, there had been compiled and edited in the spirit and diction of the Deuteronomic 'school' the group of books consisting of Deuteronomy, Joshua, Judges, Samuel, and Kings, in much their present form. ... Thus the Pentateuch took shape over a long period of time" (Introduction to the Old Testament, *New Oxford Annotated Bible*).

Genesis: "Nearly all modern scholars agree that, like the other books of the Pentateuch, [Genesis] is a composite of several sources, embodying traditions that go back in some cases to Moses" (Metzger's Introduction to Genesis, *Reader's Digest Condensed Bible*).

Exodus: "As with Genesis, several strands of literary tradition, some very ancient, some as late as the sixth century B.C., were combined in the makeup of the books" (Metzger's Introduction to Exodus, *Reader's Digest Condensed Bible*).

Deuteronomy: "It's compilation is generally assigned to the seventh century B.C., though it rests upon much older tradition, some of it from Moses' time" (Metzger's Introduction to Deuteronomy, *Reader's Digest Condensed Bible*).

Be careful about labels in this confused hour. The term "evangelical" is meaningless. It can refer to a Modernist or a Roman Catholic or a drunk-in-the-spirit Charismatic or a Psychobabbler who believes the key to mental health is the recovery of hidden memories. I don't care what label a man bears, if he denies the perfect inspiration of Scripture he is an arch heretic and an apostate (both of these are biblical terms) and God's people should treat him as the dangerous false teacher that he is. The Bible is the foundation for everything in the Christian life and faith, and if the Bible is not infallible, Jesus Christ and the Apostles were either deceived or were liars and we are foolish people to follow them.

I repeat that Bruce Metzger is only one of hundreds of examples we could give of Evangelical scholars who deny the infallibility of Holy Scripture. Today's Evangelicals are polluted with the Modernism from which they have refused to separate. A little leaven has indeed leavened the whole lump. (Remember these sad facts the next time you hear about how "thoroughly Evangelical" certain modern Bible translators are. Being "thorough Evangelical" today does not indicate that an

individual accepts the Bible as the infallible Word of God.)

The Deception about Inspiration

We must warn that many today who use the term inspiration, and who speak of an inspired Bible, do not necessarily mean that the Bible is the absolutely perfect Word of God. In writing of the condition in many evangelical seminaries, Richard Quebedeaux notes,

"It is a well-known fact that a large number, if not most, of the colleges and seminaries in question now have faculty who no longer believe in total inerrancy, even in situations where their employers still require them to sign the traditional declaration that the Bible is 'verbally inspired,' 'inerrant,' or 'infallible in the whole and in the part,' or to affirm in other clearly defined words the doctrine of inerrancy ... SOME OF THESE FACULTY INTERPRET THE CRUCIAL CREEDAL CLAUSES IN A MANNER THE ORIGINAL FRAMERS WOULD NEVER HAVE ALLOWED; OTHERS SIMPLY SIGN THE AFFIRMATION WITH TONGUE IN CHEEK" (*The Worldly Evangelicals*, p. 30).

An example of claiming to believe in inspiration while denying that the Bible is the perfect Word of God is found in the biography of Bible translator J.B. Phillips: "As the years have passed—and it is now twenty-five years since I began translating the 'Epistles'—my conviction has grown that the New Testament is in a quite special sense inspired. IT IS NOT MAGICAL, NOR IS IT FAULTLESS: human beings wrote it. ... although I believe in the true inspiration of the New Testament and its obvious power to change human lives in this or any other century, I should like to make it quite clear that I could not possibly hold the extreme 'fundamentalist' position of so-called 'verbal inspiration'" (Phillips, *Ring of Truth*, pp. 27,28,29).

Another example of this was found in an interview Christianity Today conducted with Arie Brouwer, former general secretary of the National Council of Churches in America. "Concerning Scripture, he uses the word 'infallible' rather than 'inerrant.' He says 'the Gospels are a faithful record of Jesus' teaching. Their historical quality is remarkable compared to other literature of the time. WHAT IS IMPORTANT TO ME IS NOT WHETHER THEY RECORD VERBATIM WHAT JESUS SAID'" (*Calvary Contender*, Feb. 15, 1986).

This is deception of the highest order. If the Bible is not inerrant it is not infallible! If the Gospels are a faithful record of Jesus' teaching, they contain an accurate record of what He said! If they do not contain an accurate record of what Christ said, they are not faithful! What wicked doublespeak!

Referring to the strange matter of evangelical scholars professing to believe in an inspired Bible while at the same time claiming the Bible's record is not

accurate, the editor of *Foundation* magazine makes the following important comments:

"It is absolutely unbelievable that so many 'evangelical' scholars can claim to believe in the infallibility of the Bible but reject its inerrancy. But, that is exactly what is happening and God's people need to be alerted. It used to be that when a person said they believed the Scriptures were infallible, it was not necessary to add the word 'inerrant' since 'infallibility' was taken to imply 'inerrancy.' Today's evangelical 'scholars' have already given us several new Bibles. Are they now going to rewrite our English dictionaries? We decided to examine the dictionary meaning of the words 'infallible' and 'inerrant.' This is what we discovered. According to Webster's New World Dictionary, Second College Edition, inerrant means 'not wandering, fixed, not erring; making no mistakes; infallible.' Please note that one of the definitions given for 'inerrant' is 'infallible.' The word infallible is defined as follows: '1. incapable of error; never wrong; 2. not liable to fail, go wrong, make a mistake, etc.; dependable; reliable; sure.' Actually, then, 'infallible' (incapable of error) is an even stronger word than 'inerrant.' It is clear that many scholars are trying to cover up their unbelief by ignoring the clear meaning of words—especially words involved in major Christian doctrines. These men need to be exposed. For our part, we are happy to say that we believe in both the inerrancy and infallibility of God's Holy Word, the Bible!" (*Foundation*, Nov.-Dec. 1980, p. 19).

Dr. David O. Beale, in writing of the doctrinal battles which are raging in the Southern Baptist Convention, speaks of the deceptiveness of those who use the term "infallible Bible" apart from a historical definition of such:

The doctrinal guideline for the [Southern Baptist] Peace Committee is the Baptist Faith and Message, a statement of faith adopted by the SBC in 1925 and revised in 1963. Article one of the statement says that the Bible HAS truth, without any mixture of error.' Fundamentalists, to the contrary, have always maintained that the Bible IS 'truth, without any mixture of error.' One can readily see that the Baptist Faith and Message is actually a protector of liberals, who would of course agree that truth has no mixture of error. That is a far cry from asserting the Bible is totally and absolutely inerrant. Much more significant, however, is the fact that liberals are being acknowledged as conservatives, simply because they use the word 'inerrant' to describe the Bible. Actually, they are using what Francis A. Schaeffer called 'a new loophole.' They readily use the word inerrancy, but they do not define the word in its historic, orthodox sense. Says Schaeffer, "There are those within evangelicalism who are quite happy to use the words 'infallibility,' 'inerrancy,' and 'without error,' but upon careful analysis they really mean something quite different from what these words have meant to the

church historically' (Schaeffer, *The Great Evangelical Disaster*, p. 56). The use of these words will, no doubt, save the jobs of many SBC seminary professors. A recent article in *SBC Today* describes at least six different current usages of the word inerrancy: critical inerrancy, limited inerrancy, qualified inerrancy, nuanced inerrancy, functional inerrancy, and absolute inerrancy. Only the last one is the orthodox view, but liberals often do not explain their own use of the word (Beale, "The Southern Baptist Convention's Ongoing Battle," *The Baptist Bulletin*, Sept. 1986).

Friends, beware of this type of deception. It is being practiced widely in Christian circles. Do not be deceived by the "good words and fair speeches" of heretics (Ro. 16:17-18). Contrast man's thinking about Bible inspiration with the following study of what the Bible itself claims as to its inspiration:

The Claim of Inspiration

Thousands of times in Scripture we find the claim that God is the author. Phrases such as "thus saith the Lord" and "the word of God" permeate the Bible. By my own count, these phrases are used 1787 times in the Old Testament exclusive of the Psalms. Consider Exodus 34:27; 2 Samuel 23:2; Isaiah 1:2; Jeremiah 1:7, 9; Ezekiel 2:7; Matthew 12:36; Luke 1:70; Acts 3:21.

If the Bible is not the Word of God, it is the greatest lie that has ever been perpetrated upon humanity.

The Extent of Inspiration

2 Timothy 3:13-17 — Note that these verses were written by the apostle Paul. He was chosen by God to reveal divine truths (Ep. 3; Ga. 1). If we cannot trust this man's writings, we can trust no man's. Personally, I had much rather trust Paul's testimony than that of some modern, critical-thinking, miracle-denying liberal, or some compromising liberally-influenced evangelical. Paul was utterly dedicated to the Lord Jesus Christ and suffered constant persecution and hardship because of his faith. He was personally called by Christ to be an Apostle and he had the signs of an Apostle (2 Co. 12:12). Let us see what the Apostle Paul testified concerning the nature of the Bible:

Consider some lessons from this passage: (1) The Bible is "holy." This means "set apart, different." The Bible is different from other books. (2) The Bible is from God (v. 16). Though written by men, the Bible is a product of God. It is "God breathed." (3) The Bible is from God in its entirety (v. 16). All of the Scripture is said to have come from God. The word for Scripture here, *graphe*, is a word meaning "writing" or "book." This is referred to as "plenary inspiration." Plenary means full, complete, entire. (4) The Bible is from God in its smallest detail (v. 15). The word for Scripture here is *gramma*, referring to a letter. This teaches that even

the smallest details of the Bible are from God. This is called “verbal inspiration.” (5) The Bible is one book with an all-encompassing theme: Salvation in Jesus Christ (v. 15). The Bible is not just a group of unrelated, disconnected religious writings. It is a unified Book planned by God for the purpose of teaching man the way of salvation (compare Lk. 24:44-45; Jn. 1:45; 5:39; Ep. 3:11). (6) The Bible can protect Christians from error (vv. 13-15). If the Bible is full of myths, mistakes, and untrue claims concerning authorship, miracles, and prophecies—even if it contains some errors—it certainly is not a book which can give sure protection from false teachings! (7) The Bible is sufficient to make the Christian complete and mature (v. 17). An imperfect book could not produce perfection.

2 Peter 1:19-21 — (1) The Bible is a light shining in a dark place (v. 19). The dark place is the world. It is dark because of man’s sin and spiritual blindness and the work of the devil (2 Co. 4:4). Man is not able to know spiritual truth without a revelation from God. The Bible is that revelation that shines in the darkness. (2) The Bible is a “sure word.” It is the infallible Word of God. It is trustworthy. (3) The Bible contains prophecy of the future, which proves that it is the Word of God. (4) The Bible is not a product of man’s will (v. 21). Other books are the product of the will of the human author, but not the Bible. It is the product of God’s will. According to the context, the phrase “private interpretation” refers to the giving of revelation, rather than to the understanding of it. (5) The Bible writers were holy men chosen and prepared by God for His work. (6) Those who take heed to the Bible are wise. This passage explains the method whereby the Bible was given. God used men, but He used them in such a way that what they wrote was precisely God’s Word. When the Bible touches on inspiration and revelation, it focuses on God. We are told very little about the actual mechanism. The details of the method of inspiration is an unrevealed mystery. It was accomplished mysteriously by the Holy Spirit. We are not supposed to fret about the method of inspiration; we are supposed to believe God’s testimony that it happened and we are to have faith in the finished product, the Holy Scriptures. Modern Bible scholars usually do just the opposite of what the Scriptures do in reference to inspiration. They focus on man’s part rather than upon God. That is because most modern scholars do not operate by the principle of faith. They are operating by their own intellect and by the means of human scholarship. No man can know the perfect Word of God through scholarship, for “without faith it is impossible to please him” (He. 11:6).

1 Corinthians 2:9-13 — (1) The Bible contains truth that man cannot know by his own investigation and intellect (v. 9). (2) God, by His Spirit, has revealed

things about Himself, salvation, and His plans (vv. 10-12). (3) God chose the very words of this revelation (v. 13). God did not give the Bible writers general thoughts only; He gave them the very words. Some sneeringly label this the “mechanical dictation theory,” but we don’t care what mockers call it, and we are not concerned about whether we can understand how God could have given a perfect Book through imperfect men. That is His business! The Bible claims to be the perfect, verbally inspired Word of God, and I don’t have any problem with that, since I worship a God who can do anything.

1 Peter 1:10-12 — (1) The Bible writers wrote by the Spirit of God that was in them. (2) The main subject of the Bible is Jesus Christ and His salvation by the cross (“the sufferings of Christ”) and His coming kingdom (“the glory that should follow”). This refers to Christ’s first coming and second comings. (3) The Bible contains prophecies of the future. This also proves that it is of God, for only God knows the future. (4) The prophets did not understand everything they wrote, because they were not writing their own thoughts. This passage refutes the doctrine that the Bible was always relevant to the times of the prophets. Attempts are made, for example, to figure out what situation David was describing in his own day in Psalm 22. The answer is that he was not describing any situation in his own day. Rather, by divine inspiration he was describing Christ’s agony on the cross 1,000 years in the future (“not unto themselves, but unto us they did minister the things”).

Acts 3:18, 21 — “But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. ... Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”

(1) The Bible prophets spoke and wrote God’s words. (2) The Bible’s main subject is Jesus Christ and His suffering and kingdom. (3) The Bible prophets were holy, meaning they were chosen by God and set apart for His work. (4) The Bible was written by many men in many different times, but it is one Book. All of the Bible prophets spoken with one voice.

Psalm 12:6-7 — Common sense would dictate that if God has given an accurate revelation to men, He could and would preserve it for them. This truth is not left to our common sense, though. Ps. 12:6-7 promises that God will preserve His pure Word for every generation. Ps. 12:6 refers to the perfect inspiration of Scripture. Ps. 12:7 refers to the preservation of this pure Word. Many say that the Bible must surely contain error because of the imperfections of the men who wrote it and the men who have copied it through the centuries. Not so, according to the Psalmist. I have no problem with any of

this. Is God not able to do what He desires to do? Does He not have the ability to give a perfect Bible through imperfect men? Of course He does. Does He not have the ability to preserve that Word pure through the centuries? Of course He does. (For a defense of Psalm 12:7 against those who claim it does not teach preservation, see the *Bible Version Question-Answer Database*, which is available from Way of Life Literature.)

How Much of the Bible is Inspired Scripture?

The entire Bible from Genesis 1 to Revelation 22 is Holy Scripture. (1) The entire O.T. is Scripture (Lk. 24:27; Ro. 3:2; 2 Ti. 3:16; 2 Pe. 1:19-21). The following O.T. books are specifically called Scripture: Genesis (Ro. 4:3; Ga. 4:30), Exodus (Mt. 22:29-32; Ro. 9:17), Leviticus (Ja. 2:8), Kings (Ro. 11:2-3), Psalms (Mt. 21:42; Jn. 10:34-35; 13:18; 19:24, 36; Ro. 15:3-4), Isaiah (Mk. 14:28; Lk. 4:17-21; Ac. 8:32-33; Ro. 10:11; 1 Pe. 2:6), Zechariah (Jn. 19:37). (2) The Gospels are Scripture (compare 1 Ti. 5:18 and Mt. 10:10; He. 2:3). (3) The writings of the Apostles are Scripture (1 Co. 2:7-13; 1 Pe. 1:12; 2 Pe. 3:1-2, 15-16). (4) Revelation is Scripture; it is called the Word of God (Re. 1:2). [See Canon.]

What Did Christ Believe about the Scriptures?

1. *The O.T. is perfect to the letter.* "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Mt. 5:17-18).

2. *The O.T. cannot be broken* (Jn. 10:35). In this verse Christ is speaking of the authority of the Scriptures. He was saying that absolutely nothing written in the Scriptures can be set aside or ignored. It is authoritative to every detail. The Greek word translated "broken" in Jn. 10:35 is elsewhere translated "put off" (Ac. 7:33) and "loose" (Jn. 11:44). Thus no statement in the Bible can be put off or escaped. All will be proven to be true. What a Book! Jesus Christ said it is perfect. This is the doctrine of infallibility.

3. *The O.T. is a divinely-planned book to prepare for the coming of Christ* (Lk. 24:44).

4. *Every part of the O.T. is inspired of God* (Lk. 24:44). The law refers to the first five books of the Bible. The writings refers to the historical books (Judges to Esther) and the prophets. The Psalms refers to the poetical books from Job to Ecclesiastes.

5. *The O.T. people, events, and miracles are true and historical.* Some of the O.T. people and events Christ referred to are as follows: the creation (Mk. 13:19), Adam and Eve (Mt. 19:4-6; Mk. 10:6-7), Cain and Abel (Mt. 23:35; Lk. 11:50-51), Noah and the flood (Mt. 24:37-39), Abraham (Jn. 8:39-40), the destruction of

Sodom and Gomorrah (Lk. 17:28-29), Lot's wife turning to salt (Lk. 17:32), Moses and the burning bush (Mk. 12:26), Manna from heaven (Jn. 6:31-32), the brazen serpent (Jn. 3:14-15), Jonah and the whale (Mt. 12:39-41; Lk. 11:29-32), Ninevah repenting at Jonah's preaching (Lk. 11:32), the queen of Sheba visiting Solomon (Lk. 11:31).

6. *The authors of the O.T. were those claimed by the Scripture.* According to Jesus, Moses wrote the books of the law (Lk. 24:44; Jn. 5:45-47); David wrote the Psalms bearing his name (Lk. 20:42); Daniel wrote the book bearing his name (Mt. 24:15). Jesus often quoted from the book of Isaiah and said it was written by the historical prophet Isaiah, not by some unknown group of men. In John 12:38-41, Christ quoted from both major sections of Isaiah and said both were written by the same Isaiah. This destroys the modern myth that Isaiah was the product of more than one author.

What Did the Apostles Believe about the Scriptures?

The following study demonstrates the high esteem in which the early Christians held the Old Testament Scriptures. Notice how the Apostolic concept of the O.T. is directly opposed to the modern critical theories. Surely we should have no difficulty in knowing whose testimony to trust.

O.T. Stories Are Literal Historical Accounts.

Creation (Ge. 1-2; Ac. 17:24-26)
 Abraham before God's call (Ge. 11:27-32; Ac. 7:2)
 Abraham's call (Ge. 12:1-5; Ac. 7:2, 3)
 Abraham's covenant (Ge. 13:14-17; Ac. 7:4)
 Abraham's sojourn (Ge. 13:15; Ac. 7:5)
 Abraham's prophecy of Egyptian bondage (Ge. 15; Ac. 7:6-7)
 Isaac's birth (Ge. 21:1-8; Ac. 7:8)
 Jacob's birth (Ge. 25:19-26; Ac. 7:8)
 Jacob's 12 sons (Ge. 29:31—30:24; Ac. 7:8)
 Joseph's birth (Ge. 30:22-24; Ac. 7:8)
 Joseph's slavery (Ge. 37; Ac. 7:9)
 Joseph's exaltation in Egypt (Ge. 39-41; Ac. 7:10)
 The famine during Joseph's reign (Ge. 41:53-57; 7:11)
 Jacob sends sons to Egypt (Ge. 43:1—45:8; Ac. 7:12-13)
 Joseph calls his father (Ge. 45:8-28; Ac. 7:14)
 Jacob journeys to Egypt (Ge. 46-47; Ac. 7:15)
 Jacob dies (Ge. 49:33; Ac. 7:15)
 Jacob buried in Sychem (Ge. 50; Ac. 7:15, 16)
 Israel's bondage in Egypt (Ex. 1:7-14; Ac. 7:17-18)
 Murder of male babies (Ex. 1:15-22; 7:19)
 Moses' birth (Ex. 2:1-2; Ac. 7:20)
 Moses hid in parent's house (Ac. 2:2; Ac. 7:20)
 Moses retrieved from river by Pharaoh's daughter (Ex. 2:3-9; Ac. 7:21)
 Moses' education in Pharaoh's court (Ex. 2:10; Ac. 7:22)

Moses' experience at age 40 (Ex. 2:11-20; Ac. 7:23-29)
 Moses' marriage and two sons (Ex. 2:21-22; Ac. 7:29)
 The burning bush (Ex. 3:1-6; Ac. 7:30-31)
 Moses' call (Ex. 3:7—4:17; Ac. 7:31-35)
 The plagues upon Egypt (Ex. 7-12; Ac. 7:36; 13:17)
 Sinai and the ten commandments (Ex. 19-40; Ac. 7:38,53)
 Israel's rebellion and the golden idol (Ex. 32; Ac. 7:39-41)
 Forty years wilderness wandering (Ex. 15-40; Numbers; Deuteronomy; Ac. 7:44)
 Moses' prophecy of the Messiah (De. 18:15, 18; Ac. 7:37)
 Possession of the Promised Land (Joshua; Ac. 7:45; 13:19)
 The division of the land to the tribes (Jos. 14; Ac. 13:19)
 From Joshua to David (Judges-1 Samuel; Ac. 7:45; 13:20)
 Saul (1 Samuel; Ac. 13:21).
 David (1, 2 Samuel; Ac. 13:22)
 Solomon and the temple (1 Kings; Ac. 7:47)

The Miracles Recorded in the Old Testament Are True, Literal, Historical Events.

Creation (Ge. 1-2; Ac. 17:24-26)
 Enoch's translation (He. 11:5)
 Noah's flood (2 Pe. 3:5; He. 11:7)
 Destruction of Sodom (2 Pe. 2:6; Jude 7)
 Baby Moses discovered in the bulrushes (Ex. 2; Ac. 7:20-21)
 The burning bush (Ex. 3-4; Ac. 7:30)
 The 10 plagues upon Egypt (Ex. 7-12; Ac. 7:36)
 Passing through the Red Sea (He. 11:29)
 Wilderness wanderings (Exodus; Numbers; Deuteronomy; Ac. 7:36; 13:17; He. 3:16-17)
 Walls of Jericho falling (He. 11:30)
 Elijah stopping the rain (Ja. 5:17-18)

Old Testament Characters Are True Historical People Just as Named and Described in the Bible Accounts.

Adam and Eve (Ro. 5:14; 2 Co. 11:3; 1 Ti. 2:13)
 Abel (He. 11:4,24)
 Job (Ja. 5:11)
 Enoch (He. 11:5; Jude 14-15)
 Noah (He. 11:7; 1 Pe. 3:20; 2 Pe. 2:5)
 Abraham (Ac. 7:2)
 Lot (2 Pe. 2:7-8)
 Hagar and Ishmael (Ga. 4:22-24)
 Melchisedec (He. 7:1-4)
 Isaac (Ac. 7:8)
 Jacob (Ac. 7:8)
 Jacob's 12 sons (Ac. 7:8)
 Joseph (Ac. 7:9)
 Pharaoh (Ac. 7:10)
 Sychem (Ac. 7:16)
 Another pharaoh (Ac. 7:18)
 Moses (Ac. 7:20)
 The Egyptian killed by Moses (Ac. 7:24)

Moses's wife and two sons (Ac. 7:29; He. 3:5)
 Aaron (Ac. 7:40)
 Joshua (Ac. 7:45)
 Gideon (He. 11:32)
 Samson (He. 11:32)
 Barak (He. 11:32)
 Jephtha (He. 11:32)
 Saul (Ac. 13:21)
 Samuel (Ac. 13:20)
 Jesse (Ac. 13:22)
 David (Ac. 7:45; 13:22)
 Solomon (Ac. 7:47)
 The prophets (Ac. 7:52)
 Elijah (Ja. 5:17-18)
 Joel (Ac. 2:16-21)
 Isaiah (Ac. 8:30)

The Books of the Old Testament Prophets Are Cited as Being Wholly Authoritative and Reliable.

David (Ac. 1:15-20—Ps. 41:9; Ac. 2:25-28—Ps. 16:8-11; Ac. 2:34,35—Ps. 110:1; Ac. 13:33—Ps. 2:7)
 Isaiah (Ac. 8:30-33—Is. 53:7-8; Ac. 7:49—Is. 66:1-2; 13:34,47—Is. 49:5-6; Ac. 13:34—Is. 55:11)
 Ezekiel (Ac. 20:25, 29—Eze. 7:42)
 Joel (Ac. 2:28-31—Joel 2:16, 21)
 Amos (Ac. 9:11, 12—Am. 15:15-17)
 Micah (Mt. 2:5-6—Mi. 5:2)

Old Testament Prophets Are Said to Have Spoken the Words Of God.

Compare Ac. 1:16, 17 with Ps. 41:9
 Compare Ac. 7:42 with Eze. 20:25, 39; Am. 5:25-26.
 Compare Ac. 7:49 with Is. 66:1-2 "saith the Lord."
 Compare Ac. 13:47 with Is. 49:5-6 "the Lord command us."
 Compare Ac. 13:33 with Ps. 2:7.
 Compare Ac. 13:36 with Ps. 16:10.

The Old Testament is a Divine Book which as a Whole Points to the N.T. Scriptures. "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days" (Ac. 3:24).

God's Appearances to the Old Testament Characters Were Historical Events.

To Abraham (Ge. 12—Ac. 7:2; Ge. 15—Ac. 7:5-7; Ge. 17—Ac. 7:8)
 To Moses (Ex. 2, 3—Ac. 7:30-34)

Traditional Old Testament Authors Are Cited as the Actual Writers.

David and the Psalms (Ac. 1:15-20; 2:25-28; 2:34,35; 13:33)
 Moses and the Pentateuch (Ac. 13:39; 15:1,5,21; 21:21; 26:22; 28:23)
 Joel and Joel (Ac. 2:16-21)
 Isaiah and Isaiah (Ac. 8:30)

INSPIRATION

The Old Testament Is Considered to Be a Book Wholly Reliable and Pointing to Jesus Christ. The Apostles did not consider the O.T. to be a man-made, error-filled jigsaw puzzle, but a divinely-planned and inspired Book with a perfect unity, each part having its unique place in the overall purpose: Ac. 2:13-36; 3:18-24; 7:52; 8:30-35; 13:27-29; 10:43; 26:22-23.

The Apostles Believed the Old Testament Contains Literal Prophecy. “Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Ac. 3:21). All O.T. prophecy describing a final judgment of sin and the establishment of a worldwide righteousness is literal and true, according to the Lord’s Apostles.

Biblical Evidence that Moses Wrote the Pentateuch

Moses is mentioned 843 times in the Bible!

1. The books themselves claim to have been written by Moses (Ex. 24:4,7; 34:27-28; Nu. 33:2; De. 1:1-5; 4:4-5; 31:9-12, 24-26).

2. Other O.T. books claim that Moses wrote the Pentateuch (Jos. 1:7; 8:30-35; Ju. 3:4; 1 Ki. 2:3; 2 Ki. 14:6; 22:8-11; 23:21-25; Ezr. 3:2; Ne. 8:1; 9:14; Da. 9:11; Mal. 4:4).

3. The N.T. claims Moses wrote the Pentateuch. Moses is mentioned 80 times in the New Testament. See Mk. 12:26; Lk. 16:29-31; 24:27 (Moses writings are called Scripture); 24:44; Jn. 1:17; 5:45-47; 8:5; Ac. 15:21; 2 Co. 3:15.

The Lord Jesus Christ quoted from every part of the Pentateuch: Genesis (Mt. 19:4-6; 24:37-39); Exodus (Mk. 12:26 citing Ex. 3:6); Leviticus (Mt. 8:4 citing Le. 14:1-32); Numbers (Jn. 3:14-15 citing Nu. 21:8-9 and Jn. 6:31-32 citing Nu. 11:6-9); Deuteronomy (Mk. 10:4-5 citing De. 24:1).

The Divine Inspiration of Genesis

Genesis does not claim internally to have been written by Moses or even to be the inspired Word of God. The book of Genesis has been received, though, by the Jews as part of the inspired law of Moses throughout their history. It is accepted unquestionably as part of the inspired Canon of Scripture by Christ and the Apostles. Statements such as “thus saith the Lord” appear in the book of Genesis 95 times. Genesis 2:2 is cited as the Word of God in He. 4:4, and Genesis 12:7 is cited as the Word of God in Ga. 3:16. Genesis 21:10 is cited as Scripture in Ga. 4:30, and Genesis 15:6 is cited as Scripture in Ro. 4:3. Consider also the following people and events from Genesis which are cited authoritatively in the New Testament. Not one time in the New Testament is there any hint that the book of Genesis is anything less than the infallible Word of God.

Creation by the Word of God — Mk. 13:19; Ac.

17:24-26; He. 11:3

Adam and Eve — Mt. 19:4-6; Mk. 10:6-7; Lk. 3:38; Ro. 5:12,14; 2 Co. 11:3; 1 Ti. 2:13

Abel — Mt. 23:35; Lk. 11:50-51; He. 11:4,24

Enoch — He. 11:5; Jude 14-15

Noah and the Flood — Mt. 24:37-39; Lk. 17:26-27; He. 11:7; 1 Pe. 3:20; 2 Pe. 3:5-6

Abraham — mentioned 74 times in the N.T.; leaving his homeland and traveling to Palestine (Ac. 7:2-5; He. 11:8-9); God spoke to him (Lk. 1:55); God’s covenant to him (Lk. 1:72, 73; Ac. 3:25; 7:17; Ga. 3:8-18; He. 6:13, 14); Hagar and Ishmael (Ga. 2:22-25); begetting and circumcising Isaac (Ac. 7:8); offering Isaac (He. 11:17; Ja. 2:21); justified by faith before the covenant of circumcision (Ro. 4:3, 9-16; Ga. 3:6).

Sarah — He. 11:11; 1 Pe. 3:6

Melchisedec — He. 7:1-4

Lot and Sodom and Gomorrah — Lk. 17:28-29; Jude 7; 2 Pe. 2:6-8

Lot’s wife — Lk. 17:32

Isaac — mentioned 20 times in the N.T. (Mt. 1:2; He. 11:9, 17-20)

Jacob — mentioned 26 times in the N.T. (Mt. 1:2; Ac. 7:8)

Joseph — sold into slavery and raised to power over Egypt (Ac. 7:9-10); revealed to his brethren (Ac. 7:11-16); prophesied of Israel’s exodus from Egypt to the Promise Land (He. 11:21-22)

Pharaoh (Ac. 7:10)

Were Adam and Eve Historical Figures? [See Adam.]

Was the Flood of Noah’s Day Universal? [See Flood - Noah’s.]

Did Isaiah Write the Book of Isaiah?

Modernistic theology often questions the authorship of Isaiah. A popular theory is that the first part of Isaiah (chapters 1-39) was written by the biblical Isaiah, but that the last part (chapters 40-66) was written by other men centuries later. This is contrary to what Christ and the Apostles taught about Isaiah. [See Isaiah.]

What about “Form Criticism?”

Form criticism or redaction criticism are modernistic theories about the formation of the Gospels. Some aspects of form criticism are as follows:

1. The gospel writers used a *common oral tradition* that was passed around among the Christians for some time before anything was written down. Textual critics Alford (1849) and Westcott (1860) promoted this view. Theological modernists commonly believe that the gospel story was passed along for some time in oral form before it was written down.

2. The gospel writers used *other sources*. One supposed source is the “Q” document, which does not exist but many false teachers believe this mythical writing was the source of some or all of the four gospels.

3. The gospel writers copied from one another. One theory is that *Matthew was first written* and Mark and Luke were then based on Matthew. This was the view of textual critics Griesbach (1783) and Hug (1808). It is the official position of the Roman Catholic Church (decreed by the Pontifical Biblical Commission, 1912). Another theory is that *Mark was first written* and that Matthew and Luke are based on Mark plus the mythical Q document. There are endless permeations of these theories. Each prominent form critic strives to make a name for himself by inventing a new twist to this approach.

4. The gospel writers modified things that Jesus did and said. They added to, subtracted from, and contracted, and otherwise changed the account.

Evangelicals and Form Criticism

It is not only out and out modernists who are entertaining unscriptural views of the Gospels. The following amazing excerpt from *The Jesus Crisis: The Inroads of Historical Criticism into Evangelical Scholarship* by Robert L. Thomas and F. David Farnell (Kregel, 1998) reveals how deeply evangelicals have been infected with the modernistic thinking of form criticism:

“Outspoken evangelical critics have engaged in the same type of dehistoricizing activity as the Jesus Seminar people with whom they differ. If they were to organize among themselves their own evangelical ‘Jesus Seminar,’ the following is a sampling of the issues they would vote on, most of which they would probably pass:

- * The author of Matthew, not Jesus, created the Sermon on the Mount.
- * The commissioning of the Twelve in Matthew 10 is a group of instructions compiled and organized by the author of the first gospel, not spoken by Jesus on a single occasion.
- * The parable accounts of Matthew 13 and Mark 4 are anthologies of parables that Jesus uttered on separate occasions.
- * Jesus did not preach the Olivet Discourse in its entirety, as found in three of the gospel accounts.
- * Jesus gave His teaching on divorce and remarriage without the exception clauses found in Matthew 5:32 and 19:9.
- * In Matthew 19:16-17, the writer changed the words of Jesus and the rich man either to obtain a different emphasis or to avoid a theological problem involved in the wording of Mark’s and Luke’s accounts of the same

event.

- * The scribes and Pharisees were in reality decent people whom Matthew painted in an entirely negative light because of his personal bias against them.
- * The genealogies of Jesus in Matthew 1 and Luke 3 are figures of speech and not accurate records of Jesus’ physical and/or legal lineage.
- * The magi who, according to Matthew 2, visited the child Jesus after His birth are fictional, not real, characters.
- * Jesus uttered only three or four of the eight or nine beatitudes in Matthew 5:3-12.

“Recognizably, the listed conclusions impinge upon the historical accuracy of the gospel records. Various evangelicals have opted for the stated unhistorical choice in each of the suggested instances. Granted, their reduction of historical precision in the Gospels is not the wholesale repudiation of historical data as is that of the original Jesus Seminar, but that it is a repudiation is undeniable. An acceptance of imprecision is even more noticeable in light of the fact that the above questions are only the tip of the iceberg. An exhaustive list would reach staggering proportions” (Robert L. Thomas and F. David Farnell, *The Jesus Crisis*, pp. 14, 15).

An example of the teaching of form criticism among evangelicals is found in a report posted to the internet by Dr. Daniel B. Wallace, Associate Professor of New Testament Studies, Dallas Theological Seminary. In a 35-page report entitled “The Synoptic Problem,” Wallace supports the redaction approach to the Gospels, that the Gospels were written not by direct inspiration of God but by copying material from secondary sources, thereby denying the inspiration of Scripture by the Holy Spirit as taught by Christ and the Apostles. Wallace’s report is largely a review of Robert H. Stein’s “The Synoptic Problem: An Introduction.” (The 63-year-old Stein is a professor at the Southern Baptist Seminary in Louisville, Kentucky.) In fact, Wallace says: “Indeed, I have found Stein’s book so helpful a synthesis of the issues involved, that to some degree our comments here will be merely a distillation of his work.”

Note carefully the following excerpts from Wallace’s report:

“It is quite impossible to hold that the three synoptic gospels were completely independent from each other. In the least, they had to have shared a common oral tradition. But the vast bulk of NT scholars today would argue for much more than that.” (“The Synoptic Problem,” p. 1)

“We shall see later that before the Gospels were written there did exist a period in which the gospel materials were passed on orally, and it is clear that this oral tradition influenced not only the first of our synoptic

Gospels but the subsequent ones as well.” (“The Synoptic Problem,” p. 4)

“The majority of NT scholars hold to Markan priority [Mark was written first and then Matthew and Luke based their gospels upon it] (either the two-source hypothesis of Holtzmann or the four-source hypothesis of Streeter). This is the view adopted in this paper as well.” (“The Synoptic Problem,” p. 6)

“One argument concerning Mark’s harder readings which has been (as far as I can tell) completely overlooked is the probability that neither Luke nor Matthew had pristine copies of Mark at their disposal. . . . An intermediate scribe is probably responsible—either intentionally or unintentionally—for more than a few of the changes which ended up in Luke and Matthew.” (“The Synoptic Problem,” footnote 49)

“Matthew and Luke have in common about 235 verses not found in Mark. . . . Only two viable reasons for such parallels can be given: either one gospel writer knew and used the gospel of the other, or both used a common source.” (“The Synoptic Problem,” p. 19)

Another example of the evangelical use of form criticism is “An Introduction to the New Testament” (Zondervan, 1992) by D.A. Carson, Douglas Moo, and Leon Morris. When discussing the origin of the Gospels, these men make NO MENTION OF DIVINE INSPIRATION and instead buy into the unbelieving theories of form criticism. Consider this statement:

“Moreover, many of the assumptions on which form criticism is based appear to be valid: there was indeed a period of mainly oral transmission of the gospel materials; much of it was probably in small units; there probably was a tendency for this material to take on certain standard forms; and the early church has undoubtedly influenced the way in which this material was handed down. Defined narrowly in this way, there is undoubtedly a place for form criticism in the study of the Gospels” (*An Introduction to the New Testament*, pp. 23, 24).

In fact, there is no scriptural validity for any of these assumptions, and all of them fly in the face of divine inspiration. To say that the “early church has undoubtedly influenced the way in which this material was handed down” is a plain rejection of the doctrine of divine inspiration. Either the Gospels were written by inspiration of the Holy Spirit or they were written by natural processes. There can be no middle ground for a believer.

D.A. Carson and his fellow New Evangelicals repeat the form criticism argument that Matthew in 13:58 omitted the words “could not do any miracles there” (that appears in Mark 6:5) in order to remove “the potentially troublesome implication that Jesus was incapable of working a miracle.” This is to say that Matthew made this change on his own authority apart

from divine inspiration. In fact, the Holy Spirit in Mark is presenting Christ as the Servant whereas in Matthew the Holy Spirit is presenting Christ as the King. The different purposes of their Gospels dictated what was included or omitted from Christ’s earthly life. Those choices were not made by Mark or Matthew; they were made by God. Yet, Carson says the unbelieving form criticism argument “has some weight.”

This approach to the Gospels, now parroted by scholars claiming to be “evangelical,” was devised by unbelieving modernists who deny the perfect inspiration of Holy Scripture. These men look at the Bible largely as a product of human invention, not as a supernatural book given word-for-word by inspiration of God to holy men of old. Similarly, large numbers of “evangelical” scholars are parroting the unbelieving historical critical approach to the Old Testament, which denies that Moses wrote the Pentateuch, claiming rather that the Pentateuch was formed over a long period of time and was not completed until during the era of Israel’s kings. This nonsense is a blatant denial of what the Bible itself says about the Pentateuch. Christ and the apostles attributed every part of the Pentateuch to the historical Moses.

We Reject Form Criticism for the Following Reasons:

1. Form criticism is contrary to divine inspiration. The Lord Jesus Christ promised that the Holy Spirit would guide the disciples into all truth and would remind them of past events concerning Himself (Jn. 14:26; 16:13-15). Further, the Gospels are Scripture (compare 1 Ti. 5:18 and Mt. 10:10; also see He. 2:3) and are therefore given by inspiration of God (2 Ti. 3:16). Nothing in the Scripture is there by happenstance or because of man’s will (2 Pe. 1:21). Even Paul, though he was not an eyewitness of the events of Christ’s life, when writing about those things, was taught them directly by the resurrected Christ (1 Co. 11:23).

Thus, the apostles were not dependent upon their own fallible memories in the recording of the Gospel accounts. They were not dependent upon their own thinking to select which material to present and how to present it. They did not copy from one another. They did not need secondary sources. They wrote by direct inspiration of God. The Holy Spirit guided each Gospel writer to portray Christ in a special way via the manner in which the material is presented.

The crux of this matter is divine inspiration. Either the Gospels are infallible Scripture, or they are the fallible work of men. There is no middle ground here, and we have no difficulty whatsoever in rejecting all form criticism theories (AND those who hold such theories) and accepting the Bible’s testimony about itself in simple faith.

To make room for form criticism, D.A. Carson and his fellow New Evangelical authors of "An Introduction to the New Testament" reject the verbal inspiration of the Gospels and replace it with a more vague "voice inspiration." They say, "But their failure to preserve the *ipsissima verba* Jesu (the authentic words of Jesus) does not mean that they have tampered with the *ipsissima vox* Jesu (the authentic voice of Jesus)" (p. 44). This is the old modernistic argument that the Gospels give only a semblance of what Christ said rather than His actual words. And it is a repetition of the modernistic mumbo-jumbo that the Bible is somehow authoritative even though it is not verbally inerrant.

2. The Gospels are miraculous upon their very face. They contain not merely eyewitness accounts that could have been produced by men, but many things that could not have been produced by even the closest human observer. They describe the thoughts and motives of men's hearts, for example. How can that be accounted for on any naturalistic basis? The disciples could hear what Jesus said and see what He did, but they could not reach into His very mind to see, for instance, that He knew the thoughts of men's hearts (i.e., Lk. 5:22; 6:8; 9:47; 11:17). And they could not discern the actual motives of men such as Pilate (i.e., Mk. 15:15). Only God the Holy Spirit could have produced the Gospels. It is foolish and unbelieving to attempt to look for any other explanation.

3. If form criticism is true, we will never know for sure what part of the Gospels contains the fallible words of men and what part contains the infallible Word of God. If, as Dallas Seminary professor Daniel Wallace implies, there was a mysterious "Q" document from which some of the Gospel writers drew their information, it will never be known because no such document exists today. Dr. Wallace admits that there are dozens of theories within the broad scope of reductionism or form criticism. If redaction theories of the Gospels are true, we are not left with established and settled truth; we are left with endless theorizing.

4. The theories of form criticism are contrary even to common sense. To think that Matthew and John, who were apostles and who were intimate eyewitnesses to the Gospel accounts would depend upon Mark or Luke, who were not eyewitnesses, or upon any other human source such as a "Q" document, makes no sense.

5. If form criticism is true, there are errors in the Bible. Even the evangelicals who are dabbling in form criticism make this unbelieving conclusion. If there are errors in the Bible, Jesus was wrong when He promised that the Scripture cannot be broken (Jn. 10:35).

6. Form criticism does not edify the flock; it entertains the scholars. Only someone trained in the finer nuances of modern textual criticism could even

understand the reports written by redaction scholars. Ordinarily they do contain one word of doctrine, reproof, correction, or instruction in righteousness, yet those are the very purposes for which the Holy Scriptures were given (2 Ti. 3:16-17).

7. The alleged contradictions and problems within the Gospels that are raised by those who promote form criticism have been answered satisfactorily without resorting to modernistic theories. For one thing, form criticism ignores the traditional approach to the Gospels, which says the Holy Spirit gave a supernatural four-fold portrait of Christ, and that the material in each Gospel was divinely selected from the events of Christ's life to contribute to the individual portrait.

Evangelicals who follow form criticism mention many alleged contradictions, and they claim that the only satisfactory answer to these is some sort of naturalistic redaction view of the writing of the Gospels.

D.A. Carson and his co-authors state, "Only a theory that includes as a major component literary interdependence among the Synoptic Gospels is capable of explaining the data" (p. 29).

And Daniel Wallace says, "When one compares the synoptic materials with John's Gospel, why are there so few verbal similarities? On an independent hypothesis, either John or the synoptics are wrong, or else John does not record the same events at all in the life of Jesus."

The differences and apparent contradictions between the Gospels have been analyzed carefully by men of God through the centuries and satisfactory answers have been given without resorting to fanciful textual criticism. I have a large library of books dealing with the alleged contradictions in the Bible, including many volumes from the 18th and 19th centuries. The problems raised by redaction critics have been answered to the satisfaction of many godly minds.

Many of the "problems" in the Gospels are dealt with in our book *Things Hard to Be Understood*.

And though we cannot answer every problem that arises when comparing parallel passages in the four Gospels, the solution for a believer is not to give up the doctrine of verbal inspiration or to think that the Gospels do not give us a verbally accurate transmission of Christ's actual words and deeds. The solution is to walk by faith, not by sight, for "without faith it is impossible to please him" (He. 11:6).

8. Form criticism focuses on the method of inspiration rather than the product. We know there is a human element in the Scripture in the sense that men wrote the Bible, but the Bible itself doesn't focus on the human element. We are given brief glimpses from time to time of some of the mechanics of the giving of

Scripture, such as God speaking face to face with Moses and angels speaking to some of the prophets, but for the most part we do not know the mechanics of inspiration and we are not instructed to fret about it. "The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (De. 29:29). The crucial fact is that "ALL scripture is given by inspiration of God." That is all we need to know, and it is a fact that can be accepted ONLY by faith. It can never be understood by scholarship. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (He. 11:6).

9. Form criticism is of the devil. It is the devil who loves to cast doubt upon the Word of God. He has been doing exactly this since his conversation with Eve in the Garden (Ge. 3:1). He is doing it today through "evangelical" scholars who are trained at the feet of modernists (either directly or through their writings or through other evangelical scholars who sat under modernists). This is the root problem with men such as Daniel Wallace and Robert Stein and D.A. Carson. They are leaning on the research of modernists and they are trying to impress those same modernists that they, though "evangelicals," are serious scholars. They are trying to adapt the scholarship of unbelievers to a position of faith, and it is an impossible task. Does God not warn that "evil communications corrupt good manners" (1 Co. 15:33)? Does God not warn the believer not to sit in the seat of the scornful (Psalm 1:1)? Does God not warn that the words of false teachers eat like a canker and increase ungodliness and overthrow faith (2 Ti. 2:16-18)? Does God not warn that the words of false teachers deceive hearts (Ro. 16:17-18)? The Bible says that two cannot walk together except they be agreed (Amos 3:3), yet today's "evangelical" scholar thinks he can walk together for months and years on end with unbelievers and not be harmed spiritually. It is an unbelieving delusion.

A Testimony to the Inspiration of Holy Scripture

The following testimony to the authority and authenticity of the Holy Scriptures is by George Sayles Bishop. Preached in 1885 at the dawn of the modern era of Bible criticism, this message lays out that unquestioning faith in God's Holy Word that has characterized true believers from the beginning of time. It is not a blind faith. It is not an ignorant faith. It is faith in a God who cannot lie. Contrast this humble faith in the Word of God with the proud spirit of the modern Bible critic. In the following passage Bishop is writing in defense of the word "God" in 1 Timothy 3:16:

'Oh, but it is only one word!' Yes, but one word of Scripture of which it is said, 'Thou hast magnified Thy

Word above all Thy Name!' 'Only one word!' But that word 'God.' Better the whole living church of God should perish than that one word should perish. 'If any man take away from the words of the book of this prophecy God shall take away his part.' Let criticism pause. The principle at stake is solemn.

The point at issue in the whole controversy with 'modern criticism' is, whether the Bible can be placed upon the same plane with other, merely human, literature and treated accordingly; or whether, as a Divine Revelation, it addresses us with a command and sanction? The power of the Book is shaken from the moment we deny its a priori binding claim on our belief and obedience. The Book is a royal document, or series of documents issued by the King of kings, and binding upon every subject. The Book, then, is to be received with reverence by one who falls upon his bended knees beneath the only shaft of light which, from unknown eternity, brings to the soul the certainties of God—of His dealings in grace with men, and of a judgment. The Old Testament is—in some sense—more awful than the New—as it begins with a creation out of nothing—as it thunders from Sinai, and as it prefigures and predicts the momentous facts of Calvary and the Apocalypse. But it has been represented that the Bible has twisted itself up like a worm from the dust by an Evolution in which the human element is most conspicuous.

The inspiration of the Old Testament, including that of the whole Bible, is a matter, first of all, of pure Divine testimony, which leaves us nothing but to receive it. God says, 'I am speaking.' That ends it. The instant order of the Book to every reader is 'Believe or die!' The Book brings with it its authentication. Who would think of standing up under the broad blaze of the noonday sun to deny the existence of the sun? His shining is his authentication.

The Jews cherished the highest awe and veneration for their sacred writings which they regarded as the 'Oracles of God.' They maintained that God had more care of the letters and syllables of the Law than of the stars of heaven, and that upon each tittle of it, mountains of doctrine hung. For this reason every individual letter was numbered by them and account kept of how often it occurred. In the transcription of an authorized synagogue manuscript, rules were enforced of the minutest character. The copyist must write with a particular ink, on a particular parchment. He must write in so many columns, of such a size, and containing just so many lines and words. No word to be written without previously looking at the original. The copy, when completed, must be examined and compared within thirty days; if four errors were found on one parchment, the examination went no farther—the whole was rejected. When worn out, the rolls were officially and solemnly burned lest the Scripture might fall into profane hands or into fragments.

The Old Testament, precisely as we have it, was endorsed by Jesus Christ, the Son of God. When He

appeared on the earth, 1,500 years after Moses, the first of the prophets, and 400 years after Malachi, the last of them, He bore open testimony to the sacred canon as held by the Jews of His time. Nor did He—among all the evils which He charged upon His countrymen—ever intimate that they had, in any degree, corrupted the canon, either by addition, diminution, or alteration of any kind. By referring to the ‘Scriptures,’ which He declared ‘cannot be broken,’ the Lord Jesus Christ has given His full attestation to all and every one of the books of the Old Testament as the unadulterated Word of God.

Our Blessed Lord puts ‘what is written’ equal to His own declaration. He saw the Old Testament inspired from one end to the other, divine from one end to the other. Ah! how He valued the sacred text! Our modern critics, with arrogance which rises to daring impiety, deny to Christ the insight which they claim for themselves. The point right here is this, Did Jesus fundamentally misconceive the character of the Old Testament? Did He take for a created and immediate revelation what was of a slow and ordinary growth? Or was He dishonest, and did He make about Abraham, for example, statements and representations which belong only to a geographical myth—a personality which never existed?

The authority of Jesus Christ, God speaking—not from heaven only, but with human lips—has given a sanction to every book and sentence in the Jewish canon, and blasphemy is written on the forehead of any theory which alleges imperfection, error, contradiction, or sin in any book in the sacred collection. The Old Testament was our Lord’s only study book. On it His spiritual life was nurtured. In all His life it was His only reference. Through His apostles He reaffirmed it. Five hundred and four (504) times is the Old Testament quoted in the New. The whole Jewish nation, down to this day, acknowledge, without one dissenting voice, the genuineness of the Old Testament. The Book reflects upon them and condemns them; it also goes to build up Christianity, a system which they hate, and yet, impressed with an unalterable conviction of their divine origin, they have, at the expense of everything dear to man, clung to the Old Testament Scriptures.

The Old Testament is inspired from beginning to end. What do we mean by this? We mean infallibility and perfection. We mean that the books are of absolute authority, demanding an unlimited submission. We mean that Genesis is as literally the Word of God as are the Gospels—Joshua as is the Acts—Proverbs as are the Epistles—the Song of Solomon as is the Revelation. We mean that the writings were inspired. Nothing is said in the Bible about the inspiration of the writers. It is of small importance to us who wrote Ruth. It is every importance that Ruth was written by God. How did God write? On Sinai, He wrote, we are told, with His finger. We are told this in seven different places. God used men with different degrees of style. He made

Amos write like a herdsman and David like a poet. He made the difference, provided for it, and employed it because He would have variety and adapt Himself to all classes and ages.

He wrote through the men. How did He do this? I do not know. The fact, I know, for I am told it. The secret is His own. I read that ‘holy men of old spake as they were moved’—then they did not choose their own language. ... I do not know how my soul dictates to and controls my body so that the moving of my fingertips is the action of my soul. I do not know how, in regeneration, God does all and I do all. He produces all and I act all, for what He produces is my act.

‘But there are discrepancies—contradictions.’ No! Scores of times I have corrected myself, but never God’s Word. Patience and a larger knowledge will solve every knot. Dr. Hodge, of Princeton, says: ‘Not one single instance of a discrepancy in Scripture has ever been proved.’ Would all the united wisdom of men have led them to relate the history of the creation of the universe in a single chapter, and that of the erection of the tabernacle in thirteen? The description of the great edifice of the world, would it not seem to require more words than that of a small tent?

To discredit the statement repeated in almost every chapter of Exodus and Leviticus—‘And the Lord said to Moses.’ To charge Christ with falsehood, who says, ‘Moses said,’ ‘Moses taught you,’ ‘David says’—quoting as He does, not from the 7th and the 18th only, but from the 41st, the 110th, the 118th, and other Psalms. The result is to disintegrate the Bible and throw it into heaps of confusion mingled with rubbish—to shake faith to the very foundations and scatter Revelation to the winds. It is to elevate Robertson, Smith, Wellhausen, Baur, Astruc, Cheyne, and other heretics, who seem to have taken God into their own hands, to a level with the Saviour of men and His prophets, whom they criticize freely. THIS IS NOT EXEGESIS, IT IS CONSPIRACY. IT IS NOT CONTRIBUTION TO RELIGIOUS KNOWLEDGE, IT IS CRIME!

Think of the amazing, the stupendous difference between Christ quoting from a human compilation, or from the living Oracles of God! ‘I came not to destroy,’ He says, ‘but to fulfil’—to fulfil what? A haphazard collection of Ezra’s time—made up of fragmentary documents of men, some of whom had an inspiration little above that of Browning and Tennyson! ... I beseech you, therefore, Brethren, beware of what is called ‘the modern school.’

‘In the beginning, God created the heavens and the earth!’ Here are the Pillars of Hercules through which we pass from Time with all its changes into Eternity—a shoreless, changeless sea. Here are the frontiers of human exploration, beyond which rolls and surges the illimitable Ocean of Deity, Self-existent, blessed forever and independent of all creatures.

The first utterance of the Bible fixes it that matter is not eternal. That there was a point when the universe was not and when God, by simple fiat, brought it into

INSTANT - INTERCESSION

being. So that, as the apostle says, He called the existent out of the non-existent—the visible from that which had no visibility. In other words, God made the world out of nothing—an awful nothing—the idea of which we cannot comprehend. A lonely and a solitary Worker, out of emptiness, He created fullness—out of what was not, all things—getting from Himself the substance as well as the shaping—the fact as well as the how.

‘In the beginning, God created the heavens and the earth.’ HE had to tell us that, for He ONLY was there. He had to TELL us that, but, being told, we at once, believe it, for everything outside the Self-existent must have a beginning. Matter must have had a beginning, for—push the molecules back as far as you will, either matter was the egg out of which God was hatched, or God hatched matter. Can there be any question as to which of these is true?

‘In the beginning, God created the heavens and the earth.’ IF THIS FIRST SENTENCE IS UNAUTHENTIC, THE WHOLE BIBLE IS UNTRUE AND FOR SIX THOUSAND YEARS MEN HAVE BEEN DUPED AND DELUDED WHO HAVE LOVED AND CHERISHED ITS TEACHINGS. The credibility of the Bible, then, depends upon the truth of the First Chapter of Genesis. If that chapter contains ‘a few small scientific lies,’ then the Book is a compilation of deceptions from cover to cover. Thus we are either Christians or skeptics! It has been claimed that no essential injury is done to Christian faith by concessions made to modern criticism—that if one believes in redemption, it is of small account what he believes of creation. But MEN WHO SPEAK SO RASHLY, OVERLOOK THE FACT THAT CREATION IS THE BASIS OF REDEMPTION—THAT THERE MUST BE MAN, AND MAN FALLEN, BEFORE THERE CAN BE MAN SAVED—AND THAT THE BELIEF IN CREATION DEPENDS ENTIRELY UPON THE ACKNOWLEDGMENT OF GENESIS, AS A HISTORICAL DOCUMENT.

The difficulty with Higher Criticism is that it disbelieves in advance, and the reason of this too frequently is that it is working with a brain whose crooked and vapid conclusions are guided by a heart averse to God—at enmity with God and working every way to get rid of Him.

[For study on the ending of Mark 16 see Resurrection.] [See Adam, Bible, Canon, Daniel, Evolution, Fable, False Teaching, Flood, Foolish Questions, Isaiah, Jesus Christ, Jonah, Modernism, Preservation, Prophecy, Red Sea, Revelation, Sargon, Separation, Star, Timothy, Tyre, Zidon.]

INSTANT, INSTANTLY. (1) Suddenly; in a moment (Is. 29:5; 30:13; Lk. 2:38). (2) With urgency; persevering; to be diligent in continuing a certain ministry for God in spite of difficulties (Ro. 12:2; 2 Ti. 4:2). The Greek word translated “instant” in 2 Ti. 4:2 is *ephisteemi*, which is also translated “came upon” (Lk. 2:9; 21:34), “assaulted” (Ac. 17:5), and “at hand” (2 Ti.

4:6). [See Diligence, Labor, Straightway, Zeal.]

INSTRUCT. The biblical term “instruct” refers to every aspect of child training. It is teaching; it is encouraging; it is explaining; it is exemplifying; it is correcting (De. 4:36; 32:10; 2 Ki. 12:2; Ne. 9:20; Ps. 32:8; Pr. 1:2, 3, 7-8; 4:1, 13; 5:12, 13; 6:23; 8:10, 33; 10:17; 12:1; 13:1, 18; 15:5, 32, 33; 16:22; 19:20, 27; 21:11; 23:12, 23; 24:32; Is. 8:11; 40:14; Je. 17:23; Mt. 13:52; Ac. 18:25; 2 Ti. 2:25). A person’s attitude toward instruction is a chief indicator of his spiritual condition (Pr. 1:7; 10:17; 12:1; 13:1; 15:5, 32). The Bible is given for instruction in righteousness (2 Ti. 3:16, 17). [See Admonish, Bible, Chasten, Child Training, Convince, Correction, Counsel, Discipline, Exhort, Guidance, Pastor, Rebuke, Reproof, Timothy.]

INSURRECTION. An uprising (Ezr. 4:19; Mk. 15:7; Ac. 18:12). [See Government, Rebellion.]

INTEGRITY. Purity; sincerity; honesty; uprightness (Ge. 20:5; 1 Ki. 7:8; Ps. 7:8; 25:21; 26:1; Job 2:3, 9; 27:5). When “integrity” is used to describe man’s condition, it does not refer to his own moral integrity, but to that which God gives to those who believe on Him. The Bible says there is none righteous (Ro. 3:10), but the very righteousness of Jesus Christ is put to the account of the believer (Ro. 3:22-25; 2 Co. 5:21). Thus when the Psalmist spoke of his integrity (Ps. 7:8; 26:1, 11; 41:12), he was referring to the fact that he had faith in God and sought to walk in obedience to God’s commands. [See Justification, Righteousness, Sanctification, Sincere, Upright.]

INTELLIGENCE, TO HAVE. To have an understanding; to agree (Da. 9:30).

INTENT. Purpose; reason (Jn. 13:28; Ac. 9:21). The phrase “to the intent of” means “in order that” or “with the purpose of” (2 Sa. 17:14; 2 Ki. 10:19).

INTERCESSION. Prayer; petitioning; entreating; mediation (Je. 7:16; 1 Ti. 2:1). It is used to describe man’s intercession to man (Je. 36:25); man’s intercession to God (Je. 7:16; 27:18; Ro. 11:2; 1 Ti. 2:1); Christ’s intercession to God the Father on behalf of man (Is. 53:12; He. 7:25); the Holy Spirit’s intercession on the behalf of the child of God (Ro. 8:26,27,34). In reference to man’s prayers to God, intercession speaks particularly of that aspect of prayer whereby we come into God’s presence and petition Him for a specific request. Thayer’s Greek English Lexicon defines intercession as “a falling in with, meeting with; an interview; a coming together to visit or converse or for any other cause; a conference or conversation.” Vine comments that it is “seeking the presence and hearing of God on behalf of others.”

In commenting on Ro. 8:26, Barnes says that the Greek word translated “intercession” (*huperentunchano*) “means properly to be present with any one for the purpose of aiding, as an advocate does in a court of justice; hence to intercede for any one, or to aid or assist in any manner. In this place it simply means that the Holy Spirit greatly assists or aids us; not by praying for us, but in our prayers and infirmities.”

“There is one great Intercessor between God and man, who pleads for our salvation on the ground of what he himself has done, but we are permitted to intercede for others, not on the ground of any merit which they or we possess, but on the ground of the merit of the great Advocate and Intercessor. It is an inestimable privilege to be permitted to plead for the salvation of our fellow-men” (Barnes).

Two great examples of intercession are Abraham for Sodom (Ge. 18:20-33) and Moses for Israel (Ex. 32:30-33; De. 9:18-29). [See High Priest, Intreat, Jesus Christ, Mediator, Mercy Seat, Prayer, Supplication, Tabernacle.]

INTERMEDDLE. To become mixed up with; to meddle in the affairs of others (Pr. 14:10; 18:1). [See Busybody, Gossip, Talebearer, Tattler, Whisperer.]

INTERPRETATION OF PROPHECY. [See Allegorical, Prophecy.]

INTREAT. To ask; to desire; to beseech; to seek favor; to supplicate (1 Ki. 13:6; Ps. 45:12; 119:58; Pr. 19:6). Same as “entreat.” In the Old Testament, the term particularly refers to earnest beseeching in time of extremity. Pharaoh had Moses intreat God to remove the judgments from his land (Ex. 8:30; 9:28; 10:17-18); Manoah intreated the Lord about Samson (Jud. 13:8); Israel intreated the Lord for delivery from their enemies (2 Sa. 21:14; 2 Sa. 24:25; 1 Ch. 5:20); the prophet intreated God to restore the withered hand of King Jeroboam (1 Ki. 13:6). [See Intercession, Prayer, Supplication.]

INVENTIONS. Devices; man’s evil contrivances (Ps. 99:8; 106:29,39; Ec. 7:29). [See Conscience, Heart.]

INVESTIGATIVE JUDGMENT. A teaching of the Seventh-day Adventist Church (SDA). It is the belief taught by SDA prophetess Ellen G. White that Jesus Christ is presently in heaven conducting an investigation of the lives of professing Christians. This judgment supposedly is based on the Ten Commandments and will determine the eternal destiny of God’s people. Adventists believe the Investigative Judgment began in the year 1844 and that Jesus will return to earth when this judgment is completed.

The Bible does not say the Lord Jesus Christ is presently conducting a judgment of Christians. That judgment will be a personal one; the believer will be

present with the Lord (2 Co. 5:8-10). The Bible also says that no true Christian will be cast away from God. Christians lose rewards for improper living, but they do not lose their secure position in God’s family (1 Co. 3:13-15; Jn. 10:27-29). Christians are free from the condemnation of the Mosaic law and the Ten Commandments (Ro. 7:1-4; Jn. 3:18; 5:24; Ga. 3:10-13, 24-29). In Ro. 7:1-4 the Apostle Paul teaches that the Mosaic law has no more power over a Christian than a dead husband has over his living wife. [See Eternal Security, Gospel, Grace, Judgment, Justification, Law, Seventh-day Adventism.]

INWARDS. The entrails, intestines (Ex. 29:13,22).

IPHEDEIAH (Jehovah will liberate). 1 Ch. 8:25.

IR (flowing together). 1 Ch. 7:12;

IRA (a watchman). 2 Sa. 20:26.

IRAD (ornament of a city, fugitive). Ge. 4:18).

IRAM (congregation, belonging to a city). Ge. 36:43.

IRI (a crowd, urbane). 1 Ch. 7:7.

IRIAH (reverence toward God, protection of the Lord). Je. 37:13.

IRNAHASH (serpent city, magic city). 1 Ch. 4:12.

IRON. (1) A heavy metal used for tools and other chariots (Ge. 4:22; Nu. 31:22; 35:16; De. 3:11; 8:9; 27:5; 28:23, 48; Jos. 6:19; 17:16; 22:8; Ju. 1:19; 4:3; 1 Sa. 17:7; 2 Sa. 23:7; 1 Ch. 20:3; Job 19:24; 20:24; 28:2; 40:18; 41:27). The evolutionary theory of man’s origin claims that mankind has passed through stages from the stone age to the iron age, but the Bible says that men knew how to work with metals from the very dawn of earth’s history (Ge. 4:22). We read of iron implements in the two oldest books of the Bible, Genesis and Job. [See Brass, Evolution.] (2) A city which meant “place of terror” (Jos. 19:38).

IRPEEL (God is healer, God is restorer). Jos. 18:27.

IRSEMESH (city of the sun). Jos. 19:41.

IRU (watch). 1 Ch. 4:15.

ISAAC (laughter). Abraham’s miracle son, who was promised by God and who inherited Abraham’s blessing (Ge. 15:1-6; 17:15-21; 18:9-14; 21:1-8; Mt. 1:2; 8:11; 22:32; Lk. 3:34; 13:28; 20:37; Ac. 3:13; 7:8, 32; Ro. 9:7, 10; Ga. 4:28; He. 11:9, 17, 18, 20; Ja. 2:21). Isaac typified the Lord Jesus Christ. Like Jesus, Isaac had a miraculous birth, loved his father, was offered (symbolically) as a sacrifice, was given a bride by his father, loved his bride, and inherited his father’s wealth. [See Jesus Christ, Type.]

ISAIAH (the salvation of the Lord). The prophet of Israel who authored the book by his name (2 Ki. 19-20; 2 Ch. 26:22; 32:20, 32; Is. 1:1; 2:1; 7:3; 13:1; 20:2-3; 37:2, 5-6, 21; 38:1, 4, 21; 39:3, 5, 8). Skeptical scholars claim that Isaiah 40-48 was written by an unknown

“prophet” who lived in Babylon after its fall, 170 or more years after the “traditional Isaiah.” “Only chs. 1-39 can be assigned to Isaiah’s time; it is generally accepted that chs. 40-66 come from the time of Cyrus of Persia (539 B.C.) and later” (*The New Oxford Annotated Bible*). Following are four of the many reasons why we reject this view: (1) *The skeptical view is the product of unbelief*. It was invented by modernists in an attempt to deny Isaiah’s prophetic element. The prophecies of Isaiah pertaining to the destruction of Babylon and other ancient nations are so precise that modernists were forced either to accept the Bible as divinely inspired or to concoct a theory about Isaiah being written AFTER the events. (2) *The argument that the two major portions of Isaiah are so different in style that they must have been written by different men is explained by the great difference in subject matter*. Chapters 1-39 deal with God’s warning of judgment, while chapters 40-66 deal with God’s promise of salvation. The first section deals with woe; the second, with comfort. (3) *The skeptical view is refuted by Jesus’ reference to the entire book of Isaiah as the prophecy of one Isaiah*. In John 12:38-41, Jesus quoted from both major portions of Isaiah (6:1-5 and 29:10 from the first 39 chapters, and 53:1 from the last 27 chapters). Isaiah is the book that is most frequently quoted by Christ and His apostles, and every time they quoted from Isaiah, they did so with the understanding that the book was written by the historical prophet (Mt. 3:3; 4:14; 8:17; 12:17; 13:14; 15:7; Mk. 7:6; Lk. 3:4; 4:17; Jn. 1:23; 12:38, 39, 41; Ac. 8:28, 30; 28:25; Ro. 9:27, 29; 10:16, 20; 15:12). Those who accept the authority of Jesus Christ give no credence to skeptical views of the Bible. (4) *The skeptical view is refuted by Isaiah’s prophecies*. Both parts of Isaiah give the same prophetic outline of the future and describe the same Messiah. Since the prophecies were fulfilled to the letter in the life of Jesus Christ, it is clear evidence of the book’s divine inspiration. Isaiah saw Christ’s virgin birth (Is. 7:14), His forerunner John the Baptist (Is. 40:3-5), His ministry in Galilee (Is. 9:1-2), His deity and eternal throne (Is. 9:6-7), His preaching and miracles (Is. 11:2; 50:4; 61:1-3), His determination (Is. 50:7), His rejection by the Jewish nation (Is. 49:7; 53:1-3), and His sinless reputation (Is. 53:9). Isaiah described Christ’s sufferings in great detail: His willingness to die for the nation (Is. 53:7); His awful marring (Is. 49:16; 50:6; 52:14); His unjust treatment (v. 8); and His body laid in the grave of a rich man (“made his grave with the rich,” v. 9). Isaiah also described Christ’s justification of many through the preaching of the gospel (Is. 53:11) and His ministry to the Gentiles (Is. 11:10; 42:1, 6, 7; 49:6). [See Bible, Fable, False Teaching, Foolish Questions, Inspiration, Jesus Christ, Modernism, Prophecy.]

ISCAH (covering, to watch). Ge. 11:29.

ISCARIOT, JUDAS. [See Judas Iscariot.]

ISBAH (appeaser). 1 Ch. 4:17.

ISHBAK (free). Ge. 25:2.

ISHBIBENOB (whose seat is on high). 2 Sa. 21:16.

ISHBOSHETH (man of shame). 2 Sa. 2:8-15; 3:8-15; 4:5-12.

ISHI (my husband). A reference to Israel’s new relationship with God after Christ’s return (Ho. 2:16). “*Ishi* is a compilation of love and sweetness and familiarity; *Baali* of reverence and subjection. *Ishi* is ‘my man,’ *Baali* is ‘my lord’” (Henry). [See Beulah, Covenant, Israel, Kingdom of God, Millennium, Prophecy.]

ISHIAH, ISSHIAH, ISHIJAH (It is the Lord). 1 Ch. 7:3; Ezr. 10:31.

ISHMA (high). 1 Ch. 4:3.

ISHMAEL (God hears). Abraham’s son by his concubine Hagar (Ge. 16:1-16; 17:18-20; 21:9-21; 25:12-16; 28:9; 37:25-28). Ishmael married an Egyptian woman (Ge. 21:8-21), and Isaac’s son Esau married his daughter (Ge. 28:9; 37:10). [See Abraham, Isaac, Israel, Hagar.]

ISHMAELITES. Descendants of Ishmael. They settled in northern Arabia and were perpetual enemies of Israel (Ju. 8:24; Ps. 83:6).

ISHMAIAH (God will hear). 1 Ch. 27:19.

ISHMERAI (Jehovah keeps). 1 Ch. 8:18.

ISHOD (man of honor). 1 Ch. 7:18.

ISHPAN (firm, strong). 1 Ch. 8:22.

ISHTOB (a good man). 2 Sa. 10:6

ISHUAH, ISUAH (equality, self-satisfying). Ge. 46:17.

ISHUI, ISHUI, ISUI, JESUI (equality). 1 Sa. 14:49.

ISLAND, ISLE. In the Old Testament, the word *island* has a wider meaning than the modern word. The root meaning is habitable land, and it has the following meanings: (1) Dry land, as opposed to water (Is. 42:15). (2) An island surrounded by water (Is. 23:6; Je. 2:10; Ac. 27:16; 28:7; Re. 1:9). (3) A coastland (Is. 20:6; Ge. 10:5). (4) The farthest regions of the earth (Is. 41:5; Zep. 2:11). Isle refers to nations that were established by the children of Noah (Ge. 10:5), the nations of the earth which shall worship Christ in His kingdom (Ps. 97:1), and the nations of the world that are called to salvation in Christ (Is. 49:1-12).

ISMACHIAH (whom Jehovah upholds). 2 Ch. 31:13.

ISMAIAH (God will hear). 1 Ch. 12:4.

ISPAH (He will excel, firm, strong). 1 Ch. 8:16.

ISRAEL (having power with God). The nation created by God to preserve His truth in the world, to be

a light of the world, and to prepare the way for Christ's coming. The nation is named after Jacob, who was renamed Israel by God (Ge. 32:28). God called Abraham (Ge. 12:1-3). Abraham had Isaac (Ge. 21). Isaac had Jacob (Ge. 25). Jacob had twelve sons who became the fathers of the twelve tribes of Israel (Ge. 49). To this special people, God gave a land so they could live separated from the idolatrous nations in order to fulfill God's purposes. God delivered the Scriptures to the world through Israel (Ro. 3:1-2). He also gave the Saviour through Israel (Ro. 9:4-5). Today the nation Israel has been set aside temporarily in the purposes of God, and He is creating a special body of saved people called the church composed of Jews and Gentiles (Ac. 15:14-16; Ep. 3). After this present work is accomplished, God will again resume His purposes with Israel and will fulfill all the covenants and prophecies concerning them (Ro. 11:25-27). [See Abomination, Abraham, Allegorical, Covenant, Great Tribulation, Isaac, Jacob, Jesus Christ, Kingdom of God, Law, Millennium, Miracles, Pharisee, Prophecy, Revelation, Zionism.]

ISSACHAR (he will bring reward). One of Jacob's 12 sons (Ge. 30:17-18; 35:33). He became the head of the tribe by his name (Ge. 46:13; Nu. 26:23-24; De. 27:12; 33:18; Jos. 17:10-11; Eze. 48:24-33; Re. 7:7). [See Israel.]

ISSHIAH. [See Isaiah.]

ISSUE. (1) To flow out, like an issue of blood (Mk. 5:25) or the waters which issue from the throne (Eze. 47:1, 8). In this sense "issue" is used of a woman's

monthly fertility cycle (Le. 15) and of offspring (2 Ki. 20:18; Is. 39:7; Mt. 22:25). (2) To go forth (Jos. 8:22).

ITCHING EARS. This phrase describes the condition of apostate Christianity prior to the coming of Christ (2 Ti. 4:3). Multitudes of professing Christians will turn from the truth and will follow teachers who teach the new things that they want to hear rather than what the pure Word of God says. The ears of these apostates will itch to hear new things. This prophecy has been fulfilled increasingly since the first century (2 Ti. 3:13, and is coming into full blossom before our very eyes today. Compare 1 Ki. 22:12; Is. 30:10; Je. 5:31; Eze. 33:32; Am. 5:10. [See Apostasy, False Teaching.]

ITHAI (strong, existing). 1 Ch. 11:31.

ITHAMAR (like to the palm tree). Ex. 6:23.

ITHIEL (God with me, God has arrived). Pr. 30:1.

ITHMAH (an orphan). 1 Ch. 11:46.

ITHNAN (very excellent). Ge. 36:26.

ITHREAM (excellence of the people). 2 Sa. 3:5.

ITHRITE (excelling, remaining). 2 Sa. 23:38.

ITTAHKAZIN (abode of a prince). Jos. 19:13.

ITTAI (with the Lord). 2 Sa. 15:19.

ITURAEA (to keep, encircled). Lk. 3:1.

IVAH (overturning, ruin). 2 Ki. 18:34.

IZEHAR (olive tree, oil as producing light). Nu. 3:19.

IZHAR (always green). Ex. 6:18.

IZRAHIAH (God is risen). 1 Ch. 7:3.

IZRI (fasting, tribulation). 1 Ch. 25:11).

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JAAKAN, JAKAN (tribulation, labor). De. 10:6.

JAAKOBAB (another Jacob, supplanter, deceiver). 1 Ch. 4:36.

JAALA (wild goat, elevation, ascending). Ezr. 2:56.

JAALAM (he shall be hid, hidden). Ge. 36:5.

JAANAI (the Lord hears, the Lord answers). 1 Ch. 5:12.

JAAREOREGIM (the curtains of the webs, forests of the weavers). 2 Sa. 21:19.

JAASAU (the Lord hears). Ezr. 10:37.

JAASIEL (the work of God, created). 1 Ch. 27:21.

JAAZANIAH (the Lord hears). 2 Ki. 25:23.

JAAZER (he bringeth help, helpful). Nu. 21:32.

JAAZIAH (the Lord comforts). 1 Ch. 24:26.

JAAZIEL (God comforts). 1 Ch. 15:18.

JABAL (flowing easily, wanderer, a stream). Ge. 4:20.

JABBOK (with the constant murmur of the water, flowing). Ge. 32:22.

JABESH (dry, parched, confusion). 2 Ki. 15:10.

JABESH GILEAD (Jabesh in the territory of Gilead). Ju. 21:8. [See Gilead, Jabesh.]

JABEZ (he produced sorrow, trouble). 1 Ch. 4:10.

JABIN (he shall be intelligent). Jos. 15:11.

JABNEEL (the building of God). Jos. 15:11.

JABNEH (building, understanding). 2 Ch. 26:6.

JACHAN (he shall be fat, afflicted). 1 Ch. 5:13.

JACINTH. [See Hyacinth.]

JACOB (heel-catcher, clever). Jacob is the son of Isaac who inherited Abraham's blessing and became the father of the 12 tribes of Israel (Ge. 25-50; Ex. 1:1, 5; 3:6, 15, 16; 4:5; 6:3, 8; 19:3; 33:1; Le. 26:42; Nu. 32:11; De. 1:8; 6:10; 9:5, 27; 29:13; 30:20; 34:4; Jos. 24:4, 32; 1 Sa. 12:8; 2 Ki. 13:23; Mal. 1:2; Mt. 1:2; 8:11; 22:32; Mk. 12:26; Lk. 1:33; 3:34; 13:28; 20:37; Jn. 4:5-6, 12; Ac. 3:13; 7:8, 12, 14, 15, 32, 46; Ro. 9:13; 11:26; He. 11:9, 20, 21). Israel is named after Jacob, who was renamed by God (Ge. 32:28). "Jacob" also refers to Jacob's descendants (Nu. 23:7; De. 32:9; Ps. 22:23). [See Covenant, Israel.]

JACOB'S TROUBLE. The time of trouble during which God will judge the world and separate the godly remnant of Israel from unbelieving Jews (Je. 30:7). [See Daniel, Day of the Lord, Great Tribulation, Prophecy.]

JADA (knowing). 1 Ch. 2:28.

JADAU (beloved of the Lord). Ezr. 10:43.

JADDUA (well distinguished, known). Ne. 12:11.

JADON (He judged, thankful). Ne. 3:7.

JAEL (wild goat, he who ascends). Ju. 4:17.

JAGUR (settled abode, lodging place). Jos. 15:21.

JAH. An abbreviation for Jehovah. [See Jehovah.]

JAHATH (he took away, unity, revival, comfort). 1 Ch. 4:2.

JAHAZ, JAHAZA, JAHAZAH (earth pressed down, trodden down). Nu. 21:23.

JAHAZIAH (the Lord looked). Ezr. 10:15.

JAHAZIEL (God looks). 1 Ch. 24:23.

JAHDAI (the Lord leads). 1 Ch. 2:47.

JAHDIEL (the joining or unity of God). 1 Ch. 5:24.

JAHDO (His joining, together). 1 Ch. 5:14.

JAHLEEL (expectation of God, hoping in God). Ge. 46:14.

JAHMAI (God keeps). 1 Ch. 7:2.

JAHZAH (earth pressed down, threshing floor). 1 Ch. 6:78.

JAHZEEL, JAHZIEL (God distributes). Ge. 46:24.

JAHZERAH (he leads back, protection). 1 Ch. 9:12.

JAILOR. Keeper of a prison (Ac. 16:23).

JAIR (he shone brightly, illuminated). Nu. 32:41.

JAIRUS (he shall shine, running water). Mk. 5:22.

JAKEH (fearing God, obedient). Pr. 30:1.

JAKIM (he makes to subsist, God sets up). 1 Ch. 8:19.

JALON (a sure abode, tarrying, lodging). 1 Ch. 4:17.

JAMBRES. An Egyptian who withstood Moses in Pharaoh's court (Ex. 7:9-13; 2 Ti. 3:8). The magicians who withstood Moses illustrate the attitude of false teachers in the last days. They will resist God's men and attempt to counterfeit the truth. [See False Teacher, Miracles, Witchcraft.]

JAMES (tricky, clever, heel-catcher). James is the Greek form of Jacob. There are a number of different James referred to in the N.T. (1) James the son of Zebedee and the brother of John (Mt. 4:21; 10:2; 17:1; Ac. 1:13; 12:2). He was an apostle and was put to death by Herod (Ac. 12:2). (2) James the son of Alphaeus, who also was an apostle (Mt. 10:3; Mk. 6:15; Ac. 1:13; 15:13; 21:18; Ga. 2:9, 12). James the son of Alphaeus was probably the brother of the apostle Jude (Lk. 6:16; Jude 1). (3) James the brother of the Lord Jesus (Mt. 13:55; Ac. 12:17; 1 Co. 15:7). He might be the same as the son of Mary who was called "James the less" (Mk. 15:40). This James is probably the author of the epistle of James (Ja. 1:1). There is a variety of opinion about

the exact identity of some of these men. [See Apostle, Canon.]

JAMIN (right hand, dexterous). Ge. 46:10.

JAMLECH (he appoints a king). 1 Ch. 4:34.

JANGLING. Wrangling; quarreling; false teaching (1 Ti. 1:6). [See False Teaching, Foolish questions, Vain Babbling.]

JANNA (he afflicts, poor). Lk. 3:24.

JANNES (he mocked, he deceived). An Egyptian who withstood Moses in Pharaoh's court (Ex. 7:9-13; 2 Ti. 3:8). [See Jambres.]

JANOAH (constant rest, quiet). 2 Ki. 15:29.

JANOHAH (tarrying, resting). Jos. 16:6.

JANUM (sleeping). Jos. 15:53.

JAPHETH (increase, expansion). One of the three sons of Noah (Ge. 5:32). His descendants traveled north and west and populated the European continent. They also populated parts of Asia. Most, if not all, of the notable world powers have sprung from Japheth, including Assyria, Babylon, Persia, Greece, Rome, Spain, England, and America. [See Canaan, Ham, Noah, Shem.]

JAPHIA (illustrious, which lightens). Jos. 10:3.

JAPHLET (God has set free). 1 Ch. 7:32.

JAPHLETI (set free). Jos. 16:3.

JAPHO (beautiful gate, fairness). Jos. 19:46.

JARAH (honeycomb, pouring out, unveiler). 1 Ch. 9:42.

JABEB (revenger, adversary). Ho. 5:13.

JARED (descended). Ge. 5:15.

JARESAH (the bed of God, God has taken away poverty). 1 Ch. 8:27.

JARHA (adoption). 1 Ch. 2:34.

JARIB (he gave cause, fighting, adversary). 1 Ch. 4:24.

JARMUTH (height, seeing). Jos. 21:29.

JAROA (breathing, making a sweet odor). 1 Ch. 5:14.

JASHEN (drowsy, ancient). 2 Sa. 23:32.

JASHER (righteous, straight). Jos. 10:13.

JASHOBEAM (he dwelt among the people). 1 Ch. 11:11.

JASHUB (he brought back). Nu. 26:24.

JASHUBILEHEM (he brought back bread). 1 Ch. 4:22.

JASIEL (God has made, the strength of God). 1 Ch. 11:47. [See Jaasiel.]

JASON (about to give health, the healer). Ac. 17:5.

JASPER. A precious stone. It was in the high priest's breastplate (Ex. 28:20; 39:13). The jasper comes in many shades of colors, but red is the most common and well-known. The Bible meaning for jasper might not be the same as the stone by that name in modern times. In Re. 21:11 jasper is described as "clear as crystal." The jasper is connected with the description of God's glory (Re. 4:3; 21:11, 18, 29) and with Satan before his fall (Eze. 28:13-15). [See High Priest, Satan.]

JATHNIEL (gift of God). 1 Ch. 26:2.

JATTIR (very excellent). Jos. 15:48.

JAVAN (soft, tender, young). Ge. 10:2.

JAVELIN. A spear-like weapon (Nu. 25:7; 1 Sa. 18:10-11; 19:9-10; 20:33). [See Military.]

JAZER [See Jaazer.]

JAZIZ (he shone greatly, made prominent). 1 Ch. 27:31.

JEALOUS. (1) Suspicious; fear of losing someone's affection (Nu. 5:14-30; Pr. 6:34). (2) The spirit of rivalry (Ro. 10:19; 11:11). (3) Zeal for God and for His work and testimony (1 Ki. 19:10, 14; 2 Co. 11:2). (4) God is jealous; He rightfully should have the first place in the affections of His creatures which are made in His image; and when those creatures worship and serve the creation more than the creator, God is jealous and indignant (Ex. 20:5; 34:14; Nu. 25:11; De. 4:24; 5:9; 6:15; 29:20; 32:16, 21; Jos. 24:19; 1 Ki. 14:22; Ps. 78:58; 79:5; Is. 42:13; Eze. 36:5-6; 38:19; 39:25; Zep. 1:18; 3:8; Ze. 1:14; 8:2; Na. 1:2). [See Emulations, Envy.]

JEARIM (woods, forests). Jos. 15:10.

JEATERAI (the Lord may make). 1 Ch. 6:21.

JEBERECHIAH (he blessed with the blessing of God). Is. 8:2.

JEBUS, JEBUSI (threshing floor). An early name for Jerusalem (Ju. 19:10; 1 Ch. 11:4-5). [See Jerusalem.]

JECAMIAH (flock of God). 1 Ch. 3:18.

JECHOLIAH (God will enable). 2 Ch. 15:2.

JECHONIAS (whom God establishes). The Greek form of Jeconiah (Mt. 1:11).

JECOLIAH (The power of God). 2 Ch. 26:3.

JECONIAH (God establishes). Je. 24:1.

JEDIAH (the praise of God). Ne. 3:10.

JEDAIAH (the Lord knew). 1 Ch. 9:10.

JEDIAEL (the knowledge of God). 1 Ch. 7:6.

JEDIDAH (amiable). 2 Ki. 22:1.

JEDIDIAH (beloved of the Lord). The name given to Solomon by God (2 Sa. 12:25).

J.E.D.P. A modernistic concept which theorizes that the Pentateuch was written, not by the historical Moses, but centuries after Moses by unknown editors which are

JEDUTHUN - JEHOVAH-SHALOM

labeled J (Jehovist), E (Elohimist), D (Deuteronomist), and P (priestly). Many supposed “evangelical” scholars have adopted the J.E.D.P. theory of inspiration. [See Adam, Fundamentalism, Evolution, Graf-Wellhausen, Inspiration, Modernism.]

JEDUTHUN (great love, praising). 1 Ch. 9:16.

JEEZER (help). Nu. 26:30.

JEGARSAHADUTHA (heap of witness). Ge. 31:47.

JEHALELEEL (he praises God). 1 Ch. 4:16.

JEHDEIAH (one Lord, unity). 1 Ch. 15:24.

JEHEZEKEL (the strength of God). 1 Ch. 24:16.

JEHIAH (God lives). 1 Ch. 15:24.

JEHIEL (God lives). Ezr. 8:9.

JEHIELI (descendant of Jehiel). 1 Ch. 26:21.

JEHIZKIAH (God shows himself strong). 1 Ch. 28:12.

JEHOADAH (God held up). 1 Ch. 8:36.

JEHOADDAN (delight of God). 2 Ki. 14:2.

JEHOAHAZ (God has taken). 2 Ki. 10:35.

JEHOASH (God has given). (1) A king of Judah (2 Ki. 11-13; 2 Ch. 24-25). (2) A king of Israel (2 Ki. 13:10-13; 14:8-16; 2 Ch. 25:17-24).

JEHOHANAN (God gave graciously). 2 Ch. 17:15.

JEHOIACHIN (God establishes). One of the last kings of Judah (2 Ki. 24:6-16; 2 Ch. 36:8-10).

JEHOIADA (God has known). 2 Ki. 11:4.

JEHOIAKIM (God confirms). 1 Ch. 3:15.

JEHOIARIB (God has pleaded by cause). 1 Ch. 24:7.

JEHONADAB (God gave freely). 2 Ki. 10:15.

JEHONATHAN (the gift of God). 1 Ch. 27:25.

JEHORAM (God is exalted). (1) A king of Judah (2 Ki. 8:16-24; 2 Ch. 21:1-20). (2) A king of the northern tribes (2 Ki. 3:1; 9:21-24).

JEHOSHABEATH (Oath of God). 2 Ch. 22:11.

JEHOSHAPHAT (Jehovah is Judge). A godly king of Israel (1 Ki. 15-24; 2 Ch. 17-20). He did many wonderful things for the glory of God, but in his later years he sinned by yoking together with wicked Ahab (1 Ki. 22:1-36; 2 Ch. 18:1-34). Jehoshaphat was rebuked for this (2 Ch. 19:1-3; 20:35-37).

JEHOSHAPHAT, VALLEY OF. The valley between Jerusalem and the Mount of Olives. It is also called the valley of the Kidron (the brook which runs down the valley) and the valley of decision (Joel 3:14). Here Jehoshaphat defeated the enemies of Israel (2 Ki. 11:2; 2 Ch. 22:11). Joel prophesies that here God will gather the heathen nations to judge them (Joel 3:1, 2). [See Armageddon, Great Tribulation, Prophecy.]

JEHOSHEBA (oath of God). 2 Ki. 11:2.

JEHOSHUA. [See Joshua.]

JEHOVAH. The personal name by which God is revealed in the Old Testament (Ps. 83:18). Jehovah is the merciful, holy and just, promise-keeping, Creator God. The Bible emphasizes that Jehovah is both Saviour and Judge. He is the covenant-keeping Redeemer to the believer, and He is the holy God of judgment to the unbeliever (De. 7:9-10). We see this definition in the first mention of Jehovah in Genesis 2-3. God is called Jehovah 19 times in these chapters. We see Jehovah as the loving Creator, making man and providing for all of his needs. We see Jehovah as the just Judge, giving man the first law and warning of judgment for disobedience (Ge. 2:16-17). We see Jehovah as Judge, punishing man after the fall, but we also see Him as the Redeemer, seeking sinners, bringing them to repentance, prophesying of the coming Saviour, and clothing them in the coats which signified the salvation provided by the sacrifice of God's Son (Ge. 3:8, 15, 21). This is the definition of Jehovah that Solomon emphasized at the dedication of the Temple (2 Ch. 6:14-15). Solomon said Jehovah God is the only God; He keeps covenant and shows mercy; He keeps His promises; He gives laws and deals with men on the basis of their obedience (“thy servants, that walk before thee with all their hearts,” verse 14). The greatness of Jehovah's mercy and salvation can only be understood in light of His terrible holiness (Le. 11:45; 19:1-2; Ps. 11:4-5; Is. 6:3; Hag. 1:12-13). Jehovah is the lawgiver and the punisher of lawbreakers (Ex. 20:1-18). The book of Psalms is a book of praise to Jehovah God. Forty-one times the Psalmist says, “Praise the LORD” or “Praise ye the LORD.” Jehovah is to be praised because of His goodness and mercy (Ps. 106:1; 103:8-14). Sixteen times we are told that Jehovah is good (1 Ch. 16:34; 2 Ch. 5:3; 7:3; Ezr. 3:11; Ps. 34:8; 100:5; 106:1; 107:1; 118:1, 29; 135:3; 136:1; 145:9; Je. 33:11; La. 3:25; Na. 1:7). [See God, I Am, Immanuel, Jehovah-Jireh, Jehovah-Nissi, Jehovah-Shalom, Jehovah-Tsidkenu, Jesus Christ.]

JEHOVAH-JIREH (Jehovah will provide). The name Abraham gave to an altar after God provided a sacrifice in the place of Isaac (Ge. 22:1-14). It reminds us of God's mercy in seeing man's need of salvation and in providing His Son as a ransom for sin (Jn. 3:16). [See God, Jehovah.]

JEHOVAH-NISSI (Jehovah is my banner). The name Moses gave to an altar after God defeated Israel's enemy, Amalak, and promised to destroy this enemy utterly (Ex. 17:8-15). This name reminds us that God is the believer's victory over all enemies. [See God, Jehovah.]

JEHOVAH-SHALOM (Jehovah is peace). The name Gideon gave to an altar after God spoke to him (Ju. 6:21-24). It reminds us that God gives peace to His people because of the blood of His Son, Jesus Christ (Jn.

14:27; 16:33; Ro. 5:1; Ep. 2:13-19; Col. 1:20). In the N.T. God is often called the God of peace (Ro. 15:13; 16:20; 2 Co. 13:11; Ph. 4:9; 1 Th. 5:23; 2 Th. 3:16; He. 13:20). Jesus Christ is the Prince of Peace (Is. 9:6). The gospel of salvation through Jesus Christ is the gospel of peace (Ro. 10:15). [See God, Gospel, Jehovah, Peace.]

JEHOVAH-TSIDKENU (Jehovah is our righteousness). A name given prophetically to the Lord Jesus Christ (Je. 23:6). It is another proof of Christ's deity. The name is also applied prophetically to Jerusalem (Je. 33:15-16). After Christ returns and sets up His throne in Jerusalem, His city will be called after His own name—the Lord our righteousness. [See God, I Am, Immanuel, Jehovah, Jesus Christ.]

JEHOVAH'S WITNESSES. These false teachers originated with a man named Charles Taze Russell in 1884 in America. Until 1931 they were known as the Russellites, Millennial Dawn People, and International Bible Students. The headquarters was moved to Brooklyn, New York, in 1909. In 1916, Joseph Rutherford became president. In 1939, the name was changed to the Watchtower Bible and Tract Society. The Jehovah's Witnesses (JW) have a strongly centralized leadership, with the congregations directed from the headquarters in New York. A traveling minister preaches in about 20 congregations in a circuit, spending about a week at each one. Their meeting houses are called Kingdom Halls.

The Jehovah's Witnesses claim to be the only true church today and are very aggressive in promoting their beliefs, having churches and missionaries throughout the world. Full-time preachers give at least 90 hours per month to proclaiming the JW faith. Missionaries donate at least 140 hours per month. Most JW preachers provide their own support.

The JWs have produced an amazing amount of literature. The Watchtower, official JW journal, has a circulation of more than 13 million. More than one billion Bibles, books, and leaflets have been distributed in at least 176 languages since 1920. Approximately 3.4 million Witnesses are active in distribution work throughout the world (770,000 in the U.S.). There are more than 46,000 congregations in 98 countries worldwide.

Some of the False Doctrines Held by Jehovah's Witnesses: (1) They reject the Trinity, saying that Jesus is not God and the Holy Spirit is not a Person, but a force. (2) Jesus was created. (3) Jesus was not bodily resurrected but was resurrected as a spirit being. (4) Jesus is no longer a man. (5) Jesus will not return to earth literally and physically. (6) Salvation is by grace PLUS works. (7) The dead are asleep in the graves and are not in heaven or hell. (8) Satan and the wicked will not suffer eternal torment, but will be burned up in the

lake of fire. (9) The Jehovah's Witnesses are the only true Christians. (10) Only a few Christians will go to heaven. (11) Some will have a second chance for salvation after death. (12) Christians should not serve in the military or show honor governments such as saluting the flag. These teachings are contrary to the Bible. The JWs must be marked and rejected (Ro 16:17-18). [For refutation of the false JW beliefs see Death, False Teaching, Gospel, Grace, Heaven, Hell, Holy Spirit, Jesus Christ, Justification, Judgment, Salvation, Soul, Spirit.]

JEHOZABAD (the Lord has given). 1 Ch. 26:4.

JEHOZADAK (the justice of God). 1 Ch. 26:4.

JEHU (the Lord He is). A king of Israel (2 Ki. 9-10).

JEHUBBAH (hiding). 1 Ch. 7:34.

JEHUCAL, JUCAL (he became superior, mighty). Je. 37:3.

JEHUD (praise, place of renown). Jos. 19:45.

JEHUDI (God my praise). Je. 36:14.

JEHUDIJAH (praising of God). 1 Ch. 4:18.

JEHUSH (a congregation, a flock). 1 Ch. 8:39.

JEIEL, JEHIEL (God lives, carried away of God). 1 Ch. 5:7.

JEKABZEEL (God will gather). Ne. 11:25.

JEKAMEAM (congregation of the people). 1 Ch. 24:23.

JEKAMIAH (flock of God, God will rise). 1 Ch. 2:41.

JEKUTHIEL (reverence toward God). 1 Ch. 4:18.

JEMIMA (a dove, affectionate). Job 42:14.

JEMUEL (God circumcised). Greek form of Jephthah (He. 11:32). [See Jephthah.]

JEOPARDY. To be in danger; peril (Ju. 5:18; 2 Sa. 23:17; 1 Ch. 11:19; Lk. 8:23; 1 Co. 15:30).

JEPHTHAH (he opened). A judge of Israel (Ju. 11:1—12:7).

JEPHUNNEH (he beheld). Nu. 13:6.

JERAH (the moon, month, pleasant odor). Ge. 10:26.

JERAHMEEL (God pities). 1 Ch. 2:9.

JERED (ruling, a descent). 1 Ch. 1:2.

JEREMAI (he exalted). Ezr. 10:33.

JEREMIAH (God is the exalted One). The prophet who wrote the books of Jeremiah and Lamentations (2 Ch. 35:25; 36:12, 21, 22; Ezr. 1:1; Je. 1:1; Da. 9:2; Mt. 2:17; 16:14; 27:9).

JEREMOTH (elevations, high places). Ezr. 10:26.

JEREMY (God is exalted). An abbreviated English form of Jeremiah (Mt. 2:17). [See Jeremiah.]

JERIAH, JERIJAH (God looks with favor). 2 Ch. 26:31.

JERIBAI (God pleads). 1 Ch. 11:46.

JERICHO (constant pleasant odor, place of fragrance). Jericho was a pagan city that was conquered by Israel when God destroyed its walls (Jos. 6). A curse was pronounced by Joshua that anyone who rebuilt Jericho's walls would lose his firstborn and youngest sons (Jos. 6:26). This was fulfilled in 1 Ki. 16:34.

JERIEL (God looks on). 1 Ch. 7:2.

JERIAH. [See Jeriah.]

JERIMOTH (eminences, he who fears). 1 Ch. 7:7.

JERIOTH (curtains, breaking asunder). 1 Ch. 2:18.

JEROBOAM (increase the people). (1) The first king of the northern tribes of Israel (1 Ki. 12-14; 2 Ch. 10-11). (2) The 13th king of Israel (2 Ki. 14:23-29).

JEROHAM (merciful, beloved). 1 Sa. 1:1.

JERUBBAAL (Baal strives). A name given to Gideon because he overthrew Baal's altar (Ju. 6:32). [See Gideon.]

JERUBBESHETH (contending with the shame). A name given to Gideon because he overthrew Baal's altar (2 Sa. 11:21).

JERUEL (the reverence of God). 2 Ch. 20:16.

JERUSALEM (foundation of peace). The capital of Israel. *Jerusalem's History*: (1) *Before King David's Time*: In Abraham's day, Jerusalem was called Salem. It was the city of Melchizedek, king of Salem (Ge. 14:18). Later it was called Jebus and Jerusalem by idolatrous people (Jos. 10:1; 15:8; 18:28; Ju. 19:10). (2) *During David's Reign*: Jebus was conquered by David's men and made the capital of his kingdom, and renamed "the city of David" (2 Sa. 5:6-9). (3) *From Solomon to the Time of Christ*: The temple of God was built in Jerusalem in Solomon's reign and the city remained Israel's capital and center of worship until it was destroyed by Nebuchadnezzar's armies (2 Ki. 24:25). After Israel's 70-year captivity in Babylon, Jerusalem and the temple were rebuilt under the leadership of Zerubbabel, Ezra, Nehemiah, and the prophets Haggai, Zechariah, and Malachi. (4) *From the Time of Christ to Present*: Jerusalem was destroyed in AD 70 by Roman armies under General Titus. Jerusalem's history from then until 1948 was one of subjection by a succession of Gentile powers—Romans, European crusaders, Arabs, the Ottomans, and the British. In 1948, the new state of Israel was announced and the Jews miraculously won the war of independence against united Arab armies. Jews began to return to Israel by the tens of thousands. In 1967, following the Six-day War against attacking Arab nations, Israel captured the Temple Mount and has controlled the entire city since that time. **Prophecies of Jerusalem's future**: (1) A new temple will be built which will be desecrated by the Antichrist (2 Th. 2:4; Mt. 24:15). (2) Israel will sign a peace pact with the

Antichrist (Da. 9:27). (3) The two witnesses of Revelation 11 will prophesy in Jerusalem, and there will be a great earthquake following their resurrection (Re. 11:11-13). (4) For the final 3.5 years of the Great Tribulation, Jerusalem will be "given unto the Gentiles: and the holy city shall they tread under foot forty and two months" (Re. 11:2; Mt. 24:15-21). (5) At the end of the Tribulation, all nations will be gathered together against Jerusalem (Joel 3:1-12). (6) The Lord Jesus Christ will return, destroy the Antichrist, defeat the Gentile armies, and establish His earthly capital in Jerusalem (Ze. 13-14; Joel 3:14-21; Is. 66:15-24). [See Covenant, Israel, Kingdom of God, Millennium, Prophecy, Second Coming.]

JERUSHA, JERUSAH (hereditary possession). 2 Ki. 15:33.

JESAJAH, JESHAIAH (the salvation of God). 1 Ch. 3:21.

JESHANAH (ancient). 2 Ch. 13:19.

JESHARELAH (upright toward God). 1 Ch. 25:14.

JESHEBEAB (a father's home). 1 Ch. 24:13.

JESHER (righteous). 1 Ch. 2:18.

JESHIMON (solitude, desolation). Nu. 21:20.

JESHISHAI (God maketh to dwell in peace). 1 Ch. 5:14.

JESHOAIAH (the meditation of God). 1 Ch. 4:36.

JESHUA, JESHUAH (the salvation of the Lord). Ne. 8:17.

JESHURUN, JESURUN (the righteous nation). A poetic name for Israel, a term of affection (De. 32:15; 33:5, 26; Is. 44:2). Israel is righteous because of God's redemption. [See Israel.]

JESIAH (God gives as a loan). 1 Ch. 12:6.

JESIMIEL (God places). 1 Ch. 4:36.

JESSE (gift of the Lord). The father of David (Ru. 4:18-22; 1 Sa. 17:12-14). The prophet Isaiah foretold that Jesus would be both the root and branch of Jesse, as the Son of David (Is. 11:1, 10). This refers to His humanity (branch of Jesse) and His deity (root of Jesse). [See Covenant, David, Jesus Christ.]

JESUI (equality, level). Nu. 26:44.

JESURUN. [See Jeshurun.]

JESTING. Improper joking (Ep. 5:4). This is not a condemnation of levity in general. The Bible says "a merry heart doeth good like a medicine" (Pr. 22:17). What is forbidden in Ephesians 5 is the laughing and joking in any improper sense, such as the telling of dirty jokes. The passage says, "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient:

but rather giving of thanks" (Ep. 5:3-4). The context is immorality and things which are not convenient, or fitting, or proper. This is the type of "jesting" God is forbidding. [See Evil Speaking, Filthy Communication, Happy, Joy, Laughter, Merry, Mirth, Sober.]

JESUITES. The family of Jesui (Nu. 26:44).

JESUS CHRIST. "Jesus" is the Greek equivalent of the Hebrew word meaning *Saviour* (Mt. 1:21). "Christ" is the Greek equivalent of the Hebrew word *Messiah*, meaning "anointed" and refers to Jesus as the Messiah promised in prophecy (Da. 9:25-26; Jn. 1:41; 4:25; Ac. 2:36). *Jesus* refers particularly to the Lord's humanity and incarnation by which He became a man to die for our sins, Christ refers particularly to the Lord's eternal deity as the Son of God.

- *Prophecies of Christ's First Coming*

His birth was foretold. (1) The lineage (2 Sa. 7:11-12; Ps. 132:11; Is. 9:6; 16:5; Je. 23:5). (2) The time (Da. 9:25). (3) The place (Mi. 5:2). (4) The miracle (Is. 7:14; Mt. 1:22-23). (5) The forerunner (Mal. 3:1; Mt. 3:1-3). (6) The flight to Egypt (Ho. 11:1; Mt. 2:15). (7) The massacre of infants (Je. 31:15; Mt. 2:17-18). (8) Dwelling in Nazareth (Is. 11:1; Mt. 2:23).

His life was foretold. (1) His preaching (Is. 61:1). (2) His healing ministry (Is. 61:1). (3) His wonderful words (Is. 50:4). (4) His rejection by the Jewish nation (Is. 53:2-3). (5) His entrance into Jerusalem (Ze. 9:9).

His death was foretold. (1) His betrayal by a friend (Ps. 41:9; Mt. 26:14-36, 47-49). (2) Forsaken by his disciples (Ze. 13:7; Mt. 26:31, 56). (3) Perverted justice (Is. 53:7-8; Mt. 26:57-60; 27:11-14). (4) The crucifixion (Ps. 22:14-16; Jn. 19:16-18). (5) Thirst (Ps. 22:15; Jn. 19:28). (6) Vinegar to drink (Ps. 69:21; Mt. 27:34, 48; Jn. 19:28-30). (7) The words on the cross (Ps. 22:1; Mt. 27:46). (8) The mocking crowd (Ps. 22:6-8; Mt. 27:39, 41-43). (9) The people sitting and staring (Ps. 22:17; Mt. 27:36). (10) Soldiers casting lots for His garments (Ps. 22:18; Mt. 27:35). (11) His vicarious suffering (Is. 53:5-6; He. 9:28). (12) No bones broken (Ps. 34:20; Ex. 12:46; Nu. 9:12; Jn. 19:33-36). (13) His burial in a rich man's tomb (Is. 53:9; Mt. 27:57-60).

His resurrection was foretold (Ps. 16:10; Lk. 24:1-7).

His ascension to heaven was foretold (Ps. 110:1; Mk. 16:9,14-19).

- *The Virgin Birth*

The Fact of the Virgin Birth: The Bible plainly says Jesus Christ was born of a virgin. This was the promise of the O.T. (Is. 7:14), and it is emphasized in the N.T.

"before they came together" (Mt. 1:18)

"with child of the Holy Ghost" (Mt. 1:18)

"that which is conceived in her is of the Holy Ghost" (Mt. 1:20)

"behold, a virgin shall be with child" (Mt. 1:23)

"and knew her not till she had brought forth her firstborn son" (Mt. 1:25)

"a virgin" (Lk. 1:27)

"the virgin" (Lk. 1:27)

"I know not a man" (Lk. 1:34)

"the Holy Ghost shall come upon thee" (Lk. 1:35)

The Hebrew Word for the Virgin Birth: The Hebrew word translated "virgin" in Is. 7:14 is *almah*. It is used nine times in the Bible (Ge. 24:43; Ex. 2:8; Ps. 68:25; Pr. 30:19; Song 1:3; 6:8; Is. 7:14). *Almah* is translated "maid" in Ex. 2:8 and "damsel" in Ps. 68:25. Though many commentators claim that the word can refer to a woman who is not a virgin, it is not certain that it is ever so used in Scripture. Ge. 24:43 refers to Rebekah before she became Isaac's bride. She obviously was a virgin in the strictest sense of the word. Ex. 2:8 refers to Moses' sister when she was a girl living at home. Again this is a clear reference to a virgin. Ps. 68:25 and Song 1:3 and 6:8 are not as clear as to what kind of girls are in view, but there is absolutely no indication in the contexts that these are not virgins. To say that they are not strictly virgins is mere speculation. The reference in Is. 7:14 without question speaks of a virgin, because it was fulfilled in the life of Mary, the mother of Jesus. The N.T. plainly tells us that though she was espoused to Joseph, she conceived the Lord Jesus Christ "before they came together" (Mt. 1:18). The Holy Spirit quotes Isaiah and applies it directly to the Lord Jesus Christ. Any "theologian" who questions this application or the Authorized Version's translation of Isaiah 7:14 is denying the testimony of God.

The Purpose of the Virgin Birth: (1) Christ became a man so He could make atonement for man's sin (Mk. 10:45; Ro. 5:12, 18-21; 2 Co. 5:19; 1 Ti. 2:5-6; He. 2:9, 17; 10:4-12; 1 Jn. 3:5). (2) Christ became a man to inherit the Davidic covenant (Is. 9:6-7; Lk. 1:31-33; Ac. 2:29-30). (3) Christ became a man to be an example to the saints (1 Pe. 2:21; 1 Jn. 2:6). (4) Christ became a man to be our High Priest (He. 2:17; 3:1). (5) Christ became a man to destroy the works of the devil (He. 2:14; 1 Jn. 3:8). (6) Christ became a man to fulfill all the prophecies of Scripture (Lk. 1:69-70). [See Atonement, Covenant, High Priest.]

- *The Deity of Christ*

The fact that Jesus Christ is God is proven by the following Bible passages:

1. *Everything said about Jehovah God in the O.T. is said about Jesus Christ in the N.T.*

Title	Jehovah God	Jesus Christ
Lord of lords	Ps. 136:3	Re. 19:16
Stone of stumbling	Is. 8:13-15	1 Pe. 2:6-8
Creator	Is. 44:24	Col. 1:16
Only Saviour	Is. 43:11	2 Ti. 1:10
King of kings	Ps. 95:3	1 Ti. 6:14-15

JESUS CHRIST

Alpha and Omega	Is. 44:6	Re. 1:7-18
Good Shepherd	Is. 40:10-11	Jn. 10:11
Every knee bow	Is. 45:23	Ph. 2:10-11
Judge	Is. 24:20-21	He. 12:23
Reigning	Is. 24:23	Mt. 25:31

2. *The O.T. Prophets said that the Messiah would be God* (compare Is. 7:14 and Mt. 1:23; Is. 9:6; Je. 23:5-6).

3. *Christ was proclaimed to be God at his birth* (Mt. 1:23; Lk. 1:17, 32, 76; 2:11).

4. *Jesus claimed to be God, and He accepted worship from men* (Mt. 2:11; 8:2; 9:18; 14:33; 15:25; 20:20; 28:9, 17; Mk. 5:6; Lk. 24:52; Jn. 5:18, 23; 8:56-59; 9:38; 10:30-33; 20:28). The Bible teaches that it is idolatry to worship any one or any thing other than the one true God (Mt. 4:10; Ex. 34:14; Is. 42:8). Therefore, the fact that Jesus accepted worship is indisputable evidence that he is God. The elect angels refuse to accept worship (Re. 19:10). The apostles refused worship (Acts 14:11-15). Christ, though, was repeatedly worshipped by those who approached Him, and not once does the Bible record that He corrected them or refused worship.

5. *The N.T. writers said Jesus Christ is God* (Jn. 1:1; Ac. 20:28; 10:36; Ph. 2:6; Col. 1:15; 2:9; 1 Ti. 1:15-17; 3:16; 6:14-16; He. 1:3; Tit. 2:13; 1 Jn. 3:16).

6. *Every man and angel will worship Jesus* (Ph. 2:9-11; He. 1:8-9). If Jesus were not God He could not receive worship (Ex. 20:3-5; 34:10; Is. 42:8; Mt. 4:10).

7. *Jesus is called "Lord" 663 times in the N.T.* "The Greek word *kurios* is the equivalent of the Hebrew *adoni* and is so used by Jesus in Mt. 22:43-45. That the intent is to identify Jesus Christ with the O.T. God is evident from Mt. 3:3; 12:8; 21:9 (Ps. 118:26); 22:43-45; Lk. 1:43; Jn. 8:58; 14:8-10; 20:28; Ac. 9:5; 13:33 (Ps. 2)" (Scofield).

Who Called Jesus God?

David called Him God (Mt. 22:43-45).

Isaiah called Him God (Is. 7:14; 9:6).

Jeremiah called Him God (Je. 23:5-6).

Matthew called Him God (Mt. 1:23).

Christ called Himself God (Jn. 5:17-18; 8:58-59; 10:30-33; Re. 1:8).

The angels called Him God (Lk. 2:11).

Elizabeth called Him God (Lk. 1:42-43).

John called Him God (Jn. 1:1; 1 John 3:16; 5:20).

The blind man called Him God (Jn. 9:35-38).

Thomas called Him God (Jn. 20:28).

Peter called Him God (Acts 10:34-36).

Paul called Him God (Acts 20:28; Ph. 2:5-6; 1 Ti. 3:16; Titus 2:13).

God the Father called Him God (He. 1:8-9). Hebrews 1:8-9 is quoted from Psalm 45, and in Psalm 45 it is obvious that Jehovah God is speaking about the Son. God the Father calls the Son God, and God the Son calls the Father God. This is the

mystery of the Trinity. Though we do not fully understand it, we believe it because it is the teaching of the Scriptures.

What about Verses that Seem to Say that Jesus Is Less Than the Father?

Mark 13:32 is a key example of this: "But of that day and that hour knoweth no man no, not the angels which are in heaven, neither the Son, but the Father."

(1) *Christ might have been referring to the completeness of His union with and submission to the Father.* "Our Saviour does not deny that the knowledge of that day and hour dwells in fullest measure with the Son, but He mysteriously intimates (in conformity with what is found to have been His practice on many other occasions), that the Son Himself does but know because of His oneness with the Father, the Fountain-head of all knowledge and of all being, who had reserved that secret from the holy angels themselves. He knows because the Father knows. He would not know, if not (*ei me*) the Father knew" (John William Burgon, cited by Edward Goulburn, *John William Burgon: Late Dean of Chichester*, 1892, II, pp. 171, 72).

(2) *This verse is explained by Philippians 2:7.* In the incarnation, the Son of God "made himself of no reputation." The Greek word is "kenoo," meaning "to empty, to abase, to make of none effect" (Strong). "In his *kenosis*, the eternal Son dropped for the time being THE EXERCISE OF certain powers and attributes, but He remained Himself. ... He was still God the Son in holy will, divine desire, righteous purpose, and immaculate love. The infinity of powers not needed or suited within the narrow scope of a human life, He laid aside. Jesus himself taught this doctrine before Paul did. He referred more than once to His personal preexistence. Concerning his *kenosis* he said: 'And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was' (John 17:5). And again, 'What and if ye shall see the Son of man ascend up where he was before?' (John 6:62)" (John Champion, *The Virgin's Son*, 1924, pp. 88, 89). Philippians 2:5-8 plainly says Christ was in the form of God and took the form of a servant. It was merely the form that he changed, not His Deity.

(3) *Mark 13:32 teaches the Son's submission to the Father.* The Bible reveals the one God in three persons, Father, Son, and Holy Spirit. All are God and are co-equal, but there is an order within the Godhead, so that the Son submits to the Father. "The reference is perfectly clear when one bears in mind the purpose of Mark's Gospel—to portray Jesus as the faithful Servant of Jehovah. Christ says in John 15:15, 'The servant knoweth not what his lord doeth.' How significant that Mark, who presents Jesus as the perfect Servant, should record this statement about the hour of His return as

King of kings and Lord of lords. (Matthew also makes a similar statement in Mt. 24:36; likewise, Luke, in Acts 1:7.) In the aspect of His ministry as a Servant, our Lord made a voluntary surrender of certain knowledge, in order that He might walk the walk of faith, and thus be an object-lesson to all believers. While He ever remained the eternal Son of God, co-equal and co-eternal with the Father; yet as a Servant, He chose a limitation of His knowledge, bounded by the Father's will" (Louis Talbot, *Bible Questions Explained*, p. 38).

- *The Humanity of Christ*

1. Jesus was given human names (Mt. 1:21; Lk. 19:10; Ac. 7:56).

2. Jesus had human ancestry (Lk. 2:7; Ac. 13:23; Mt. 1:16).

3. Jesus possessed a physical nature (Jn. 1:14; He. 2:14; 1 Jn. 4:3).

4. Jesus was subject to the laws of human development (Mt. 4:1-11; Mk. 6:3; Lk. 2:40, 46, 52; He. 2:18; 5:8).

5. Jesus was subject to normal human characteristics. He hungered (Mt. 4:2; 21:18). He thirsted (Jn. 4:7). He became weary (Jn. 4:6). He slept (Mt. 8:24). He had compassion (Mt. 9:36; 23:37; Mk. 10:21). He was angry and grieved (Mk. 3:4; Jn. 2:16). He trusted (He. 5:7). He wept (Jn. 11:35; Lk. 19:41; He. 5:7). He prayed (Mt. 14:23). He was sorrowful (Mt. 26:36-42).

6. Jesus had a body (Jn. 1:14; He. 2:14), soul (Mt. 26:38; Lk. 23:43), and spirit (Lk. 23:46).

7. Jesus died (1 Co. 15:3).

8. Jesus is called a man both before and after His resurrection (Ac. 17:31; 1 Ti. 2:5) (*100 Bible Lessons*).

- *The Character of Christ*

It would be impossible to fully delineate the manifold, perfect character of Christ, but the following are some aspects emphasized in Scripture:

(1) He is holy (Lk. 1:35; Ac. 3:14). (2) He is loving (Jn. 14:31; Ep. 5:25; Jn. 13:1). (3) He is compassionate (Jn. 11:35; Mk. 6:34). (4) He is prayerful (He. 5:7; Lk. 6:12; Mk. 1:35). (5) He is meek (Mt. 11:29). (6) He is diligent (Mt. 14:13-15; Jn. 9:4; Lk. 6:12). (7) He is bold (Jn. 2:13-17; Mt. 23). (8) He is sinless (He. 7:26; 1 Pe. 2:22; 1 Jn. 3:5). (9) He is obedient to the Father (Lk. 2:51; He. 10:7). (10) He is single-minded in fulfilling God's will (Jn. 4:31-34).

- *The Names and Offices of Christ*

JESUS. "In the gospel records He is called 'Jesus,' His personal name by birth into the world (Mt. 1:21; Lk. 1:31). Its basic meaning is 'Saviour—salvation' (He saves, delivers, makes free, makes safe). It also speaks of reproach, suffering, and shame (Ac. 5:40, 41). It is the N.T. equivalent of 'Joshua.' This precious name

occurs nearly 700 times in the N.T.; over 600 times in the gospels alone. We account for the infrequent use of this peerless name in the Epistles due to the new position of Jesus as risen and exalted. 'Christ Jesus' or 'Jesus Christ' is the name used in the Epistles for this new position of exaltation and glorification. These titles are used upwards of 200 times. 'Jesus' alone is used about 40 times in the Epistles" (Boyd).

CHRIST. "This is the Greek word for the Hebrew 'Messiah,' meaning 'anointed.' This title occurs about 50 times in the gospels as compared to about 300 times in the Epistles. 'Christ' is an official designation, or title, and is usually written with the article prefixed as 'the Christ.' When Jesus said to His disciples, 'whom say ye that I am?' Peter replied, 'Thou art THE CHRIST, the Son of the living God' (Mt. 16:16)" (Ibid.).

JESUS CHRIST. "This double title appears only five times in the gospels, but is used 184 times by Paul, Peter, and John in their Letters. The lowly humbled Man on the earth, Jesus, is now the exalted and glorified Man in the heavens, Christ. What He was as 'Jesus,' and what He is as 'Christ' combined, give the force of this title. The sufferings of earth and the glories of heaven are thus wondrously linked in the divine order of the names 'Jesus Christ' (Ibid.).

CHRIST JESUS. This title is not used in the gospels but appears 58 times in Paul's epistles and in 1 Peter. The reversal of the order emphasizes the deity and exalted status of the risen, ascended Lord.

LORD JESUS CHRIST. The full title of the Saviour appears 132 times in the epistles. "This is the full written title of our blessed Saviour, connecting His authority (Lord) with His manhood (Jesus) and glory (Christ)" (Ibid.).

SON OF GOD. This title describes the eternal Sonship and Deity of Jesus Christ. He is GOD, the Second Person of the Trinity. It appears in 42 verses.

SON OF MAN. The term "son of man" appears 108 times in the Old Testament, and refers to men in general (Nu. 23:19; Job 25:6; Ps. 146:3) and to Ezekiel in particular (93 times). In Daniel 7:13, the title "son of man" refers to Christ prophetically. The term "son of man" appears 85 times in the New Testament (81 times in the gospels and four times in the epistles) and except possibly for He. 2:6, it always refers to Christ. He often used this term when referring to himself (Mt. 8:20; 9:6; 10:23; etc.). It describes his identity with mankind and with humanity in his incarnation, death, burial, resurrection, and ascension.

SON OF DAVID. This title is used 14 times in the New Testament and identifies Jesus as the Son who has inherited David's throne (2 Sa. 7:12-16). "This title is found in the synoptical gospels 14 times (8 in Matthew,

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3 in Mark, 3 in Luke, and none in John). This title is more confined in its application than the broader and more comprehensive one, 'Son of Man.' The former has Judea in its range and the Jews as its subjects of blessing; while the latter has earth as its sphere and mankind in general as the subject of its exercise" (Ibid.).

Other Names and Offices of Christ

Advocate (1 Jn. 2:1).
Bread of Life (Jn. 6:35).
Bridegroom (Mt. 9:15).
Chief Cornerstone (Ep. 2:20).
Consolation of Israel (Lk. 2:25).
Cornerstone (Mt. 21:42).
Counsellor (Is. 9:6).
Dayspring (Lk. 1:78).
Door (Jn. 10:7-9).
Emmanuel (Mt. 1:23).
Everlasting Father (Is. 9:6).
Friend (Jn. 15:15).
Friend of Sinners (Mt. 11:19).
God (Jn. 20:28).
Good Shepherd (Jn. 10:11).
Governor (Mt. 2:6).
Gift of God (Jn. 4:10).
Greater than Jonah (Mt. 12:41).
Greater than Solomon (Mt. 12:42).
Holy One of God (Mk. 1:24).
Heir (Mt. 21:38).
King of Israel (Mt. 2:2; 21:5; 25:34).
I AM (Jn. 8:58).
Judge (2 Ti. 4:8).
Lamb of God (Jn. 1:29).
Life (Jn. 11:25).
Light of the World (Jn. 8:12).
Living Water (Jn. 7:37-38).
Lord (Mt. 12:8; Jn. 20:28).
Lord of glory (1 Co. 2:8).
Master (Mt. 10:24).
Mediator (1 Ti. 2:5).
Messiah (Jn. 1:41).
Mighty God (Is. 9:6).
Nazarene (Mt. 2:23).
Only Begotten Son (Jn. 1:14).
Prince of Peace (Is. 9:6).
Prophet (Mt. 13:57).
Physician (Mt. 9:12).
Rabbi (Jn. 1:38).
Resurrection and the Life (Jn. 11:25).
Rock (1 Co. 10:4).
Saviour (Mt. 1:21).
Shepherd (Mt. 26:31).
Son of God (Mt. 14:33).
Son of man (Mt. 8:20).
Son of David (Mt. 21:9).
Son of Abraham (Mt. 1:1).
Sower (Mt. 13:3,37).
Stumblingstone (Ro. 9:33).
True Vine (Jn. 15:1).
Truth (Jn. 14:6).

Wonderful (Is. 9:6).

Word (Jn. 1:1).

- The Miracles of Christ

The Characteristics of His Miracles: (1) He had power over nature (Mt. 8:26-27; 14:25), devils (Mk. 5:12-13; Mt. 8:28-32), disease (Mt. 8:3; 12:10-13), and death (Jn. 11:44; Mt. 9:23-25; Lk. 7:12-15). (2) His power never failed (Mt. 4:23-25). (3) His miracles were immediate (Mt. 8:3; 20:34) and lasting (Lk. 8:38-39).

The Purpose of His Miracles: (1) They proved He was the promised Messiah (Jn. 10:24-25). (2) They were done so people could believe in Him (Jn. 20:30-31). (3) They showed that God sent Him (Jn. 5:36). (4) They proved His deity (Jn. 14:8-11). [See Healing, Miracle.]

- The Resurrection of Christ

The Evidence of the Resurrection (Ac 1:3): (1) *The empty tomb* (Mt. 28:6; Lk. 24:3). Only the resurrection can explain the fact that Jesus' tomb was empty. The Jews did not steal the body. Wanting to prove that Jesus was an impostor, they did everything they could to hold onto Christ's dead body. The fact that they had to invent a lie proves that no body could be found. When Peter preached Christ's resurrection on the day of Pentecost 43 days after He was crucified, he was standing not far from the empty tomb. Had the Jews known where Christ's body was, they could easily have exposed Peter as a liar. The Jews said the disciples stole the body, but they had no motive to do so. If the disciples had stolen the body, they would have been complete fools to have suffered and died for a lie of their own invention. This would also have contradicted their testimony as men of good character. Further, the Jews said the disciples stole Jesus' body while the guards slept, but if they were sleeping, how could they know what happened! (2) *The testimony of the disciples* (1 Co. 15:6; Mt. 28:16-17; Lk. 24; Jn. 20-21). Before the resurrection, the disciples were afraid and were hiding from the authorities (Jn. 20:19). Only after Christ appeared to them and proved His resurrection, did they become bold and were willing to preach the gospel publicly and suffer and die for Christ's name. (3) *Paul's testimony* (Ac. 9:5; 22:6-8; 1 Co. 15:8). Paul was a Jewish leader who persecuted the Christians. By believing in Jesus, he lost everything he held in value in this life. The fact that he gave his life as a disciple of Jesus proves that he really did see the resurrected Christ.

False Explanations of the Resurrection: (1) *The fraud theory.* Some say the story is a hoax, but the Bible refutes this. If the disciples were lying about Jesus' resurrection, why did they willingly suffer and die for Christ's name? (2) *The swoon theory.* Some say Jesus merely fainted on the cross and then revived in the cool of the tomb. The Bible plainly says, though, that Jesus died (1 Co. 15:3). The soldiers who were sent to kill

Jesus testified that Jesus was dead (Jn. 19:31-34). The idea that a man could survive a Roman crucifixion and make his way out of a heavily sealed tomb three days later would be more difficult to believe than the resurrection! (3) *The hallucination theory*. Some say that Jesus' disciples only thought they saw Jesus after His death, yet the Bible account says the disciples did not believe at first even when Jesus appeared to them (Lk. 24:25). Further, Jesus was seen by more than 500 people at one time after His resurrection; 500 people do not have the same hallucination! (4) *The ghost theory*. Some say Jesus' disciples only saw Jesus' spirit, but the Bible says that Jesus proved that He had a body after His resurrection (Lk. 24:39-43).

His Resurrection Body: (1) It had flesh and bones (Lk. 24:39). (2) It was a glorious body (Ph. 3:21). (3) It was an immortal body (Ro. 6:9). (4) It was a spiritual body (1 Co. 15:44). Jesus' resurrection body is not subject to the weaknesses and limitations of an earthly body.

The Power of Jesus' Resurrection: (1) He rose by the power of the Father (Ac. 2:24-25; 3:15; 5:30). (2) He rose by His own power (Jn. 2:19; 10:18). (2) He rose by the power of the Holy Spirit (1 Pe. 3:18).

The Results of Jesus' Resurrection: (1) It proves the existence of God. Jesus rose from the dead because God resurrected Him. (2) It proves the deity of Christ (Ro. 1:4). (3) It means that God accepted Christ's sacrifice and that salvation has been purchased (Ro. 4:25). (4) It guarantees that all men will be resurrected (1 Co. 15:20-24). The saved will be resurrected to eternal glory; the lost, to eternal shame (Da. 12:2; Jn. 5:28-29; Re. 20). (5) It confirms everything Christ taught. He promised that He would rise from the dead the third day (Jn. 2:18-21), and He did rise from the dead; therefore, we can be certain that every other teaching of Christ is true. (6) Resurrection power is available to the Christian in his daily life (Ro. 6-8; Ph. 3:10; Ep. 1:19-23). (7) Christ's resurrection is the believer's promise of eternal victory over sin and death (1 Co. 15:47-58) (adapted from *100 Bible Lessons*).-

- *What Is Christ Doing Today?*

After the Lord Jesus rose from the dead, He ascended back to heaven to sit at the right hand of the Father (Mk. 16:19; Ac. 1:9-11). After an unspecified period of time, He will return to the earth in power and glory to establish His kingdom. What is Christ doing in this present time? (1) He is interceding for believers (Ro. 8:34; He. 7:25; 1 Jn. 2:1-2). (2) He is overseeing the work of world evangelism (Mk. 16:19-20). (3) He is preparing a place for His people (Jn. 14:1-3). (4) He is enjoying the Father (Pr. 8:30; Jn. 1:1; 17:24). (5) He is awaiting His second coming (He. 10:12-13-).

- *Christ's Second Coming*

Prophecies of His Coming: Enoch (Jude 14-15). David (Ps. 96:13). Isaiah (Is. 13:3-5). Joel (Joel 3:15-16). Micah (Mi. 1:3-4). Zephaniah (Zep. 3:8). Haggai (Hag. 2:1-9). Zechariah (Ze. 2:10, 13; 8:23; 14:5). Malachi (Mal. 3:1-2). Christ Himself (Mt. 25:31). The angels (Ac. 1:10-11). The apostles (2 Th. 1:7-10). The book of Revelation (Re. 19:11-21).

The Time of His Coming: (1) No man knows the hour nor the day (Mt. 24:36). (2) We are to be ready at all times (Mt. 24:42).

The Purpose of His Coming: (1) To complete the salvation of the saints (He. 9:28). (2) To be glorified in His saints (2 Th. 1:10). (3) To bring to light the hidden things of darkness (1 Co. 4:5). (4) To judge mankind (2 Ti. 4:1). (5) To reign over the earth (Re. 11:15). (6) To destroy death (1 Co. 15:25-26).

The Manner of His Coming: (1) In the clouds (Mt. 24:30). (2) In great glory (Mt. 16:27; 25:31; 24:30). (3) In flaming fire (2 Th. 1:8). (4) Bodily (Ac. 1:9-11; Re. 1:7). (5) With the angels (Mt. 16:27). (6) With His saints (1 Th. 3:13). (7) Suddenly and unexpectedly (Mk. 13:35-36).

The Events Connected with His Coming: (1) He will raise the dead saints (1 Th. 4:15-17). (2) He will punish unbelievers and rebels (2 Th. 1:7-9). (3) He will bind Satan (Re. 20:1-3). (4) He will establish His government on earth (Mt. 25:31). (5) He will judge the nations (Mt. 25:32-41). (6) He will rule the world (Ze. 14:9).

What His Coming Means in the Believer's Life: (1) It comforts us in our earthly trials (1 Th. 4:13-18). (2) It causes us to live obedient lives (1 Jn. 3:1-3; 1 Th. 5:4-7). (3) It causes us to separate from evil (Tit. 2:13-14). (4) It causes us to avoid false teachers (1 Jn. 2:24-28).

Preparing for His Coming: (1) By expecting Him (He. 9:28). (2) By abiding in His Word (Jn. 5:39; 1 Jn. 2:27-28). (3) By continuing in prayer (Da. 9:2-3). (4) By living a holy life (1 Jn. 3:1-3). (5) By preaching the gospel (Mk. 13:10). (6) By exercising our spiritual gifts and ministries (Mk. 13:34). [See *Prophecy, Rapture, Second Coming*.]

- *Old Testament Pictures of Christ*

The O.T. not only contains many direct prophecies of Christ, it also contains many types of Christ (Jn. 1:45; Lk. 24:27,44).

Adam (Ge. 2; Ro. 5:19; 1 Co. 15:47). Adam, as head of the old creation, pictures Christ, the Head of the new creation. [See *Adam* for the typological study.]

Seed of the Woman (Ge. 3:15; He. 2:9-14). God promised that a man would come who would be injured by Satan but who would destroy Satan ultimately. Jesus Christ was bruised on the cross, but it was only a heel

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wound because He rose from the dead. Through Christ's death, Satan's destruction is guaranteed (He. 2:14). The fact that Jesus would be the seed of a woman instead of a man foretold His virgin birth. [See Abel, Atonement, Blood, Cain.]

Abel's Offering (Ge. 4; Jn. 1:29; He. 12:24). (1) Abel's offering was an innocent substitute (compare Is. 53). (2) Abel's offering was one of blood and death (compare He. 12:24; Ro. 5:9-10). (3) Abel's offering was made by faith (He. 11:4; Ep. 2:8-9). (4) Abel's offering was not of works (Ep. 2:8-9). (5) Abel's offering exposed the error of false religion (He. 11:4). [See Abel, Atonement, Blood, Cain.]

Noah's Ark (Ge. 6-8). Christ is the only true Ark of safety whereby man can escape the eternal wrath of God. As a picture of Christ and Salvation following are some of the lessons: (1) The Ark was planned by God, not man (2 Ti. 1:9). (2) There was only ONE Ark, as there is only ONE Saviour (Ac. 4:12; 1 Ti. 2:5). (3) There was only ONE door (compare Jn. 14:6). (4) It was built by Noah, whose name means "rest" (compare Mt. 11:28-30; He. 4:9-11). (5) It was built by one man (compare He. 1:3). (6) It was sufficient and complete (compare He. 9:12). (7) It was offered to all men (2 Pe. 2:5; 1 Ti. 2:4). (8) It was needed by all men (Ro. 3:23; 6:23). (9) It saved both man and creation (compare Ro. 8:18-25). (10) It required faith (He. 11:7). (11) God patiently waited (1 Pe. 3:20; 2 Pe. 3:9). (12) The offer of safety was temporary and had to be heeded while there was opportunity (Ge. 7:11-13; 2 Co. 6:2; 2 Th. 2:10-14). (13) The ark was secured by God (Ge. 7:16; Jn. 10:27-29; 1 Jn. 5:11-13). [See Ark, Flood, Noah.]

Melchizedek (Ge. 14:17-20; He. 5:6-10; 7:1-28). Six times in the Bible God says Jesus Christ is of the order of Melchizedek (Ps. 110:4; He. 5:6, 10; 6:20; 7:17, 21). (1) Melchizedek foreviews Christ in His NAMES. He was king of righteousness and king of peace. In the Lord Jesus Christ righteousness and peace have met. He makes peace between God and man because He paid man's sin debt (Ro. 5:1). There can be no real peace without righteousness (Is. 48:22; 57:21). (2) Melchizedek foreviews Christ in HIS CITY. Melchizedek reigned in Salem (Ge. 14:18). This later became Jerusalem, and will be Christ's reigning city (Ps. 76:2; Ze. 8:3-8). (3) Melchizedek foreviews Christ in HIS OFFICES: Melchizedek was king (Ge. 14:18), priest (Ge. 14:18), and prophet (Ge. 14:19). The Lord Jesus Christ also is Prophet (De. 18:15; Ac. 3:22), Priest (He. 7-10), and King (1 Ti. 6:14-15). (4) Melchizedek foreviewed Christ in His AUTHORITY. This is the first mention of tithing in the Bible, and it was long before God gave the law of Moses. Tithing has always been God's normal plan for the support of His earthly work. God's people today are to tithe of their income for God's great

program of world evangelism. Tithing honors God as the Giver and Possessor of all (Pr. 3:9-10). (5) Melchizedek foreviews Christ in HIS WORK: He ministered to God's people (Ge. 14:18; Mt. 20:28). He blessed God's people (Ge. 14:19; Lk. 24:51). He glorified God (Ge. 14:20; Jn. 17:4). (6) Melchizedek foreviews Christ in HIS PROVISION. Melchizedek provided bread and wine for Abraham (Ge. 14:18). This foreviews Christ's provision of His body and blood for the needs of His people (Mt. 26:26-28). (7) Melchizedek foreviews Christ in HIS MYSTERY. There is a mysterious aspect to Melchizedek, because the Bible says he had no beginning of days nor end of life (He. 7:3). This reminds us that Jesus Christ is the eternal Son of God, whose "whose goings forth have been from of old, from everlasting" (Micah 5:2). [See Melchizedek.]

Isaac (Ge. 21-24). (1) He was a promised son (Ge. 21:1). (2) His birth was miraculous (Ge. 21:5; Ro. 4:19). (3) He pleased his father. (4) He was offered by the father (Ge. 22). (5) He received a bride from a far country (Ge. 24).

Joseph (Ge. 37-50). Joseph pictures Christ in His troubles, His rejection, and His exaltation. (1) The beloved son (Ge. 37:2-3; Mt. 3:17). (2) The good shepherd (Ge. 37:2; Jn. 10:11). (3) The sent servant (Ge. 37:13; 1 Jn. 4:14). (4) The one who was despised and rejected (Is. 53:3; Jn. 1:11). (5) The brother who was sold (Ge. 37:28; Mt. 26:15). (6) The lonely sufferer (Ge. 39:20; Is. 42:8). (7) The honored statesman (Ge. 41:40; Jn. 3:35). (8) The world's saviour (Ge. 41:55; 1 Jn. 4:14).

The Passover Lamb (Ex. 12; Jn. 1:29; 1 Pe. 1:18-20). (1) The lamb had to be selected. (2) The lamb was set apart (Mt. 3:17). (3) The lamb was slain (Ro. 5:10). (4) The blood of the lamb was sprinkled (Ro. 3:25; Ep. 1:7; Co. 1:14; He. 9:12; 1 Pe. 1:18-19). (5) The lamb was eaten. This pictures the fellowship the believer has with Christ (Jn. 6:51). (6) Some of the people shared the lamb; depicting Christians fellowshiping with one another and sharing Christ with others. [See Lamb, Offerings, Passover.]

Manna (Ex. 16:4-31). Manna pictures Christ as the Bread of Life (Jn. 6:31-35, 48-51). (1) The manna was a gift of God; it was free (Is. 55:1; Ep. 2:8-9). (2) The manna was sufficient (Jn. 6:35). (3) The manna was tasty (Ex. 16:31; Nu. 11:8; Ps. 34:8). (4) The manna had to be gathered every day (Ex. 16:35). [See Manna.]

Smitten Rock (Ex. 17:5-6; 1 Co. 10:4). The smitten rock pictures Jesus smitten on the cross for man's sin. (1) Just as water flowed from the smitten rock to nourish Israel in the wilderness, eternal life and blessing flow from Christ's cross. (2) The water was God's free gift (Ep. 2:8-9). (3) The rock was to be smitten only once. This is what got Moses in trouble. The second

time he was supposed to speak to the rock, but he smote it again (Nu. 20:7-12). (4) The rock followed Israel, to continually sustain them (1 Co. 10:4), as Christ faithfully abides with His people, ministering to them continually (Mt. 28:20; He. 13:5). [See Cross, Crucify, Rock.]

Tabernacle (Ex. 25-40; Jn. 1:14; Col. 2:9). In O.T. times God came down and dwelt among men in a tent. This foreviewed how God would come to earth, become a man, and dwell among men in a human body. The details of the O.T. Tabernacle picture many truths about Christ. The entrance way pictures Jesus as the only Door to God. The brazen altar pictures Christ's death on the cross. The laver pictures Christ as the one who washes His people (Ep. 5:26). The candlestick pictures Christ as the Light of men. The table of shewbread pictures Christ as the Bread of Life. The altar of incense pictures Christ as the only channel by which men can pray to God. [See Tabernacle.]

The High Priest (Ex. 28-29; He. 8-9). (1) Jesus offered sacrifice for our sins (He. 10:10-14). (2) Jesus intercedes for His people (He. 7:25). (3) Jesus understands and sympathizes with our weaknesses (He. 4:14-15). [See High Priest.]

Sacrifices and Offerings (Le. 1-9; He. 9-10). These picture Jesus Christ as man's substitute. In the O.T. the offerer was accepted if he brought the right offering. We are accepted by God only if we are in Jesus Christ. He is our salvation, sanctification, justification, hope, and glory (1 Co. 1:30; Ep. 1; 1 Ti. 1:1). [See Lamb, Offerings, Passover, Unleavened Bread.]

Day of Atonement (Le. 16). The day of atonement pictures Christ as our Great High Priest, by Himself making atonement for our sins. (1) The High Priest's linen clothes depicts the holiness of Christ (Le. 16:4; He. 7:26). (2) The High Priest went into the Holy of Holies alone (He. 1:3). (3) He did the work of atonement in the place of the people of Israel, for them (He. 10:20). (4) He made atonement by the sprinkling of blood (He. 10:19). (5) He did not go in every day but only once a year, thus depicting the once for all sacrifice of Christ (He. 7:27; 9:26-28; 10:14). (6) The sevenfold sprinkling depicts the completeness of Christ's sacrifice (Le. 16:19; He. 9:12). (7) The release of the scapegoat depicts the sufficiency of Christ's atonement for sin (Le. 16:20-22; He. 10:17-19).

Cities of Refuge (Nu. 35). Jesus Christ is the sinner's refuge from the wrath of God's law. *Comparisons*: (1) God provided a place of refuge (Jn. 6:37). (2) No other place is safe (Jn. 14:6). (3) The sinner had to flee to safety (Nu. 35:11,15; He. 6:18). *Contrasts*: (1) The cities of refuge were only for those who were innocent (Nu. 35:15-21), but Christ died for sinners (2 Ti. 1:13-15; Ac. 22:4). (2) The sinner had to stay in the

place of refuge or he would lose his security (Nu. 35:26-28), but Christ keeps the believer (Jn. 10:28; 1 Pe. 1:5). [See Cities of Refuge.]

The Brazen Serpent (Nu. 21:6-9; Jn. 3:14; 12:32-34). (1) The brazen serpent had to be lifted up in order to become effective. (2) The offer of healing was to be proclaimed to all (Mk. 16:15). (3) While the healing was provided for all, it had to be individually received (1 Ti. 4:10). (4) The healing was immediate, sure, and permanent (He. 10:14). (5) There was no other effective remedy (Acts 4:12). [See Brass Serpent.]

Joshua. Joshua pictures Christ as the Captain of the Lord's people, leading us into eternal salvation and rest (He. 2:10). (1) He was a wise leader (1 Ti. 1:17). (2) He was vigilant (He. 7:25). (3) He judged sin in the camp (Josh. 7; Re. 2-3). (4) He was victorious over all enemies (1 Co. 15:25; Re. 19:11-21). (5) He leads God's people into rest (He. 4:4-10). [See Joshua.]

Boaz (Ruth). The name Boaz means "in Him is ability." He is a type of Christ in the following ways: (1) In wealth (Ru. 2:1; 2 Co. 8:9; Ep. 3:8). (2) In grace (Ru. 2:4; Jn. 1:14-16). (3) In authority (Ru. 2:5; Mt. 9:38). (4) In supply (Ru. 2:14; Jn. 6:51; 7:37). (5) In kinship (Ru. 2:20; He. 2:14). (6) In redemption (Ru. 4:9-10; Ga. 3:13). [See Boaz, Ruth.]

David (1 and 2 Sa.) In David we see Jesus foreviewed as an exiled king who later returns in victory and power.

Solomon (1 Ki. 3-10). Solomon pictures Christ's future glorious earthly reign. [See Millennium.]

Jonah (Jonah 2; Mt. 12:39-41). Jonah's three days in the fish's belly pictures Christ's death, burial, and resurrection. As Jonah was a sign to Nineveh, Jesus' resurrection was a sign to the Jews.

Did Jesus make alcoholic wine? [See Wine.]

Did Jesus have long hair? [See Hair.]

Did Jesus die on Friday? [See Friday.]

[See Branch, Covenant, Genealogy, God, High Priest, I Am, Immanuel, Intercession, Jehovah-Tsidkenu, Jesse, Joshua, Kingdom of God, Majesty, Mediator, Messiah, Only Begotten, Prophecy, Resurrection, Son of Man, Son of God, Trinity.]

JETHER (excellence). 1 Ch. 2:32.

JETHETH (a stake or post, subjugation). Ge. 36:40.

JETHLAH (he exalts, high). Jos. 19:42.

JETHRO (very excellent). Ex. 3:1. This was a title for Moses' father in law, Reuel. [See Reuel.]

JETUR (a pillar, he that keeps order). Ge. 25:15.

JEUL (hid of God, God has taken away). 1 Ch. 9:6.

JEUSH (an assembly). Ge. 36:5.

JEUZ (counsel). 1 Ch. 8:10.

JEW - JONAH

JEW (praising). (1) A physical descendent of Abraham; a son of the nation Israel by birth (Ac. 2:5; 22:3; Ro. 1:16; 3:1). (2) A Jew who truly believes in God (Ro. 2:29). [See Israel, Pharisee, Zionism.]

JEWRY. The land of Judaea (Da. 5:13; Jn. 7:1).

JEZANIAH (the Lord hears). Je. 40:8.

JEZEBEL (place of habitation). King Ahab's wicked wife who brought Baal worship from the Phoenician kingdom of Sidon (1 Ki. 16:31-32; 18:4-13; 19:1-2; 21:5-25; 2 Ki. 9:7-37). Jezebel also refers to a female teacher who caused trouble in the church of Thyatira (Re. 2:20). Jezebel is possibly used figuratively in this passage to describe the effort false teachers in Thyatira to associate Christians with idols and fornication. This was Jezebel's sin in the O.T. [See Ahab, Idolatry.]

JEZER (shape, imagination). Ge. 46:24.

JEZIAH (God sprinkles). Ezr. 10:25.

JEZIEL (God unites). 1 Ch. 12:3.

JEZLIAH (God delivers). 1 Ch. 8:18.

JEZOAR (he shall shine). 1 Ch. 4:7.

JEZRAHIAH (God will shine). Ne. 12:42.

JEZREEL (God sows). Jos. 17:16; Ju. 6:33; 1 Sa. 29:1; 2 Ki. 9:10,30-35; 10:1-11.

JIBSAM (fragrant, pleasant). 1 Ch. 7:2.

JIDLAPH (tearful). Ge. 22:22.

JIMNAH, JIMNA (prosperity). Nu. 26:44.

JIPHTAH (he opened). Jos. 15:43.

JIPHTHAHEL (God will open). Jos. 19:14.

JOAB (the Lord our father). King David's commander-in-chief (2 Sa. 3:20 - 2 Ki. 2:34; 1 Ch. 11:4 - 27:34).

JOAHAZ (God has taken). 2 Ch. 34:8.

JOANNA (the gracious gift of God). Lk. 3:27.

JOASH (bestowed of the Lord). (1) King of Judah (2 Ki. 12:19-20; 2 Ch. 24:1-27). (2) King of the northern tribes (2 Ki. 13:9-13).

JOATHAM (God showed himself wholly). Mt. 1:9.

JOB (persecuted). The book of Job is one of the oldest books of the Bible, perhaps the oldest. While we do not know the exact time of Job's life, there are some clear hints given in the text. It was written after the Flood (Job 22:15-16). We also know that it was written before the Mosaic law because Job offered his own sacrifices instead of going to the tabernacle or the temple (Job 1:5). That Job was an historical man is proven by the fact that he is referred to by the prophet Ezekiel (Eze. 14:14, 20) and by the apostle James (Ja. 5:11). Job knew about the Saviour and His coming to earth in the last days (Job 19:25), resurrection (Job 19:25-27), heaven (Job 16:19), and many other important truths. The book is a divine treatise on the

problem of human suffering. [See Canon, Revelation.]

JOBAB (a father's desire). Ge. 10:29.

JOCHEBED (glory of God). Ex. 6:20.

JOED (ornament of God). Ne. 11:7.

JOEL (the Lord God). 1 Sa. 8:2.

JOELAH (removing the oak, God helps). 1 Ch. 12:7.

JOEZER (help of God). 1 Ch. 12:6.

JOGBEHAH (he shall be exalted). Nu. 32:35.

JOGLI (he shall be revealed). Nu. 34:22.

JOHA (haste, revived of God). 1 Ch. 8:16.

JOHANAN (merciful, gift of God). 2 Ki. 25:23.

JOHN - APOSTLE (gift of God). An apostle and the author of the Gospel of John, the Epistles of John, and Revelation (Mt. 4:21; 10:2; 17:1; Mk. 1:19, 29; 5:37; 9:2; 10:35, 41; 13:3; Lk. 5:10; 6:14; 8:51; 9:28, 49, 54; 22:8; Ac. 1:13; 3:1-11; 4:13, 19; 8:14; Ga. 2:9; Re. 1:1, 4, 9; 21:2; 22:8). Also called "the disciple whom Jesus loved" (Jn. 13:23; 19:26; 20:2; 21:7, 20-24). [See Apostle.]

JOHN THE BAPTIST (gift of God). The forerunner of Christ who announced His coming to Israel (Lk. 1:5-25, 56-58; 3:1-14; 7:24-28; Mt. 3:13-17; 11:7-14; 14:6-12; Mk. 1:9-10; Jn. 1:24-42; Ac. 1:5; 18:25). The book of Malachi foretold that Elijah would come to earth before the judgments of God would fall (Mal. 3:5). John the Baptist came in the spirit and power of Elijah, but the prophecy of Malachi will still be fulfilled literally before Christ's return (Lk. 1:13-17; Re. 11:3-6).

JOIADA (God has known). Ne. 12:10.

JOIAKIM (God makes to stand still). Ne. 12:10.

JOIARIB (the increasing of God). Ezr. 8:16.

JOINED HARD TO. Adjoining; connected to the next house (Ac. 18:7).

JOKDEAM (crookedness). Jos. 15:56.

JOKIM (God makes to stand still). 1 Ch. 4:22.

JOKMEAM (congregation). 1 Ch. 6:68.

JOKNEAM (lamentation). Jos. 12:22.

JOKSHAN (fowling, difficult). Ge. 25:2.

JOKTAN (he is diminished, contention). Ge. 10:25.

JOKTHEEL (reward of God, veneration). Jos. 15:38.

JONADAB (God gave freely). Je. 35:6.

JONAH, JONAS, JONA (dove). The prophet who prophesied to Ninevah (2 Ki. 14:25; Jonah 1:1). *Jonas* is the Greek form of the Hebrew name *Jonah* (Mt. 12:39, 40, 41; 16:4; Lk. 11:29, 30, 32). Christ used Jonah's experience in the whale's belly to typify His death, burial, and resurrection. Modernists claim that Jonah is a fable, but Jesus Christ said Jonah was a literal man who was swallowed by a literal fish. The Bible says,

“God prepared a great fish to swallow up Jonah” (Jon. 1:17). Those who say this is impossible don’t understand God’s power.

Furthermore, the account of Jonah is not impossible even from a scientific standpoint. Many reports have been recorded of men being swallowed by whales. An article by Ambrose John Wilson of Oxford, England, in the *Princeton Theological Review*, October 1927, gave many facts in this regard. The article quotes the observations of a whaling-station manager who had found the skeleton of a sixteen-foot shark in the belly of a sperm whale. Many octopus carcasses, larger than men, have also been found. Wilson explains how it is possible for a man to live inside the whale:

“The answer seems to be that he certainly could [live in the whale], though in circumstances of very great discomfort. There would be air to breathe—of a sort. This is necessary to enable the fish to float. The heat would be oppressive. 104 to 106 degrees Fahrenheit is the opinion of one expert; a provision maintained by his ‘blanket’ of blubber, ‘often many feet in thickness,’ which is needed ‘to enable him to resist the cold of ocean’ and ‘keep himself comfortable in all waters, in all seas, times and tides’ ... but this temperature, though high fever heat to a human being, is not fatal to human life. Again, the gastric juice would be extremely unpleasant, but not deadly. It cannot digest living matter; otherwise it would digest the walls of its own stomach” (Ibid.).

The *Princeton Review* article gives two accounts of persons who were swallowed by sperm whales and who came out alive. One was Marshall Jenkins in 1771; the other, James Bartley, in 1891. In a follow-up article in the *Review* in October 1928, Ambrose Wilson notes that the reliability of Jenkins’ account has been questioned by some, but that the account has not been absolutely disproven.

The December 1992 issue of *National Geographic* contained an article on whale sharks by University of Maryland marine biologist Eugenie Clark, who has studied whale sharks extensively. The article confirms nearly every aspect of Jonah’s ordeal in the fish’s belly. Clark writes:

“The whale shark’s unusual digestive anatomy lends itself to Jonah stories. It is easy to imagine yourself being inadvertently sucked into a whale shark’s mouth, which is huge and ‘terminal’—located at the front of the head. (Most sharks have underslung mouths that open beneath and behind their snouts.) You wouldn’t even notice the more than 3,000 teeth in each of the jaws, because they are tiny—less than a quarter of an inch long—and are covered with a skin flap, or velum. The cavernous mouth of even a small adult whale shark could easily accommodate a pair of Jonahs.

“You wouldn’t stay long in the mouth but would be swept or sucked along to the pharynx, or throat, where

pathways for water lead out of the ten gill slits. Unlike the throat of any other shark, or for that matter of any of the other 25,000 or so species of fish, the top and sides of the whale shark’s throat form a complex, giant ‘colander’ composed of five pairs of gill plates, essentially grids of cartilage. These are covered with a dark, spongy material and have openings no larger than a tenth of an inch in diameter. The grids form a wall that would prevent the escape of an anchovy through the gill slits, let alone a human.

“When the shark closes its mouth, the gill plates come down behind the tongue and press liquid through the spongy material and out the huge gill slits. You might feel the beating of a huge heart through the floor of the pharynx as the back of the throat opens and all the concentrated krill, small fish—and you—wash down through the esophagus into the immense and elastic banquet hall that is the cardiac stomach.

“You could not swim back against the intake flow because every 15 or 20 seconds another load of plankton sloshes down into the stomach. Luckily you wouldn’t fit through the posterior exit either. It is so small that only chyme—liquid digested goop—can pass through to the much smaller, inelastic pyloric stomach that leads to 73 turns of a narrow, spiral ‘staircase’ inside the intestine.

“But you wouldn’t necessarily be trapped in the cardiac stomach. Sharks have a nonviolent way of getting rid of large objects of dubious digestibility they swallow accidentally. In a process known as gastric eversion, a shark can slowly empty its cardiac stomach by turning it inside out and pushing it through the mouth. Once the unwanted stomach contents are expelled, the stomach is pulled back into place. So, you could come gliding out on a mucus-covered carpet, slimier but perhaps the wiser for the experience” (*National Geographic Magazine*, December 1992, p. 134).

We offer the previous information simply to demonstrate that even secular scientists admit the possibility of a man being swallowed by a whale and then vomited out. For our part, we know that the account of Jonah was a supernatural miracle of God and not a mere natural phenomenon, and we have absolutely no problem with believing it. The Lord Jesus Christ confirmed the account of Jonah (Mt. 12:39-41), and His testimony is far more dependable than that of all the scientists in the world. The Bible says God prepared a fish to swallow Jonah (Jonah 1:17). It was a special fish prepared especially to discipline the wayward prophet. Though the fish might have been a whale shark or a sperm whale, we do not know that this was the case. A man who questions the miracles described in the Bible must have a very small god. Our God can do anything. With the wise prophet Jeremiah we exclaim: “Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for

thee" (Jeremiah 32:17). As one man noted, "If the Bible said Jonah swallowed the whale, we would believe it!" [See Bible Inspiration, Modernism.]

JONAN (dove). Lk. 3:30.

JONAS. [See Jonah.]

JONATHAN (God given). King Saul's eldest son and close friend of David (1 Sa. 13:2—31:2).

JONATHELEM RECHOKIM (dumb dove in distant places). This is the English form of a Hebrew phrase (Ps. 56: title).

JOPPA (beautiful). 2 Ch. 2:16.

JORAH (autumnal rain, watering). Ezr. 2:18.

JORAI (God teaches). 1 Ch. 5:13.

JORAM (the Lord is exalted). 1 Ch. 26:25.

JORDAN (descend). The Jordan River is 156 miles long and runs nearly the full length of Israel from north to south. The two major headwaters are at the foot of Mt. Hermon: the Dan Spring and the Panias Spring at Caesarea Philippi. The latter spring is named for the god Pan, whose temple was nearby. From its northern headwater, the Jordan flows through the waters of Merom (Lake Huldah) and the Sea of Galilee, ending at the Dead Sea. Jordan means "descend," and it well deserves that name. It drops 3,000 feet from its beginning at 1,800 feet above sea level to its end at the Dead Sea 1,289 feet below sea level. Ge. 13:10-11; 32:10; Nu. 13:29; De. 1:1; Jos. 1:2; 2:7, 10; 3:1-17; 4:1-23; 5:1; Mt. 3:5-6, 13; Mk. 1:5,9; Lk. 3:3; 4:1; Jn. 1:28; 3:26; 10:40.

JORIM (God extols). Lk. 3:29.

JORKOAM (It is enlarged, spreading of the people). 1 Ch. 2:44.

JOSABAD. [See Jozabad.]

JOSAPHAT (the Lord has judged). A Greek form of Jehoshaphat (Mt. 1:8). [See Jehoshaphat.]

JOSE (He gives a Saviour). Lk. 3:29.

JOSEDECH (the Justice of God). Hag. 1:1.

JOSEPH (he increases). (1) The youngest son of Jacob who was sent into slavery by his brothers and became ruler in Egypt (Ge. 30, 37, 50; Ex. 1; 13:19; Nu. 1:10-32; 13:11; 26:28-37; 27:1; 32:33; 34:23; 36:1-12; De. 27:12; 33:13, 16; Ju. 1:22, 23, 35; Ps. 77:15; 78:67; 80:1; 81:5; 105:17; Eze. 37:16, 19; 47:13; 48:32; Am. 5:6, 15; 6:6). [See Jesus Christ for Joseph as type of Christ.] (2) The husband of Mary, Jesus' mother (Mt. 1:16-20; 13:55; Lk. 2).

JOSES (a Saviour). Mt. 13:55.

JOSHAH (despairing, forgetting). 1 Ch. 4:34.

JOSHAPHAT (God has judged). 1 Ch. 11:43.

JOSHAVIAH (God has bestowed). 1 Ch. 11:46.

JOSHBKASHAH (diligent seeking of an habitation). 1 Ch. 25:4.

JOSHUA, JEHOShUA (salvation, saviour). The man who took over as captain of Israel after the death of Moses (Ex. 17:9-14; 24:13; 32:17; 33:11; Nu. 11:28; 13:16; 14:6, 30, 38; 26:65; 27:18-22; 32:12-28; 34:17; De. 1:38; 3:21, 28; 31:3, 7, 14, 23; 34:9; Jos. 1:1; Ju. 1:1; 2:6, 7-8, 21, 23; 1 Ki. 16:34). He is called "Oshea" in Nu. 13:8, 16, "Jehoshua" in 1 Ch. 7:27, and "Jesus" in He. 4:8. The name *Jesus* is a Greek name that means the same as the Hebrew name *Joshua*. [See Jesus Christ.]

JOSIAH (the Lord gives). 1 Ki. 13:2.

JOSIBIAH (God will cause to dwell). 1 Ch. 4:35.

JOSIPHIAH (the Lord increases). Ezr. 8:10.

JOT. The smallest letter of the Hebrew alphabet. Jesus used this word to teach that every part of Scripture will be fulfilled (Mt. 5:17-18). This expresses the highest possible view of biblical inspiration and preservation. [See Inspiration, Preservation.]

JOTBAH (goodness, pleasantness). 2 Ki. 21:19.

JOTBATHAH, JOTBATH (His goodness). Nu. 33:33.

JOTHAM (the Lord is perfect). A king of Judah (2 Ki. 15:32-38; 2 Ch. 27; Is. 6:1).

JOURNEY. To travel (Jos. 9:17). The phrase "take our journey" means to travel (Ge. 33:12).

JOY. Cheerfulness and delight are plainly a part of the Christian life, and one of the words translated "joy" in the N.T. (*chara*) could be so rendered. It is used to speak of the joy of the wise men when they saw the star (Mt. 2:10), the joy of Elisabeth and Zacharias at the birth of John (Lk. 1:14), the joy of the millennial kingdom (Mt. 25:21), the joy of the disciples after the resurrection of Christ (Mt. 28:8), the joy of those who witnessed the first century miracles (Ac. 8:6-8).

There is great happiness in the Christian life, but it is an error to think that this is solely what the Bible means by joy. 2 Co. 6:10 says, "as sorrowful, yet alway rejoicing." 1 Pe. 1:6 says, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." Jesus Christ, who was anointed with the oil of gladness (He. 1:9), was also "a man of sorrows and acquainted with grief" (Is. 53:3). From these Scriptures it is evident that one can be joyful even when he is emotionally sorrowful, even when the spirit is heavy, even when one is acquainted with grief. *The essence of Christian joy is steadfast confidence in God regardless of one's circumstance.* This is evident in the use of the Greek words. The Greek word translated "joy" in Ro. 5:11 (*kauchaomai*) is also translated "glory" (Ro. 5:3) and "boast" (Ro. 2:17, 23; 3:27; 2 Co. 11:16). To boast or glory in Christ and the promises of God is to rejoice, and one can do this regardless of his

circumstance and regardless of whether or not there are happy emotions at that particular time.

There is great happiness in the Christian life, but it is an error to think that this is solely what the Bible means by joy and rejoicing. 2 Co. 6:10 says, "as sorrowful, yet always rejoicing." 1 Pe. 1:6 says, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." Jesus Christ, who was anointed with the oil of gladness (He. 1:9), was also "a man of sorrows and acquainted with grief" (Is. 53:3). From these Scriptures it is evident that one can be joyful even when emotionally sorrowful, even when the spirit is heavy, even when one is acquainted with grief. Christian joy and rejoicing is, above all else, steadfast confidence in God regardless of one's circumstance. This is evident in the use of the Greek words. The Greek word translated "joy" in Ro. 5:11 (*kauchaomai*) is also translated "glory" (Ro. 5:3), "rejoice" (Ro. 5:2), and "boast" (Ro. 2:17, 23; 3:27; 2 Co. 11:16). To boast or glory in Christ and the promises of God is rejoicing, and one can do this regardless of the circumstance and regardless of whether or not there are happy emotions.

There is a danger in identifying Christian joy solely with emotional pleasure. Because of the fallen condition of this world and our own corrupted nature, it is certain that we will experience a great deal of grief and heaviness in the present life. The great apostle Paul said, "... even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Ro. 8:22-23). God does not promise to deliver the Christian from the pains of a fallen creation. James 5:13 says, "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." The Word of God recognizes that there will be different emotional experiences among the members of a church at any given time, and it doesn't demand that all conform to a single euphoric standard. The afflicted one is not told to try to be merry; he is told to pray.

In fact, to the worldly Christian who is rejoicing in sensual merriment, the apostle James says, "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness" (Ja. 4:4, 9). This is apt instruction for our present generation of Christians.

The fullness and perfection of emotional happiness belongs to the future when the believer will bask in the eternal glory of Christ. We must not make it our chief aim in this present world to seek such joy, or we will be severely disappointed. Like Jesus, "who for the joy that was set before him endured the cross" (He. 12:2), the child of God must endure the sufferings of this present life with his eyes focused on the unspeakable joy which is to come. He must refuse to be sidetracked by a vain

search for emotional euphoria in the here and now. [See Believe, Cheer, Cheerful, Comfort, Consolation, Dancing, Delight, Glad, Happy, Healing, Heaven, Holy, Hope, Laughter, Merry, Mirth, Oil of Gladness, Rejoice.]

JOY, OIL OF. [See Oil of Gladness.]

JOZABAD (the Lord has given). 2 Ch. 31:13.

JOZACHAR (remembered, he has given). 2 Ki. 12:21.

JOZADAK (God was just). Ezr. 3:2.

JUBAL (a constant stream, music). Ge. 4:21. [See Cain, Iron.]

JUBILEE. An O.T. Jewish celebration (Le. 25). The word means *trumpet* and is so named because the occasion began with the blowing of trumpets (Le. 25:9). Jubilee was to be held every 50 years. Every seven years Israel was to observe a sabbath of the land during which the land would lie fallow. After seven sabbaths of years, the Jubilee was to be observed. On the jubilee year slaves were to be freed, the land was not to be farmed, and all land was to be returned to the original owners in case of incurred debt. This is a picture of the blessings that will commence at Christ's return. The trumpet looks ahead to the one which shall blow at Christ's coming (Mt. 24:31; 1 Co. 15:52; Re. 11:15). [See Boaz, Feasts, Kinsman Redeemer, Millennium, Trumpet, Type.]

JUCAL (I shall become superior, mighty). Je. 38:1.

JUDA, JUDAH (praise, thanksgiving). The fourth son of Jacob (Ge. 29:35). His children became a tribe of Israel. Judah is especially famous because Jesus Christ came through this tribe (Ge. 49:8-10; Nu. 24:17; 26:19; Ru. 4:12; Ne. 11:24; Mt. 1:2-3; Lk. 3:33; Re. 5:5). Judah also is a title for the southern portion of Israel after the division of the kingdom, since the tribe of Judah followed the Davidic king (2 Ki. 12:20-23; Is. 1:1).

JUDAISM. The corrupted religion presently followed by unbelieving Jews. It is a corrupt mixture of O.T. teaching and human tradition. There is a move on the part of many professing Christians to accept unbelieving Jews as God's children, merely because of their Old Testament heritage and their natural standing as children of Abraham. Many local clergy associations now include unsaved Jewish leaders as fully-accepted members. The Roman Catholic Second Vatican Council of the mid-1960s spoke of "the great spiritual heritage common to Christians and Jews" and said, "it is the wish of this sacred Council to foster and recommend a mutual knowledge and esteem" between Jews and Christians. Pope John Paul II took the historic step of speaking in a Jewish synagogue, and he said that the mutual respect between Judaism and Catholicism should require that there be no attempt at proselytizing. Judaism is one of the so-called "living faiths" with which

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the World Council of Churches (WCC) is having dialogue. The dialogue committee is called the "Sub-unit on Dialogue with People of Living Faiths." The very fact that the unbelieving Jews are called those of a "living faith" shows that the WCC believes these Jews are already saved without the necessity of a personal faith in the blood atonement of Jesus Christ. Some thing which is already alive and possessing faith has no need of receiving life and faith! Speaking to the World Council General Assembly in Vancouver, Canada, in 1983, Jewish Rabbi Marc Tanenbaum said, "Jews and Christians are bound together by the affirmation of the value of every human being as a child of God, deserving nurture and respect." The WCC represents more than 300 denominations and 500,000 professing Christians. Many more examples could be given, but this should suffice to show the trend. Judaism is increasingly accepted as a "living faith" by many professing Christians. Thus, unsaved Jews are said to be God's children, and the sad fruit of this principle is opposition to biblical evangelism.

Three Great Facts about Judaism

1. *Judaism is a man-made religion which has rejected Jesus as the Messiah.* God created the Jewish nation to prepare for the coming of Christ. Israel is God's chosen nation. Through Israel, God gave the Scriptures (Ro. 3:1-2) and the Saviour (Ro. 9:4-5). The law was not given as a way of righteousness, but as a light to point to Christ (Ro. 3:19-22; Ga. 3:24). The Jewish leaders turned the law of God into a religion of self-righteousness (Ro. 9:31-32), and they rejected the Messiah (Jn. 1:11; Mt. 26:59, 65-67; 27:20-23; Acs 2:36). The Pharisees added their own tradition to the same authority as the law of God (Mt. 15:1-9). After Jesus rose from the dead, the guards ran and told the Jews what had happened. The Jewish leaders paid the soldiers a large bribe to tell the lie that Jesus' disciples stole his body (Mt. 28:12-15). This was the beginning of "Judaism." God showed His rejection of Judaism by ripping the temple veil apart from top to bottom when Christ died (Mt. 27:51), thus signifying that the atonement is complete and the way into the presence of God is open for all who come by faith in Christ, both Jews and Gentiles. When the Roman armies leveled Jerusalem in 70 A.D., they destroyed the Jewish temple, and ever since, the Jews have not had a temple, nor have they had their required sacrifices. While great numbers of Jews today care nothing for any religion, even for Judaism, the orthodox Jews continue to keep a form of some of the O.T. law, largely obscured under a covering of man-made tradition. They have a form of the Passover, for example, and circumcision, and some of the other rites; but it is without saving grace; it is without God. They have no high priest, no temple, no

blood sacrifices, no Day of Atonement. By rejecting Christ Jesus, they have rejected the great High Priest and the great once-for-all atonement which was made for sin.

2. *Judaism is a Jesus-hating religion.* The Jewish leaders of Jesus' day, ignoring the fulfilled prophecies and His miraculous ministry, rejected Him as Messiah, hating Him with bitter, jealous, unquenchable hatred. They arranged for his crucifixion and spread lies to hide His glorious resurrection. These Jewish leaders had a name; they were called Pharisees. Even while Christ was walking among them, speaking the most glorious words ever heard by mortal ears and doing the most marvelous miracles ever witnessed on earth, they expressed their deep hatred toward Him. They slanderously referred to Him as an illegitimate child. They pointed to His lack of formal education, inferring that He was ignorant. They said He was demon possessed and called Him a blasphemer. They lied against Him; attempted to trick Him into doing or saying something wrong. Yet Christ loved these men, as He loves all men, and He would have forgiven and saved them had they repented and turned to Him. Did He not say to them, "And ye will not come to me, that ye might have life" (Jn. 6:40)? He would; they would not. Lk. 19:41 says He beheld the rebellious city of Jerusalem and wept over it. Yet God also is Holy, and the Son of God denounced these hard-hearted men with great severity because of their apostasy and the fact that they were leading multitudes to hell (Mt. 23:13, 15, 23-28,33).

The Pharisees are still alive today. They are leading the religion of Judaism! Consider the following facts:

"... all leading Jewish authorities agree that modern-day Judaism is undiluted Pharisaism. This is clearly set forth in the most authoritative writings on the subject, *The Pharisees: The Sociological Background of Their Faith*. The author is the distinguished Jewish scholar and religious leader, Rabbi Louis Finkelstein, Chancellor and Professor of Theology at the Jewish Theological Seminary of America, and president of the American Academy for Jewish Research. In his foreword, in tracing the background of 'the unchanged faith in Rabbinic Judaism,' Dr. Finkelstein writes: 'Pharisaism became Talmudism: Talmudism became Medieval Rabbinism, which became Modern Rabbinism, but throughout these changes of name, inevitable adaptation of custom, and adjustment of Law, THE SPIRIT OF THE ANCIENT PHARISEE SURVIVES UNALTERED.'... The *Universal Jewish Encyclopedia* says under 'Pharisees': 'The Jewish religion as it is today traces its descent, without a break, through all the centuries from the Pharisees. ... The Talmud is the largest and most important single piece of (their) literature Pharisaism'" (Joseph P. Kamp, *American*

Mercury, 1970, winter edition, reprinted in *The Rock*, Feb. 1987).

Finkelstein says, "[In Judaism] the spirit of the Ancient Pharisee survives unaltered." How true this statement is! In modern Judaism we find the same bitter hatred toward Jesus Christ and His followers as that which dwelt in the bosom of the Pharisees who 2,000 years ago stood among the crowds watching Jesus' trial before Pilate, stirring them up to cry, "Crucify him; crucify him; let him be crucified!" ... persuading the multitude that they should ask for Barabbas, and kill Jesus.

One of the statements in the Jewish Talmud teaches that Mary, the Mother of Jesus Christ, was a whore and an adulteress who bore Jesus by a Roman soldier named Pandera (Ibid.). Indeed, Judaism is a Christ-hating religion.

In this light we see how wrong it is for those who profess to love Jesus Christ to fellowship with, have joint meetings with, and in other ways join together with Christ-rejecting Jews. The Christian's responsibility today toward the unbelieving Jew is the same as that of the first-century Christians: Preach to them Christ crucified and risen as Lord and Saviour and proclaim that God now commands all men everywhere to repent. Read the book of Acts and see how the apostles and early Christians preached to the unsaved Jews. We find there no idea that Christ-rejecting Judaism is a living faith!

3. *Judaism is a temporary religion.* The Bible says that there will come a day when the nation Israel will receive Jesus as the Christ when He returns from heaven in power and glory (Ze. 12:9-10; 13:1, 6). Before then there will come a period of the most terrible trouble this world has ever experienced. It is called the "time of Jacob's trouble" (Je. 30:7), because it will be the time when God will complete the judgment of Israel for her unbelief and will reveal Himself to the remnant and pour out upon them the salvation we read of in Zechariah 12-13. Christ will return; His feet will stand upon the mount of Olives; and He will establish His kingdom on earth with its capital in Jerusalem and with a converted Israel at its heart.

JUDAS (praise). The Greek form of the Hebrew word for *Judah*. (1) A son of Jacob (Mt. 1:2-3). (2) A revolutionary mentioned in Ac. 5:37. (3) Judas Iscariot, the disciple who betrayed Jesus for 30 pieces of silver (Jn. 6:66; 12:6; 13:29; Mt. 26:14-25, 47-50; 27:3-10; Ac. 1:15-26). This was prophesied by David (Ps. 41:9; Jn. 13:18; Ac. 1:16). Iscariot refers to Kerioth, his native place. Judas was covetous (Jn. 12:4-6). Judas was a hypocrite (Jn. 13:24-29). The other disciples did not know that he was an impostor. Judas esteemed Christ very little. He sold Him for 30 pieces of silver (Mt.

26:14-16), the price of a slave (Ex. 21:32). Christ called Judas "friend" to the very end (Mt. 26:50), and he could have been saved had he trusted Christ as his Lord and Saviour (Jn. 1:12; 3:16). Judas was remorseful (Mt. 27:3-4), but he was not repentant toward God. He had the sorrow of the world rather than godly sorrow (2 Co. 7:10). Christ said Judas' end would be worse than had he never been born (Mt. 26:24). Eternal judgment is not annihilation. [See Footwashing, Godly Sorrow, Hell, Repentance.]

JUDE (praise). The names *Judah*, *Judas*, and *Jude* are all from the same Hebrew and Greek words. There are several Judes mentioned in the N.T. (1) One of the brothers of Jesus (Mt. 13:55; Mk. 6:3). (2) The brother of James and the writer of the epistle of Jude (Lk. 6:16; Ac. 1:13; Jude 1). (3) An apostle other than Iscariot (Jn. 14:22). (4) A Galilean who stirred up insurrection (Ac. 5:37). (5) A disciple with whom Paul lodged (Ac. 9:11). (6) A prophet (Ac. 15:22, 27). [See Apostle.]

JUDAEA (praise). The Greek equivalent of *Judah*. (In Ezra 5:8, *Judea* is Aramaic.) It referred to the tribe of Judah and the region of Judah in southern Israel, and after the Babylonian Captivity, Judaea referred to the nation Israel (Mt. 2:1, 5, 22; 3:1, 5; 4:25; 19:1; 24:16; Ac. 1:8; 2 Co. 1:16; Ga. 1:22; 1 Th. 2:14). The Persians and Romans appointed governors over Judah (Hag. 1:14; Lk. 1:5).

JUDGE NOT. The following are some of the key passages on judging that are widely abused today:

Matthew 7:1-5 -- Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

First, if we examine the context of this passage we see that the Lord Jesus is not condemning all judging; He is condemning hypocritical judging (Mt. 7:5). To forbid something in another person that I allow in my own life is hypocrisy, and it is a great and deep-seated sin among men. For a parent to tell his children not to listen to rock music when he listens to Country-Western music is hypocrisy. To tell my children not to smoke when I smoke or to attend church when I don't attend church, or to be serious about God's will when I am not that serious about His will, or to be kind to others when I am not kind to them or to their mother, or to obey me when I don't obey my husband is hypocrisy. This is the type of thing that Christ was warning about.

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This is not to say, though, that Christ forbade judging in general. That He is not condemning all judging is evident from the context. In the same sermon He warned about false prophets (Mt. 7:15-17).

It is impossible to beware of false prophets without judging doctrine and practice by the God's Word. How can I know who a false prophet is if I do not measure preachers by God's Word?

That Christ is not condemning all judging is also evident by comparing Scripture with Scripture. In other passages we are commanded to judge. The Lord Jesus Himself said we are to judge righteous judgment (Jn. 7:24).

We are to judge sin in the church (1 Co. 5:3, 12). *"For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, ... For what have I to do to judge them also that are without? do not ye judge them that are within?"*

We are to judge matters between the brethren (1 Co. 6:5). *"I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?"*

We are to judge preaching (1 Co. 14:29). *"Let the prophets speak two or three, and let the other judge."*

We are to judge those who preach false gospels, false christs, and false spirits (2 Co. 11:1-4). *"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him."*

We are to judge the works of darkness (Ep. 5:11). *"And have no fellowship with the unfruitful works of darkness, but rather reprove them."*

We are to judge spirits (1 John 4:1). *"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."*

We are even to judge all things (1 Co. 2:15-16). *"But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."*

The spiritual man does not judge things by his own thinking but by the mind of Christ in the Word of God. He knows that he lives in a fallen world filled with lies and error and spiritual deception and he knows that he has the light of God in the Scripture and he thus judges all things by that.

Romans 14:4 -- "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."

This passage is frequently abused by those who have the ecumenical philosophy. It is said that this verse forbids us to expose sin and error and compromise. The verse is also used to support the doctrine that Scripture can be divided into fundamental or essential and non-fundamental or secondary doctrine. One pastor wrote to me and said:

"Romans 14 is probably the most violated passage by those of us who call ourselves 'fundamentalists' (note that I include myself). We have either skipped over that chapter or given it a sinfully surface interpretation and danced around its powerful mandates for dealing with differences over 'secondary' doctrine within the church. By 'secondary' I do not mean 'unimportant.' I must be 'fully persuaded' about all Scriptural issues, though I must welcome and neither judge nor look down on those who differ on some of them."

To this I gave the following reply:

Romans 14 is an important passage, but it has nothing to do with the idea that there things in Scripture of secondary value in the sense of how we are to deal with them. The two examples plainly given by the apostle are eating meats and keeping holy days. These are matters about which the Bible is silent. There are no divine requirements upon the New Testament Christian in these matters.

Thus, Romans 14 is discussing how we are to deal with matters NOT CLEARLY TAUGHT IN SCRIPTURE. In matters in which God has not plainly spoken, I am to give liberty.

On the other hand, in matters in which God has plainly spoken, the only liberty is to obey. People use Romans 14:4 to defend many areas of plain disobedience, such as worldly music, long hair on men, immodest dress on women, etc. Since the Bible has spoken plainly about these matters, it is a misuse to apply Romans 14:4.

You are missing the mark by a great distance in your understanding of this passage.

1 Corinthians 4:3-5 -- "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

Paul is not saying that believers should judge nothing at all and should leave all judgment to God. This would

be contrary to many other passages in the same epistle (i.e., 1 Co. 2:15; 5:3, 12; 6:2-3; 14:29).

He is saying, rather, that believers are not to judge ministers by their own human thinking as to what a minister should be and how he should teach and act, but they are to judge righteous judgment according to God's Word. He is talking about being judged by "man's judgment" (1 Co. 4:3). It is not required that a minister suit men and bend to their thinking; it is required that he be faithful to God, and this is the only proper standard by which he can be judged.

Paul, under inspiration of the Holy Spirit, is also saying that ultimate and final judgment belongs only to the Lord; therefore, we must be humble and cautious in our judgments in this present time (1 Co. 4:4-5). Even though we have the Word of God and we are obliged to judge everything on the basis of God's Word, we must not think that we are infallible. We have to walk in the light that we have and live our lives and exercise our ministries on that basis, but our knowledge is very imperfect in this present world.

We can know if a man's teaching is false and we can know enough, therefore, to mark his error and to avoid it, but we do not know the secrets of men's hearts and we do not know all of the things that will be brought to bear and come into play when God judges men in that perfect light of a coming day.

James 4:11-12 -- "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"

Like Matthew 7:1, Romans 14:4, and 1 Corinthians 4:5, James 4:11 is frequently misused by the ecumenical crowd to support the false doctrine that Christians are forbidden to judge doctrine and practice. To make these verses teach that Christians can never judge, though, throws the Bible into confusion. There is a right judgment and a wrong judgment. Many verses command us to judge righteous judgment (Luke 12:57; John 7:24; 1 Co. 2:15). We are to judge preaching (1 Co. 14:29), sin in the churches (1 Co. 5:3), issues in the churches (1 Co. 6:5), sin in our own lives (1 Co. 11:31), false teachers (Mt. 7:15; Ro. 16:17); spirits (1 John 4:1), etc.

When, then, is James forbidding? The context clarifies the matter.

First, James is referring to speaking evil (Ja. 4:11). Proper judging is to speak the truth in love. The truth is not evil and speaking the truth in love is not evil. The type of judging condemned by James is judging in the sense of tearing down, tale bearing, and slander. It is

judging with an evil intent. When one judges sin and error scripturally, it is never with a desire to hurt people. The Pharisees judged Jesus in an evil manner (Jn. 7:52). The false teachers at Galatia and Corinth judged Paul in the same manner, trying to tear him down in the eyes of the churches (2 Co. 10:10). This is what James forbids.

Second, James is referring to judging in a way that is contrary to the law of God ("there is one lawgiver," Ja. 4:12). This refers to judging others by human standards rather than divine, thus setting oneself up as the lawgiver. The Pharisees did this when they judged Jesus by their traditions (Mt. 15:1-3). On the other hand, when a believer judges things by God's Word in a godly and compassionate manner, he is not exercising his own judgment; he is exercising God's judgment. When, for example, I say that it is wrong for a woman to be a pastor or it is a shame for a man to have long hair or those who love the world are adulterers, this is not my judgment or law; it is God's (1 Ti. 2:12; 1 Co. 11:14; Ja. 4:4).

For more on verses misused by the ecumenical movement see *Things Hard To Be Understood: A Handbook of Biblical Difficulties* on 1 Sa. 24:4-10; Mt. 7:1-1; 18:15-17; Mk. 9:38-40; John 13:35; 17:21; Acts 5:38-39; James 4:11-12. This book is available from Way of Life Literature.

The following study is by the late Franklin G. Huling:

This question, Is it right to judge? is one that puzzles many sincere Christians. A careful and open-minded study of the Bible makes it clear that concerning certain vital matters, it is not only right but a positive duty to judge. Many do not know that—

The Scripture Commands to Judge: The Lord Jesus Christ commanded, "Judge righteous judgment" (Jn. 7:24). He told a man, "Thou hast rightly judged" (Lk. 7:43). To others, our Lord asked, "Why even of yourselves judge ye not what is right?" (Lk. 12:57).

The Apostle Paul wrote, "I speak as to wise men; judge ye what I say" (1 Co. 10:15). Again, Paul declared, "He that is spiritual judgeth all things" (1 Co. 2:15). It is our positive duty to judge.

False Teachers and False Teaching: "Beware of false prophets!" (Mt. 7:15) is the warning and command of our Lord. But how could we "beware" and how could we know they are "false prophets" if we did not judge? And what is the God-given standard by which we are to judge? "To the Law and to the Testimony: if they speak not according to THIS WORD, it is because there is NO LIGHT in them" (Is. 8:20). "Ye shall know them by their fruits," Christ said (Mt. 7:16). And in judging the "fruits," we must judge by God's Word, not by what appeals to human reasoning. Many things seem good to human judgment which are false to the Word of God.

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The Apostle Paul admonished believers, “Now I beseech you, brethren, MARK THEM which cause divisions and offences contrary to the doctrine which ye have learned; and AVOID THEM. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (Ro. 16:17-18). This apostolic command could not be obeyed were it not right to judge. God wants us to know His Word and then test all teachers and teaching by it. Notice also that it is the false teachers who make the “divisions,” and not those who protest against their false teaching. And these deceivers are not serving Christ, as they profess, “but their own belly,” or their own “bread and butter as we would put it. We are to “MARK THEM” and “AVOID THEM.” See also Ro. 12:9; 2 Co. 6:14-18; Ep. 5:11; 1 Th. 5:21; 2 Th. 3:6; and 2 Ti. 3:5. It would be impossible to obey these injunctions of God’s Word unless it were right to judge. And remember, nothing is “good” in God’s sight that is not true to His Word.

The Apostle John wrote, “Beloved, believe not every spirit, but try (test, judge) the spirits whether they are of God: because many false prophets are gone out into the world” (1 Jn. 4:1). Again he wrote, “For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh... If there come any unto you, and bring not this doctrine, RECEIVE HIM NOT into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds” (2 Jn. 7, 10-11). This Scripture commands us to judge between those who do and those who do not bring the true doctrine of Christ.

Whenever a child of God contributes to a denominational budget that supports Modernist missionaries or teachers, he is guilty before God, according to this Scripture, of bidding them “God speed” in the most effective way possible. And he thereby becomes a “partaker” with them of their “evil deeds” of spreading soul-damning poison. How terrible, but how true! Arouse yourself, child of God. If you are guilty, ask God to forgive you and help you never again to be guilty of the blood of souls for whom Christ died. When we are willing to suffer for Christ, we can readily see the truth of God’s Word on this tremendously important matter. “If we suffer, we shall also reign with Him” (2 Ti. 2:12).

Misunderstood and Misused Scripture: One of the best known and most important and misapplied Scriptures is “Judge not” (Mt. 7:1). Let us examine the entire passage: “Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? THOU HYPOCRITE, first cast the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy

brother’s eye” (Mt. 7:1-5)

Read this again carefully. Notice that it is addressed to a hypocrite—not to those who sincerely want to discern whether a teacher or teaching is true or false to God’s Word. And instead of being a prohibition against honest judgment, it is a solemn warning against hypocritical judgment. In fact, the last statement of this Scripture commands sincere judgment—“Then thou shalt see clearly to cast out the mote out of thy brother’s eye.”

If we take a verse or a part of a verse out of its setting, we can make the Word of God appear to teach the very opposite of what it really does teach. And those who do this cannot escape the judgment of God for twisting His Word (2 Pe. 3:16). Let this be a warning to us never again to take a text or Scripture out of its context.

Many who piously quote, “Judge not,” out of its connection, in order to defend that which is false to God’s Word, do not see their own inconsistency in thus judging those who would obey God’s Word about judging that which is untrue to the Bible. It is tragic that so much that is anti-Scriptural has found undeserved shelter behind a misuse of the Scripture just quoted.

The reason Christendom is today honeycombed and paralyzed by Satanic Modernism is because Christians have not obeyed the command of God’s Word to judge and put away and separate from false teachers and false teaching when they first appeared in their midst. Physical health is maintained by separation from disease germs. Spiritual health is maintained by separation from germs of false doctrine. The greatest peril of our day is not too much judging, but too little judging of spiritual falsehood. God wants His children to be like the noble Bereans who “searched the Scriptures daily, whether those things were so” (Acts 17:11).

Romans 2:1-3 is also addressed to the religious hypocrite who condemned himself because he was guilty of the same things for which he condemned others. James 4:11-12 refers to an evil spirit of backbiting and fault finding, not to judging whether teachers or teachings agree or disagree with God’s Word. The Bible never contradicts itself. To understand one portion of Scripture we must view it in the light of all Scripture. “No prophecy of the Scripture is of any private (isolated) interpretation” (2 Pe. 1:20). “Comparing spiritual things (words) with spiritual” (1 Co. 2:13).

The Wheat and the Tares: The “Wheat and the Tares” parable of Mt. 13:24-30, 36-43, is also much misunderstood. First of all, our Lord is talking about the world, not His Church—the field is the world.” He goes on to say that “the good seed are the children of the Kingdom; but the tares are the children of the wicked one” (Mt. 13:38). They are the two groups in the world, children of God—those who have received

Christ (Jn. 1:12), and the children of the devil—those who reject Christ (Jn. 8:44). When any of the “children of the wicked one” get into the professed church of Christ, as they have always done, a definite procedure for God’s children is set forth in His Word. First, it is their duty to tell them that they have “neither part nor lot” in Christ (see Acts 8:21-23 and context). If the children of the devil do not leave voluntarily, as is generally the case, God’s children are commanded to “purge out” these unbelievers (1 Co. 5:7). But God’s people have disobeyed His Word about this, and so unbelievers have gotten into control, as is now the case in most denominations. Therefore, those who purpose to be true to Christ and His Word are commanded to “come out from among them, and be ye separate, saith the Lord” (2 Co. 6:17), regardless of property or any other considerations. When we obey God’s Word, we can trust Him to take care of all the consequences of our obedience. [See Tares.]

Other Matters to Be Judged: Immoral conduct of professed believers in Christ is to be judged. 1 Corinthians chapter 5 tells a sad story and closes with the Apostolic injunction, “Therefore put away from among yourselves that wicked person” (2 Co. 5:13). Disputes between Christians concerning “things that pertain to this life” (1 Co. 6:3) should be judged by a tribunal of fellow Christians instead of going before unbelievers in the civil courts. The whole sixth chapter of 1 Corinthians makes clear God’s plan for His people in this regard. And some startling truths are here revealed: First, “the saints shall judge the world.” Second, “we shall judge angels” (1 Co. 6:2-3). Beloved, are we letting God prepare us for this high place? We ought to judge ourselves. “Examine yourselves, whether ye be in the faith; prove your own selves” (2 Co. 13:5). “For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened (child trained) of the Lord, that we should not be condemned with the world” (1 Co. 11:31-32). What a change and what a blessing it would be if we would judge our own faults as uncharitably as we do the faults of others—and if we would judge the failings of others as charitably as we do our own! And Christians could save themselves much chastening of the Lord if they would judge and confess and cease their disobedience to God. And, O, how much dishonour and lack of fruit would our blessed Lord be spared!

Limitations of Human Judgment: We are not to judge scruples. God forbids our judging our brethren concerning the eating of certain kinds of food, keeping of days, etc. Romans 14; 1 Co. 10:23-33; and Col. 2:16-17 cover this subject. We are also not to judge motives. See 1 Co. 4:1-5. Only God can see into the heart and know the motives that underlie actions. We are also not to judge who is saved. “The Lord knoweth them that are His” (2 Ti. 2:19). We cannot look into anyone’s heart and say whether or not they have accepted the Lord Jesus Christ as their personal Saviour, if they profess that they have. But we had

better test ourselves according to 2 Co. 5:17: “If any man be IN CHRIST, he is a new creature: old things are passed away; behold, all things are become new.” If this change has not taken place, our profession is vain.

Elements in Judgment: The New Testament Greek word that is most often translated “judge” or “judgment” is “krino.” On the one hand, it means to distinguish, to decide, to determine, to conclude, to try, to think and to call in question. That is what God wants His children to do as to whether preachers, teachers and their teachings are true or false to His Word. The Apostle Paul writes: “And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent” (Ph. 1:9-10). A wrong idea of love and lack of knowledge and judgment causes God’s people often to approve things that are anything but excellent in God’s sight. The epistle to the Hebrews tells us that mature believers, that is, those who are of “full age,” are those who by reason of use have their senses exercised to discern both good and evil” (He. 5:14). On the other hand, the Greek word “krino”—judge or judgment—means to condemn, to sentence, and to punish. This is God’s prerogative, for He has said, “Vengeance is Mine, I will repay, saith the Lord” (Ro. 12:19). Thus Christians are to exercise discernment, but not vengeance.

Guard against a Wrong Attitude; Christians should watch against the tendency of the flesh to assume a critical and censorious attitude toward those who do not share our opinions about other matters than those which have to do with Bible doctrine and moral conduct. Rather than “pick to pieces” our brethren in Christ, it is our privilege and duty to do everything we can to encourage their spiritual upbuilding. We ought to love and pray for one another and consider ourselves lest we be tempted.

A Final Word: If you are saved, my reader, let us not forget that “we must all appear before the judgment seat of Christ” (2 Co. 5:10). It will be well with those who are studying God’s Word, walking in the light of it, living for Christ and the salvation of souls. It will go ill with those who have accepted Christ but who are living for the things of this world. If you are a mere professor of Christ, or profess nothing, my friend, may I lovingly remind you that “judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel?” (1 Pe. 4:17). JERU Delay not another moment to ask God for Christ’s sake to forgive your sins. Surrender your heart and will to the loving Saviour who died for you. Make Him the Lord of your life. Happy and blessed will you be, now and forever (This study on “Judge Not” is by the late Franklin G. Huling).

JUDGMENT. All men must stand before God to be judged for their earthly lives. All judgment has been given to Jesus Christ (Jn. 5:22; Ac. 17:30-31). Just as there are different groups of resurrections, there are also different judgments. Before God, all men are not in

the same position and are not grouped together for one general judgment. In a broad sense men are divided into the saved and the unsaved (1 Jn. 5:12,19; Jn. 17:6-9). The Bible also speaks of three groups of men in the world today: Jews, Gentiles, and the Church (1 Co. 10:32).

The Judgment of Believers (1 Co. 3:11-15; 2 Co. 5:9-10; Ro. 14:10-12). *The purpose of this judgment*: (1) It is for Christians, not the unsaved (1 Co. 3:1, 11-12). (2) It is to examine the believer's service, not to determine his salvation (1 Co. 3:8, 10, 13). The believer is judged as a son and an heir (Ga. 4:6, 7). *The foundation for this judgment*: The foundation is Jesus Christ and the eternal riches of Calvary (1 Co. 3:12). While the believer can fall on this Foundation, praise God, he cannot fall off! *The element of this judgment*: The fire which shall try the believer's work is the Word of God (Je. 23:29; Jn. 12:48). *The nature of this judgment*: The believer's judgment is not for punishment, but to manifest the character of his service for reward or loss of reward. It is like the judgment of an Olympic athlete or a worker on the job or a son in the family business. *The materials of this judgment*: The "wood, hay, and stubble" are associated with man and that which is of the world, temporal. The "gold, silver, and precious stones" denote that which is of God, that which has eternal value. We see that it is not the size of one's labor, but its value before God that is important. Things which are "gold, silver, and precious stones" include faithful church membership (1 Ti. 3:15; He. 10:25; 13:7, 17); being a loving, providing husband (Ep. 5:25; 1 Ti. 5:8); being a submissive, serving wife (Ep. 5:22; Tit. 2:4); being an obedient child (Ep. 6:1); gospel preaching and world evangelization (Mk. 16:15); training children in the way of God (Pr. 22:6); being filled with the Spirit (Ep. 5:18); seeking God (He. 11:6; Pr. 8:34-35); sacrificing for Christ (Mk. 10:29); approving excellent things (Ph. 1:10); being pure in spirit and body (2 Co. 7:1). *The loss of this judgment*: The loss will NOT be salvation (1 Co. 3:15) or one's riches in Christ (1 Pe. 1:3-4; Ro. 8:18; Col. 3:4). The loss will be crowns; reigning positions (2 Ti. 2:12; Re. 2:25-26; 3:21; 20:4). No one who appears at this judgment will lose his salvation for poor service; he WILL lose rewards and suffer shame (1 Co. 3:15; 1 Jn. 2:28; 2 Jn. 8). Salvation is not achieved through faithful service, but through faith in the blood of Christ (Ro. 3-4; Ep. 2:8-9). For the Christian, the judgment of God's wrath upon his sin is past. It was poured out upon the Saviour on Calvary (Jn. 3:18, 36). *The grace of this judgment*: It is God's nature to be gracious (Ps. 103:8-14), and His marvelous, free grace in Jesus Christ will be manifest in the believer's judgment. *The motivation of this judgment*: The Judgment Seat of

Christ is one of the greatest motivators in the Christian life. It should motivate the Christian to be spiritual (1 Co. 3:1-3), to be busy (1 Co. 3:9-10), and to be faithful (1 Co. 4:2-4). [See Crown, Eternal Security.]

The Judgment of the Nations. This occurs at Christ's return (Mt. 25:31-46). The King will judge the nations to determine which will enter Christ's kingdom.

The Great White Throne Judgment. This occurs prior to the establishment of the new heaven and new earth (Re. 20:11-15). Only the unsaved are resurrected to this judgment. The saved will already have been resurrected and will be reigning with Christ (Re. 20:1-5). This judgment is a judgment of works (Re. 20:12-13). Since all men's works are sinful before God, and since these wicked dead did not receive Jesus Christ as their Saviour during their earthly lives, they will be judged and will suffer eternal punishment for their evil deeds. [See Castaway, Condemnation, Damned, Damnation, Fire - Judgment By, Gospel, Heaven, Hell, Judge Not, Sin.]

JUDITH (praise). Ge. 26:34.

JULIA (curled, frizzled). This is the feminine form of Julius (Ro. 16:15).

JULIUS (curled, frizzled). Ac. 27:1.

JUNIA (a youth). Ro. 16:7.

JUNIPER. An evergreen shrub or small tree (1 Ki. 19:4-5).

JUPITER. [See Idolatry.]

JUSHAB HESED (loving-kindness is returned). 1 Ch. 3:20.

JUST, JUSTICE. Righteous; honest; equitable (Ge. 6:9; 18:19).

Lessons about Just and Justice:

God is a God of justice (Job 8:3). Justice is the habitation of His throne (Ps. 89:14). Justice is at the heart of God's holy law (De. 16:20).

Jesus is called "the Just One" (Ac. 3:14; 7:52; 22:14). His kingdom is characterized by justice (Ps. 9:8; 72:2; 96:13; Is. 11:4; 16:5).

Justice is a synonym for the righteousness (*tsedeq*) of God (Ps. 7:17; 17:15). The main Hebrew word for justice (*tsedeq*) is also translated "just" (Le. 19:36), "right" (Ps. 9:4), and "righteousness" (Le. 19:15). Justice, therefore, means to do right and to be righteous by God's standards. Just judgment and righteous judgment are the same (Ps. 119:62).

Justice is intimately associated with truth (Isa. 59:4). Justice is to speak truth and to deal in truth. It is the opposite of lying, stealing, and inequity.

Justice is intimately associated with judgment. They are used together in Scripture 41 times (e.g., Ge. 18:19;

2 Sa. 8:15; Ps. 89:14). Like *tsedeq*, the Hebrew word for justice (*mishpat*) is also translated *right* (Ge. 18:25).

The book of Proverbs is the book of practical justice (Pr. 1:3). It teaches right dealing among men.

All true justice is taught by God's Spirit, who is depicted in Proverbs 8 as Wisdom incarnate (Pr. 8:15).

At the heart of godly justice is the royal law: thou shalt love thy neighbour as thyself (Ja. 2:8).

The requirement for doing justice is the fear of God (2 Sa. 23:3).

Justice operates in four major realms: *Justice operates in the sphere of business* (Le. 19:35-36). It is to avoid every type of cheating, stealing, dishonesty, misrepresentation, and ungodly manipulation. It is to provide a good quality product for a fair price. It is to give the "baker's dozen," meaning to give even more than bargained for. It is honesty in advertising. It is paying a just wage and otherwise treating one's employees justly (Col. 4:1). *Justice operates in the sphere of government* (Job 29:14-17). It enforces law and order; it protects the godly, the innocent, and the weak from oppressors. *Justice operates in the sphere of the judicial system*. It is equity and impartiality (Le. 19:15; De. 1:16-17; 16:18-20; 2 Ch. 19:5-7). It treats each person equally under the law. It doesn't take bribes (Ex. 23:8; De. 16:19; 1 Sa. 8:3). It doesn't accept lies and false witnesses (De. 19:16-21; 1 Ki. 21:9-13). It searches out the truth of every matter (De. 17:4; Job 29:16-17). It administers punishments that are suitable for the crime, not too weak and not too harsh (De. 25:1-3). It doesn't allow manipulation of the system by the rich and powerful. It doesn't allow lawyers to corrupt the clear intent of the law by clever techniques. It doesn't allow procedure to replace truth. It doesn't allow justice to be delayed so as to wear down and discourage the innocent. It doesn't oppress by requiring the innocent to pay large sums of money to obtain justice. *Justice operates in the sphere of social welfare* (Pr. 31:9). Justice is to help the needy. It is the opposite of oppressing the poor (Ec. 5:8). It is compassion on the poor (Le. 19:10; De. 10:17-18; 15:11; Job 29:12-17). It is visiting the fatherless and widows in their affliction (Ja. 1:27).

No man is just enough by God's holy standards to be acceptable to Him. All have sinned and come short of God's glory (Ro. 3:23). The only way to be just before God is to be justified by faith in Jesus Christ, which means to be declared righteous on the basis of Christ's atonement (Ro. 3:24). Christ is the just One who died for the unjust (1 Pe. 3:18). Because of justification, the believing sinner is called just (Ro. 1:17; He.12:23). [See Gospel, Grace, Integrity, Justification, Law, Righteousness, Sin.]

JUSTIFICATION. Justification means "to declare righteous." Justification is God's declaration that those who trust Jesus Christ are righteous before Him. It is a legal concept, as when a judge gives a verdict. God is the great Judge. It is His law sinners have broken. Before salvation, God declares that I am a condemned sinner. After I trust in Christ, God declares that I am righteous because of what Christ did for me on the cross. Justification is to be brought into a new spiritual position before God. The believer is no longer a part of the cursed household of Adam, but he has entered the blessed household of Christ (Ro. 5:1-2).

How is a person justified? (1) Justification is free (Ro. 3:24). We do not become righteous before God through good works, religious rituals, morality, or law-keeping. Justification is a free gift. (2) Justification is because of Christ's redemption (Ro. 3:24). Justification is free because Jesus Christ paid the price with His own blood and death. (3) Justification is through faith in Christ (Ro. 3:25-28; 4:3-6; 5:1). Man's part in justification is to repent of his sin and to trust Jesus Christ.

Other important truths about justification: (1) Justification is by imputation, not impartation. Justification is not God making a sinner righteous, but God declaring him righteous. It is true that God gives the believer a righteous nature, which causes him to love and serve God, but this is not justification; this is regeneration (2 Co. 5:17). Justification is God imputing to the believing sinner the very righteousness of Jesus Christ (2 Co. 5:21; Ro. 4:4-6). (2) Justification is in Jesus Christ. To have Christ is to have justification (1 Co. 1:30; 2 Co. 5:21). (3) Justification is a present sure possession, not a process or a possibility (Ro. 5:9). Justification is not a gradual thing whereby a person grows in righteousness. The believer is as fully justified the day he is saved as he is after fifty years of spiritual growth. Believers do grow in obedience, but this is not justification; it is sanctification (1 Pe. 2:1-2). (4) Justification promises eternal safety from wrath (Ro. 5:9-11). Since the believer possesses justification through Christ's blood, he does not have to fear God's wrath. It is God who declares the believer righteous; thus the danger of wrath and condemnation are forever past for those who are justified by Christ's blood (Ro. 8:32-34).

Position and Practice. The Bible makes a plain distinction between the Christian's position and his practice. This is also called relationship and fellowship. The believer's position in Christ is unchanging, secure, and eternal the moment he is born into God's family. His practice, on the other hand, depends upon his daily fellowship with Christ and is changeable. Justification has to do with the believer's eternal position before God "in Christ."

The Book of Ephesians. The book of Ephesians lays out this distinction plainly. Chapters one through three present the believer's position and relationship; chapters four through six deal with his practice and fellowship. In Ephesians 1-3 the believer is repeatedly said to be "in Christ" (1:1, 3, 4, 6, 7, 10, 11, 12, 13; 2:6, 10, 13, 22; 3:6, 12). "In Christ" is the theme of this section of the epistle. The key word in Ephesians 1-3 is "grace" (1:2, 6; 2:5, 7-8; 3:2, 7). In Ephesians 4-6 the subject changes to the believer's walk in this world. The key words in Ephesians 4-6 are "walk" (4:1, 17; 5:2, 8, 15), "conversation" (4:22), "put on" (4:24; 6:11), and "obey" (6:1). The pivotal verse is Ep. 4:1, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." Here we are told the believer is to bring his daily walk into line with his eternal position. The believer does not live right in order TO BE saved, but because he HAS BEEN saved. There is a world of difference. To serve God because you have been saved is the true gospel; to serve God in order to gain salvation or to perfect one's salvation is a false gospel. Ep. 5:8 says, "For ye were sometimes darkness, but NOW are ye light in the Lord: WALK as children of light." The believer's position in Christ is that he is "light in the Lord." This is God's gift in Christ. The believer is instructed to live up to that position in his daily living.

John's First Epistle. The difference between position and practice is also seen in 1 John. Here the Lord makes a plain distinction between relationship and fellowship. The theme of 1 John is fellowship, not relationship (1 Jn. 1:3). The Epistle is written to those who already have a relationship with God as children through faith in Christ. Those who believe in Christ are born into His family as children of God (Ga. 3:26). God imputes the righteousness of Christ to the believer's account. He is propitiated (satisfied) by what Christ did on the cross in the sinner's place. This is the believer's eternal

relationship. But daily fellowship with God in this present world depends on how the believer lives. It depends on walking in the light and confessing one's sins (1 John 1:5-10). Obedience and confession of sin are essential in order to remain in fellowship with the Saviour, but our walk does not change our position in Christ or our relationship with God as Father. If we sin, He remains our Father and Christ remains our Advocate (1 Jn. 2:1). How can this be? It is because Christ paid the full price demanded by God's law for sin (1 Jn. 2:2), and eternal life is a free gift, undeserved and unmerited.

John's Gospel. The Gospel of John also shows this distinction plainly. In John 1-12 the focus is on the unsaved, and the main message is "believe on the Lord Jesus Christ" (Jn. 1:7, 12; 3:15-16, 18; 4:39; 5:24; 6:35, 47; 7:38; 8:24; 9:35; 10:38; 11:26). When the unsaved asked about doing the works of God, Christ replied, "This is the work of God, that ye believe on him whom he hath sent" (Jn. 6:29). That is the only work God will accept from the unsaved. In chapter thirteen, though, Christ turns His attention to His own little flock and the theme changes from faith to obedience. "If a man love me, he will keep my words" (Jn. 14:23). This change in the theme of John's Gospel illustrates the difference between relationship and fellowship. Faith is the requirement for relationship; obedience is the requirement for fellowship. Faith is the way to become a child of God; obedience is the way to walk in fellowship with the Father. [See Confidence, Consolation, Eternal Security, Footwashing, Freely, Gospel, Grace, Holy, Hope, Integrity, Just, Mercy, Peace, Peculiar, Propitiation, Repentance, Reconciliation, Redemption, Righteousness, Salvation, Sanctification, Seventh-day Adventism.]

JUSTLE. Jostle; clash with; strike against (Na. 2:4).

JUSTUS (upright, just). Ac. 1:23.

JUTTAH (it is extended, turning away). Jos. 15:55.

-K-

KABZEEL (God gathers). Jos. 15:21.
KADESH (sacred, holy). Ge. 14:7.
KADESH BARNEA (holy, desert of wandering). Nu. 34:4.
KADMIEL (God going before with benefits, minister of God). Ezr. 2:40.
KADMONITES (ancient). Ge. 15:19.
KALLAI (God was quick). Ne. 12:20.
KANAH (a reed, place of reeds). Jos. 16:8.
KAREAH (bald, bare). Je. 40:8.
KARKAA (pavement, bottom). Jos. 15:3.
KARKOR (collection, foundation). Ju. 8:10.
KARTAH (joining, meeting together). Jos. 21:34.
KARTAN (large city, double city). Jos. 21:32.
KATTATH (very small). Jos. 19:15.
KEDAR (very black). Ge. 25:13.
KEDEMAH (the East). Ge. 25:15.
KEDEMOTH (antiquities, Orientals, eastern parts). Jos. 13:18.
KADESH BARNEA (holy, desert of wandering). Nu. 34:4.
KEEP UNDER MY BODY. Keep my body under control (1 Co. 9:27). This refers to restraining sin and keeping oneself pure before God.
KEEPER AT HOME. [See Home.]
KEHELATHAH (congregation). Nu. 33:22.
KEILAH (fortification). Jos. 15:44.
KELIAH (the congregation of the Lord). Ezr. 10:23.
KELITA (a gathering of the people). Ezr. 10:23.
KENAN (ample possession, owner). 1 Ch. 1:2.
KENATH (a possession). Nu. 32:42.
KENAZ, KENEZ (hunting). Ge. 36:11.
KENEZITE (to hunt). Nu. 32:12.
KENITES (possession). Ge. 15:19.
KEREN HAPPUCH (splendor of the carbuncle, horn of beauty). Job 42:14.
KERIOTH, KIRIOTH (citizens). Jos. 15:25; Am. 2:2.
KEROS (a handle, bent). Ezr. 2:44.
KETURAH (perfumed, fragrance). Ge. 25:1.
KEZIA (cassia). Job 42:14.
KEZIZ (border). Jos. 18:21.
KIBROTH HATTA'AVAH (graves of lust). Nu. 11:34.
KIBZAIM (congregation). Jos. 21:22.

KIDRON (black, gloomy). The brook that ran along the eastern side of Jerusalem and formed the Kidron Valley, dividing the Temple Mount from the Mount of Olives (2 Sa. 15:23; 1 Ki. 15:13; 2 Ki. 23:6; Je. 31:40). [See Jehoshaphat, Valley of.]

KILL. To cause someone to die; to put to death. One of the ten commandments is "thou shalt not kill" (Ex. 20:13). The Hebrew word translated "kill" in Ex. 20:13, *ratsach*, is translated "murder" 14 times (Nu. 35:16, 17, 18, 19, 21, 30, 31; 1 Ki. 6:32; Job 24:14; Ps. 94:6; Is. 1:21; Je. 7:9; Ho. 6:9) and "slayer" 17 times (Nu. 35:11, 25, 26, 27, 28; De. 4:42; 19:3, 4, 6; Jos. 20:3, 5-6; 21:13, 21, 27, 32, 38).

Bible Truths about Murder and Killing: (1) Murder and slaying are not always the same (Nu. 35:15-25). There are at least four occasions in the Bible when killing is not murder: Accidental death (Nu. 35:20-23). Self Defense (Ex. 22:2-3). Military service and law enforcement. It is not murder to kill a person in the line of duty in law enforcement and in the military (Ro. 13:1-4). Capital punishment. The law of Moses called for capital punishment in the case of murder (Le. 24:17; De. 19:11-13), idolatry (Le. 20:2; De. 17:2-7), witchcraft (Le. 20:27), adultery (Le. 20:10; De. 22:21, 22), homosexuality (Le. 20:13), bestiality (Le. 20:15, 16), rape (De. 22:25-27), incest (Le. 20:17), and blasphemy (Le. 24:11-16, 23). The avenger of death in O.T. times was a relative or friend who put the murderer to death (De. 19:11-13). God allowed for this, and made provision for cities of refuge for those who had killed someone accidentally. In the New Testament dispensation, God has given civil government the authority to put offenders to death. In Romans 13:4 we see that God has given nations the authority to "bear the sword" against evil. This refers to capital punishment. (2) *Murder is an unusually horrible crime*: because of its finality (He. 9:27), because of the value of a soul (Mt. 16:26), and because of what man is (Ge. 1:26; 1 Jn. 4:20). Man is not an animal; he has an eternal soul, and to end a man's life seals his eternal destiny (Lk. 16:22, 23; He. 9:27). (3) *Murder defiles the land* (Nu. 35:33; Ju. 20:13) and requires capital punishment (Nu. 35:30-34; Ge. 9:6; Pr. 28:17; Ro. 13:4). (4) *Murder is a problem of the heart* (Mt. 15:18-20). Christ compared murder with anger (Mt. 5:21-22). The first murder was committed by the first child born into the world (Ge. 4:8-9). [See Anger, Avenger of Blood, Capital Punishment, Cities of Refuge, Death, Pacifism, Steal, Vengeance.]

KINAH (smithy). Jos. 15:22.

KIND - KINGDOM OF GOD

KIND. (1) Race; genus; class (Ge. 1:11, 12, 21, 24, 25; 1 Ch. 28:14; Mt. 13:47; Mk. 9:29). (2) Favorable; charitable; disposed to do good to others, and to make them happy by granting their requests, supplying their wants or assisting them in distress; having tenderness or goodness of nature; benevolent (Webster) (2 Ch. 10:7; Lk. 6:35; 1 Co. 13:4; Ep. 4:32). [See Kindness, Love.]

KINDLE. To set on fire; to light (Ex. 22:6; Ps. 78:21; Lk. 22:55; Ac. 28:2). It is mostly used in reference to kindling anger: Ge. 30:2; 39:19; Ex. 4:14; Le. 10:6; Nu. 11:1, 10; De. 6:15; Ps. 2:12; 106:40; Is. 5:25; Je. 15:14; Ho. 8:5. [See Anger.]

KINDLY. Kind; charitable; benevolent (Ge. 24:29; 34:3; Ru. 1:8; 1 Sa. 20:8; Je. 52:32; Ro. 12:10). The Greek word translated "kindly affectioned" in Ro. 12:10 is *philostorgos* which is defined by Strong as "cherishing one's kindred, especially parents or children; fond of natural relatives, i.e. fraternal towards fellow Christians." [See Kind, Kindness, Love.]

KINDNESS. Good will; benevolence; that temper or disposition which delights in contributing to the happiness of others, which is exercised cheerfully in gratifying their wishes, supplying their wants or alleviating their distresses; charity (Webster) (Ge. 20:13; Jos. 2:12; Jud. 8:35; Ru. 2:20; 1 Sa. 15:6; Pr. 19:22; 31:26; Ac. 28:2; Col. 3:12; 2 Pe. 1:7). The Lord is kind toward men: Ps. 31:21; 117:2; 119:76; Is. 54:8, 10; Joel 2:13; Jon. 4:2; 2 Co. 6:2; Ep. 2:7; Tit. 3:4. [See Kind, Love.]

KINDRED. Family or racial relationship (Ge. 12:1; Ru. 3:2; Es. 2:10; Ac. 3:25; 4:6; Re. 1:7).

KINE. Cattle (Ge. 32:15; 41:2-4; 1 Sa. 6:7).

KING JAMES BIBLE. [See Bible, Bible Versions, Canon, Erasmus, Inspiration, Masoretic Text, Preservation, Westcott-Hort.]

KINGDOM OF GOD. The kingdom of God is God's rule in its various aspects over creation. The term is used in four ways:

The Universal Kingdom of God. This is God's rule over the entire universe, including rebellious men and angels (Ps. 29:10; 74:12; 92:8; 95:3; 135:5-6; 145:13; Da. 4:34-35). Though God has allowed His creatures certain freedom to rebel against His authority for a time, He still sits as King over all. He overrules all movements and decisions according to His own purposes (Pr. 16:9,33; Ep. 1:9-11). The kingdom of God in this sense has no beginning and shall have no end; it is simply God's sovereign rule over His created universe. [See God.]

The Old Testament Kingdom of Israel (De. 4:6-8; 7:6; 14:2). This was God's rule over His chosen people. Moses was the first leader (Ac. 7:35-36). Joshua followed Moses. After Joshua's death, God appointed

judges to lead His nation (Ac. 13:20). Later He set up kings over Israel. Of these, He set apart David and promised to give the throne of Israel's kingdom to David's Seed, Jesus Christ (Ac. 13:21-23; 2 Sa. 7:12-15). Because of Israel's rebellion, God took their kingdom away, and Israel was scattered throughout the world (Je. 29:16-19). The Bible promises that God will rebuild Israel's kingdom in the future (Je. 24:4-7; 30:7-11, 18-24; 31:31-40; 32:37-44; 33:7-17; Ho. 3:4-5; Joel 3; Am. 9:8-15; Ze. 14). The rebuilding of Israel's kingdom will follow a time of purging of Israel and worldwide judgment (Ze. 13:8 - 14:21; Da. 12:1-3). [See Israel, Law.]

The Spiritual Kingdom of God (Col. 1:12-14). This is God's rule over those angels and men who have willingly submitted to His authority. It is the kingdom composed of all the redeemed (Ep. 2:12-19; He. 12:22-24). The moment a person is converted, he becomes a citizen of this spiritual kingdom (Col. 1:12-13; Ph. 3:20-21).

The Future, Earthly Kingdom of Christ (Mt. 25:31; Is. 9:7; Ps. 22:27-28, 47; 102:12-22; Da. 7:14-27). This kingdom is foretold in the Old and New Testaments and is the re-establishment of Israel's fallen kingdom (Ps. 72; Is. 11; 25-27; 35; 60-66; Je. 30-33; Da. 7; Ho. 2:14-23; 3:4-5; 14:4-8; Jo. 2:18 - 3:21; Am. 9:11-15; Ob. 15-21; Mi. 2:12-13; 4:1-13; 5:4-15; 7:7-20; Zep. 3:9-20; Hag. 2:6-9; Ze. 1:16-17; 2:1-13; 3:8-10; 8:1 - 10:12; 12:1 - 14:21; Mal. 3:1-6; 4:1-3). It is the fulfillment of God's promises to Israel and David (Je. 23:5-8; 33:15-26). God promised that Jerusalem and the land of Israel would be the center of an eternal, worldwide kingdom. He promised David that his seed would rule over this kingdom (2 Sa. 7; Ps. 89:20-29). Jesus Christ is the Seed of David who has inherited these promises (Is. 9:6-7; Mt. 1:1). After God's purposes for this present age are fulfilled, Jesus Christ will return from heaven and establish His throne on earth and the promises concerning the nation Israel will be literally fulfilled (Mt. 25:31; Ro. 11:25-27). Most of the prophets spoke of this future kingdom, painting detailed portraits of its glory (Is. 35).

Details of This Kingdom: By examining three major O.T. prophecies regarding this future kingdom we can see its chief characteristics:

Zechariah 14. (1) It will follow the Tribulation and Christ's second coming (vv. 1-7). (2) The creation will be renewed (v. 8). (3) It will be worldwide (v. 9). (4) It will be centered in Jerusalem (v. 10, 11, 16). (5) There will be reinstatement of O.T. feasts (v. 16). (6) The kingdom will be ruled by force (vv. 17-19). (7) The kingdom will be righteous (vv. 20, 21). (8) There will be reinstatement of O.T. offerings (v. 21). (9) The temple will be rebuilt (vv. 20, 21).

Isaiah 60. (1) The kingdom will be established following worldwide darkness (vv. 1, 2). (2) It will be universal (v. 3). (3) Israel will be restored and will be at the center of the kingdom (vv. 4-12). (4) The wealth of the world will be brought to Israel (vv. 6-9). (5) The temple will be rebuilt and offerings reinstated (v. 7). (6) The nations of the world will serve Israel (vv. 10-12). (7) The land of Israel will be beautified (vv. 13-17). (8) Righteousness shall reign (v. 17). (9) Israel shall dwell in safety (v. 18). (10) The glory of God will lighten Israel (vv. 19, 20). (11) The kingdom will be populated by the righteous (v. 21).

Isaiah 35. (1) The creation will be renewed (vv. 1, 2, 7). (2) The kingdom will be established following God's judgment of the world (v. 4). (3) There will be miraculous healing (vv. 5-6). (4) A highway will be created for the redeemed (vv. 8-10). (5) All will dwell in safety (v. 9). (6) The kingdom shall be joyful (v. 10). (7) No sorrow shall be there (v. 10).

This kingdom shall be the fulfillment of God's covenant promises to Abraham and David: (1) Possession of the land forever (compare Ge. 12:7; 13:14-17; Am. 9:15). (2) Seed as the stars for multitude (compare Ge. 15:1-5; Je. 33:22). (3) Eternal earthly kingdom with God as Ruler (compare Ge. 17:7-8; Joel 3:17-20; Is. 9:6-7). (4) Ultimate victory over enemies (compare Ge. 22:17; Joel 3:1-16). (5) Throne of David established forever (compare 2 Sa. 7:14-15; Is. 9:6-7). (6) House and kingdom of David established forever (compare 2 Sa. 7:16; Ze. 12:7-10; Am. 9:11).

Events preceding the fulfillment of this kingdom: O.T. prophecy does not foresee the church age. This period was then an unrevealed mystery (Ep. 3:1-10). A major theme of O.T. prophecy was the kingdom of God promised to Israel. This kingdom is yet future to the church age, and O.T. prophecy describes the events leading up to its establishment. Through the following outline we can understand what events the O.T. saints were expecting for the future, though the exact order of these events was not necessarily understood. We pick up our outline following the 70 year captivity: (1) Release of Jews by Cyrus (Is. 44:28; Je. 29:10). (2) Rebuilding of the walls and city of Jerusalem (Da. 9:25). (3) Judgment upon Babylon (Je. 25:12-14). (4) Messiah would come 483 years after the commandment to restore and build Jerusalem (Da. 9:25). (5) Messiah cut off (Da. 9:26; Is. 53; Ps. 22). (6) Messiah resurrected (Ps. 16:8-11). Some O.T. saints understood this truth. David did (Ac. 2:30-31), and Jesus rebuked the disciples for not understanding these things (Lk. 24:25-27). (7) Partial regathering of Israel from the nations and restoration to the land, yet still in a condition of spiritual death (Eze. 37). (8) Day of the little horn (Da. 7:8-14; 8:9-14, 23-25; 9:27; 11:21-45). The length of

this period was revealed to be seven years, according to Da. 9:27. (9) Great Tribulation (Da. 12:1; Is. 24-31). Often called "the day of the Lord," this is the period during which God will purge the rebels from Israel and prepare her for the New Covenant (Eze. 20:33-44). He will also judge the world for sin, pride, and idolatry (Is. 24; Joel 2-3). This period of judgment will be of unprecedented severity (Da. 12:1) and will be worldwide (Is. 24:1-6, 19; 13:9-13). (10) Israel will turn to the Lord (Ho. 3:4-5; 5:15; Je. 3:12-19; Ze. 12:9-10). (11) The King will come to the Mount of Olives and destroy Israel's enemies (Ze. 14:1-4). (12) O.T. saints will be resurrected (Da. 12:1-3). (13) Israel will be regathered from among the nations and established in her land forever under the glorious reign of the Messiah (Ze. 14:8-21; Is. 11:10-12; 60:9; Je. 23:3-8; 30:7-11; 31:8-11; 32:37-44; 33:6-26). [See Allegorical, Antichrist, Covenants, Great Tribulation, Millennium, Prophecy, Star.]

The Kingdom of God in the New Testament. Following is a summary of N.T. usage of the term kingdom of God: (1) In the N.T. the term "kingdom of God" is normally used of the future, earthly Davidic kingdom promised in the O.T. (Mk. 14:25; Lk. 9:27-36; 13:28-30; 14:15-24; 21:31; 22:28-30). (2) The kingdom of God and the kingdom of heaven are normally used to describe the same kingdom; they are often used interchangeably (Mt. 19:23-24). Compare Mt. 4:17 with Mk. 1:14-15; Mt. 5:3 with Lk. 6:20; Mt. 8:11 with Lk. 13:28-29; Mt. 13:11 with Mk. 4:11; Mt. 18:3 and 19:14 with Mk. 10:14-15; Mt. 19:23 with Mk. 10:23. The two terms possibly emphasize the source of the same kingdom in two ways: The kingdom that is from God, and the kingdom that is from heaven. (3) The kingdom of God will not come until after the Great Tribulation and the second coming of Christ (Mt. 25:31; Lk. 19:11-27; 21:31). (4) N.T. believers are not yet entered into the kingdom of God (Ac. 14:22; 2 Th. 1:5; 2 Ti. 4:2, 18; 2 Pe. 1:11). (5) Jesus, in Jn. 3:3-5 and Mt. 18:3, did not teach that the kingdom of God is the spiritual state one enters upon conversion. Rather, He taught exactly the same truth as that taught in the O.T. No one will enter the kingdom of God who has not first been cleansed and regenerated. The New Covenant, involving regeneration, precedes establishment of the Davidic kingdom. In Jn. 3:3-5, Jesus uses the very same terms as those used in Eze. 36:24-27 to describe the New Covenant. (6) Mt. 21:42-44 does not say the kingdom of God has been taken from Israel and given to the church (speaking of the church in a general, institutional sense). Note the following reasons why this interpretation of this passage is impossible: First, Jesus did not say the kingdom of God would be taken from Israel, but from the people He was addressing. He was

addressing “the chief priests and elders of the people” (v. 23). Verse 45 makes this quite plain. “And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.” Thus this passage teaches the Jewish religious rulers of Jesus’ day lost their position in the kingdom of God because of their rejection of Christ. The kingdom of God would be taken from them and given to others. Second, Jesus did not say the kingdom of God would be given to the church, but to “another nation.” This could refer to the church, since she is called a “holy nation” (1 Pe. 2:9), but it does not have to refer to the church. It could as easily refer to a future restored Israel. And to interpret this “other nation” as the church contradicts much clear Bible truth. It contradicts the context of the passage. It contradicts God’s promises to Israel in the O.T. It contradicts consistent N.T. revelation concerning the kingdom of God. Third, the parable itself teaches that Israel and her promises shall remain intact in a future restoration. In the parable of Mt. 21:33-44, the vineyard is Israel and the husbandmen pictures Israel’s spiritual rulers. It is the husbandmen who are destroyed and replaced, not the vineyard. Fourth, the O.T. reference (Ps. 118:22) which Jesus quoted in Mt. 21:42 upholds the truth that Israel’s rulers are replaced, not Israel herself. In Ps. 118:22, it is the “builders” who are in view. The builders are the spiritual rulers of Israel who rejected Christ, God’s Chief Stone. Therefore, again, Jesus is teaching that the rulers shall lose their place because of their rebellion. The builders are rejected, not the building. Fifth, O.T. testimony upholds the truth that Israel’s rulers are replaced, not Israel herself. It has already been demonstrated that God’s promises to national Israel cannot be lost through disobedience because of their unconditional, eternal nature and because God has continued to reaffirm them after disobedience. The covenants promised that Israel would be chastened for sin, but not permanently cast aside. (6) N.T. testimony promises the nation Israel a future restoration. It has been demonstrated in this study that N.T. usage of the kingdom of God points to the same future, earthly Davidic kingdom as that foretold in the O.T. One relatively obscure statement in Mt. 21:43 cannot overthrow consistent and clear N.T. revelation.

The Kingdom of God Cometh Not with Observation (Luke 17:20-21). This expression in the Gospel of Luke is addressed to the Pharisees. In interpreting this passage we must first note that there is a sense in which the kingdom of God WILL come with observation, as we have seen in these studies already (Lk. 19:11-27; 2 Ti. 4:1). In fact, Christ refers immediately to this observable coming of the kingdom in this very passage (verses 22-37). In what sense, then, is Christ saying that the kingdom of God “cometh NOT come with observation”?

In what sense was it within the Pharisees? (1) In the sense that it was already in their midst because Christ the King was present. I believe this is the primary interpretation of this passage. The kingdom of God is used repeatedly in this sense in the Gospels, as Christ was presenting Himself as the Messiah of Israel. “The kingdom of God is come nigh unto you” (Lk. 10:9). Note the following passages carefully: Lk. 10:9, 11; 11:20; 13:28-29; 14:15; 19:11; 21:31; 22:16, 18; 23:51. (2) In the sense that the kingdom of God has a spiritual aspect (Col. 1:13). I am convinced that this is a very secondary application of this passage because (a) Christ was addressing the Pharisees, and the kingdom of God was NOT present spiritually within the Pharisees; (b) the context points to the future (verses 22-37); (c) the Bible focuses on the kingdom of God in its real, earthly sense. [See Allegorical, Covenants, Israel, Kingdom of Heaven, Law, Millennium, Observation, Peace, Prophecy.]

KINGDOM OF HEAVEN. This is frequently used synonymously with the kingdom of God. Compare Mt. 3:2 with Mk. 1:14; Mt. 4:17 with Mk. 1:15; Mt. 5:3 with Lk. 6:20; Mt. 13:11 with Mk. 4:11; Mt. 19:14 with Mk. 10:14; Mt. 19:23 with Mk. 10:23-25. The terms kingdom of heaven and kingdom of God emphasize two aspects of the same kingdom. Kingdom of God reminds us that God is the ruler of the kingdom. Kingdom of heaven reminds us that the kingdom originates from God’s throne in heaven. The O.T. prophets foretold the kingdom of God which would be established on earth through Israel. Jesus Christ was born of the seed of David and presented Himself as the Messiah of Israel. The phrase “repent, for the kingdom of heaven is at hand” declared the fact that the promised King was then present (Mt. 4:1-2; 17; 10:7). He was rejected by His own people (Jn. 1:11; Mt. 12:24; 27:22-25), but He promised that He would return after an unspecified interlude of time and establish His kingdom (Lk. 19:11-27; Mt. 23:37-39; 25:31; 19:28). The interlude, of course, is the present church age. [See Kingdom of God, Prophecy.]

KING’S DALE. The valley on the east side of Jerusalem where the Kidron brook flowed (Ge. 14:17; 2 Sa. 18:18). [See Jehoshaphat - Valley of, Kidron.]

KING’S POOL. The large reservoir on the W. side of Jerusalem. Also called the Upper or Old Pool, now called Birket-el-Mamilla (Young) (Ne. 2:14; Is. 7:3; 22:11).

KINSFOLK. Kindred; relatives (Job 19:14; Lk. 2:44).

KINSMAN REDEEMER. In Hebrew law, a near kin who redeems the property of an impoverished relative (Le. 25:25-28). Boaz became kinsman redeemer for his relative, Elimelech (Ru. 4). The kinsman redeemer is a picture of Jesus Christ who became a man to redeem

sinful men from bondage to sin, Satan, and death. [See Boaz, Jubilee, Justification.]

KIR (town, walled place). Am. 9:7.

KIRHARASETH (fortress of earthenware). 2 Ki. 3:25.

KIRHARESETH (brick fortress). Is. 16:7.

KIRHARESH (brick fortress). Is. 16:11.

KIRHERES (brick fortress). Je. 48:31.

KIRIATHAIM (double city). Je. 48:1.

KIRIOTH. [See Kerioth.]

KIRJATH (a city). Jos. 18:28.

KIRJATHAIM, KIRIATHAIM (double city). Nu. 32:37.

KIRJATHARBA (city of Arba, city of four). Afterwards called Hebron (Ge. 23:2; 35:27; Jos. 14:15; 15:13, 54; 20:7; 21:11; Ju. 1:10; Ne. 11:25).

KIRJATHARIM (city of woods). Ezr. 2:25.

KIRJATHBAAL (city of the rich man). Jos. 15:60.

KIRJATHHUZOTH (city of streets). Nu. 22:39.

KIRJATHJEARIM (city of woods). The former name was Kirjath-Baal (Jos. 15:60; 18:14). The ark remained there for many years (Jos. 9:17; 15:9; 18:15; Ju. 18:12; 1 Sa. 6:21; 7:1-2; 1 Ch. 2:50, 52, 53; 13:5-6; 2 Ch. 1:4; Ne. 7:29; Je. 26:20). Other names for this city are "Kirjath" (Jo. 18:28), "Kirjath-Arim (Ezr. 2:25), "Baalah" (Jos. 15:9-11), and "Baale of Judah" (2 Sa. 6:2).

KIRJATHSANNAH (city of cleanliness). Jos. 15:49.

KIRJATHSEPHER (city of books). Jos. 15:15.

KISH (fowling, hard). 1 Sa. 9:1.

KISHI (hunting of God). 1 Ch. 6:44.

KISHION (very hard). Jos. 19:20.

KISHON, KISON (very crooked). Ju. 5:21; Ps. 83:9.

KISS. In the Old Testament, the kiss signified reconciliation (Ge. 33:4), honor (Ex. 18:7; 1 Sa. 10:1), worship (1 Ki. 19:18; Job 31:27; Psa. 2:12), affection (Ge. 48:10), and intimacy (Song 1:2). A kiss was practiced by the early churches (Ro. 16:16; 1 Co. 16:20; 2 Co. 13:12; 1 Th. 5:26; 1 Pe. 5:14). Jesus was betrayed with a kiss (Mt. 26:48, 49; Mk. 14:44; Lk. 22:47). "Permission to kiss the hand of a superior is a mark of honor. The heathen kissed their gods (1 Ki. 19:18; Ho. 8:2). In the case of distant objects of worship, like the sun and moon, they kissed the hand (Job 31:26,27), hence the most usual word for worship in the N.T. is

proskuneo, from *kuneo*, to kiss. Kings and judges of the earth are exhorted to kiss the Son when He comes to reign, lest He be angry, and they perish (Ps. 2:12)" (Concise).

KITE. A bird of prey of the falcon family (Le. 11:14; De. 14:13).

KITHLISH (a whited wall). Jos. 15:40.

KITRON (very small). Ju. 1:30.

KITTIM (contusions). Ge. 10:4.

KNIT. (1) Firmly fastened (Jud. 20:11; 1 Sa. 18:1; Ps. 85:11). (2) Tied; bound (Ac. 10:11). (3) United; at one (Col. 2:2,19).

KNOP. This was used in architecture and in the golden candlestick in the temple. It resembled round apples or pomegranates (Ex. 25:33-36; 37:17-22; 1 Ki. 6:18; 7:24).

KNOW. (1) Knowledge; understanding (Ge. 3:5, 7, 22). (2) Intimate sexual relations (Ge. 4:1, 17, 25; Mt. 1:25).

KNOWLEDGE, TO TAKE. To take notice; to know (Ru. 2:19).

KOHATHITES (belonging to kohath). Nu. 3:27,30; 4:18,34,37; 10:21; 26:57; Jos. 21:4,10; 1 Ch. 6:33, 54; 9:32; 2 Ch. 20:19; 29:12; 34:12.

KOLAIAH (the voice of God). Ne. 11:7.

KORAH (baldness). A Levite who led a rebellion against Aaron and Moses (Nu. 16:1-50; 26:9-11; 27:3; Jude 11). Korah was proud and refused to submit himself to God-ordained leadership. There are multitudes following the spirit of Korah today who will not put themselves under the authority of God-called pastors in the churches. Like Korah, these say to the God-called pastor, "You take too much upon you, seeing all the congregation are holy" (Nu. 16:3). These will not acknowledge that God has made some men rulers over His congregations (Ac. 20:28; 1 Th. 4:12, 13; He. 13:7, 17). [See Church, Diotrephes, Nicolaitan, Pastor.]

KORE (crier, reader). 1 Ch. 9:19; 26:1,19.

KORHITES, KORATHITES, KORAHITES. Descendants of Korah, the grandson of Kohath. Eleven Psalms are ascribed to them (Ex. 6:24; Nu. 26:58; 1 Ch. 9:19,31; 12:6; 26:1; 2 Ch. 20:19).

KOZ (the thorn). Ezr. 2:61.

KUSHAIAH (bow of the Lord). 1 Ch. 15:17.

-L-

LAADAH (for ornament). 1 Ch. 4:21.

LAADAN (for delight). 1 Ch. 23:7.

LABAN (white, shining). Nephew of Abraham (Ge. 22:20-24; 24:29-31; Ge. 27 - 31; 46:18, 25).

LABOR. Exertion of muscular strength, or bodily exertion which occasions weariness; particularly, the exertion of the limbs in occupations by which subsistence is obtained, in distinction from exertions of strength in play or amusements, which are denominated exercise, rather than labor. Toilsome work; pains; travail; any bodily exertion which is attended with fatigue; intellectual exertion; to prosecute with effort (Webster). *Labor is commanded by God:* (1) It was God's first command to man after the fall (Ge. 3:19). (2) It is commanded in the law of Moses (Ex. 20:9; 23:12; 34:21). (3) It is commanded by the Lord Jesus Christ (2 Th. 3:12). (4) It is commanded by the apostles (Ac. 20:35; Ep. 4:28; 1 Th. 4:11-12; 2 Th. 3:7-13). *Labor will be judged by God:* (Lk. 19:12-27; 1 Co. 3:8; Ep. 6:7; 1 Pe. 1:17; Re. 12:23). *Labor is blessed of God:* (Pr. 10:4; 12:11, 14, 24, 27; 14:23; 16:26; 28:19; Ec. 5:12). *Labor is attended with fruit:* (1) The laborer can meet his own needs and that of his family (1 Th. 4:12; 1 Ti. 5:4, 16). (2) The laborer is able to give to others (Ac. 20:35). (3) The laborer can be honest (1 Th. 4:12). (4) The laborer is able to support the work of God (1 Co. 16:2; Ph. 4:19; Tit. 3:13, 14; 3 Jn. 5-8). [See also Diligence, Employment, Money, Possessions, Private Ownership of Property, Sluggard, Steal.]

LACHISH (height). Jos. 10:3-35; 12:11; 15:39; 2 Ki. 14:19; 18:14, 17; 19:8; 2 Ch. 11:9; 25:27; 32:9; Ne. 11:30; Is. 36:2; 37:8; Je. 34:7; Mi. 1:13.

LACK. To want; to need; to be destitute of (Ge. 18:28; De. 8:9; Ps. 34:10; 1 Th. 4:12).

LADE. To load; to make heavy (Ge. 42:26; 45:17).

LADEN. Loaded down; heavy; weighted (Ge. 45:23; Is. 1:4; 2 Ti. 3:6).

LADING. A ship's cargo (Ac. 27:10).

LAEL (to God). Nu. 3:24.

LAHAD (for an ovation). 1 Ch. 4:2.

LAHAIROI (the living God looking on me). (Ge. 24:62; 25:11).

LAHMAM (abundance of bread). Jos. 15:40.

LAHMI (great in a heap). 1 Ch. 20:5.

LAID IT OUT. Expended; paid (2 Ki. 12:11).

LAISH (a lion). 1 Sa. 25:44.

LAITY. "The people, as distinguished from the clergy; the body of the people not in orders" (Webster). To

divide Christians into "clergy" and "laity" is a Roman Catholic concept which has been adopted by many Protestants, and even by some Baptists. Though the Bible says Christ gives ministry gifts to some men in the churches and sets them apart for leadership (Ep. 4:11-14; Ph. 1:1; 1 Th. 5:12-13; 1 Ti. 3:1-13; Tit. 1:5-11; 1 Pe. 5:1-3; He. 13:7, 17), it also says that all the people are "priests" (1 Pe. 2:9) and the church leaders are not to lord it over the flock (1 Pe. 5:3; 3 Jn. 9-10). [See Clergy, Diotrophes, Father, Korah, Pastor, Reverend, Rabbi, Roman Catholic Church.]

LAKE OF FIRE. The place of punishment God has prepared for rebellious angels and unsaved men (Mt. 25:41; Re. 20:10, 15). [See Hell, Judgment.]

LAMA. From one of the sayings of Jesus on the cross (Mt. 27:46). [See Eli, Eli, lama sabachthani.]

LAKUM (firmness, fortification). Jos. 19:33.

LAMB. A young sheep used in sacrifices (Ge. 4:4; 22:7; Ex. 12:3-6; 29:38-42). The lamb pictures Jesus Christ willingly submitting Himself to God for the death of the cross (Is. 53:6-7; Jn. 1:29; 1 Pe. 1:19; Re. 5:6-9). [See Abel, Cain, Jesus Christ, Offerings, Passover.]

LAMECH (overthrower, wild man). Ge. 4:18-24.

LAMENT. To mourn; to wail (1 Sa. 25:1; 2 Sa. 1:17).

LAMENTABLE. With great mourning; wailing (Da. 6:20).

LAMENTATION. Mourning (Ge. 50:10; Je. 6:26; 48:38; La. 2:5). In the book of Lamentation, the prophet Jeremiah mourns the judgment of Israel by the Babylonian armies. Jeremiah's mourning is a reflection of God's compassion. In like manner, Jesus wept over Jerusalem before her destruction at the hands of Rome (Lk. 19:41-44).

LAMP. (1) A torch or lantern (Ge. 15:17; Ex. 25:37; 27:20; 30:7-8; 35:14; 37:23; 39:37; 40:4, 25; Le. 24:2, 4; 1 Sa. 3:3; Ju. 7:16; Da. 10:6; Mt. 25:1-8; Re. 4:5; 8:10). (2) Lamp is used symbolically for the Word of God (Ps. 119:105; Pr. 6:23). (3) Lamp is used symbolically for man's life (Pr. 13:9; 20:20). [See Conscience, Light, Tabernacle.]

LANCE. A spear, an offensive weapon in the form of a half pike, used by the ancients and thrown by the hand. It consisted of the shaft or handle, the wings and the dart (Webster) (Je. 50:42). [See Military.]

LANGUISH. To become weak; to lose strength or animation; to be, or become dull, feeble, or spiritless; to pine; to be or to grow heavy; sickly (Ps. 41:3; Is. 16:8; 19:8; 24:4, 7; 33:9; Je. 14:2).

LANTERN. A burning lamp or torch (Jn. 18:3). [See Lamp.]

LAODICEA. The location of one of the seven churches of Asia addressed by Christ in the book of Revelation (Re. 1:11; 3:14-22). This church was already apostate (Re. 3:18). The apostasy began in the first century and has increased through the church age (2 Ti. 3:5; 4:3-4). Laodicea is located about 40 miles south of and a little east of Philadelphia and 18 miles west of Colosse. Laodicea was a large and important city in John's time. It was situated upon six or seven hills about a mile and a half from the small river Lycus. It was located on the crossroads of the most important highway running from Ephesus to the east. The road entered the city on the west through the Ephesian Gates and left the city on the east by the Syrian Gates. The city was the residence of the Roman governors of Asia under the emperors and had magnificent public buildings, a large stadium, and three marble theaters, one of which was 450 feet in diameter. It was famous for its wealth. It was a banking and trading center. It has been called the "Wall Street" of Asia Minor. It was so wealthy that when the city was destroyed by an earthquake in 61 A.D. the citizens rejected the help of the Roman government and rebuilt at their own expense. It was a clothing and fashion center. The fine glossy black wool of its sheep was known far and wide. One thing made from this was a soft wool tunic called *trimita*, which was extremely popular (William Ramsay, *The Letters to the Seven Churches*). The city was also devoted to sports and music. The enclosed stadium 1,000 feet in length served for gladiatorial games as well as musical contests. The city was given over to idolatry, worshipping Zeus, Dionysus, Helios (the sun), Athena, Aphrodite, and others (Yamauchi, *New Testament Cities in Western Asia Minor*). There was a renowned school of medicine there, where a popular Phrygian powder for weak and sick eyes was manufactured. The ancient city of Laodicea was abandoned and eventually covered with dirt. Archaeological excavations have begun only recently, but much has been uncovered, including bath houses, the foundations of major buildings, fountains, theaters, temples, gates, and two of the colonnaded streets. [See Apostasy, Prophecy, Roman Catholic Church, Tares, Timothy.]

LASCIVIOUS. Immorality (Mk. 7:22; 2 Co. 12:21; Ga. 5:19; Ep. 4:19; 1 Pe. 4:3; Jude 4). It refers to lack of moral restraint, shameless conduct. It has been defined as "the stirring up of lustful desires which cannot be satisfied within God's boundaries" (Bunnell). The Greek word (*aselgeia*) is also translated "filthy" (2 Pe. 2:7) and "wantonness" (Ro. 13:13; 2 Pe. 2:18). In 2 Pe. 2:7 this word refers to the moral perversion of Sodom. [See Adultery, Concupiscence, Filthy Communication,

Fornication, Jest, Lust, Modesty, Nakedness, Sodomy, Wanton.]

LASEA (stony). Ac. 27:8.

LASHA (for delight). Ge. 10:19.

LASHARON (for a great plain). Jos. 12:18.

LAST DAYS. The last days began with the apostles (1 Ti. 4:1; 2 Ti. 3:1; He. 1:2; 1 Pe. 1:20; 1 Jn. 2:18). It also includes the Tribulation (Je. 30:23-24), the regathering and conversion of Israel (Jo. 3:5), the return and glorious reign of Christ (Is. 2:2-5; Mi. 4:1-7), the resurrection (Jn. 11:25), and the final judgment of the unsaved (Jn. 12:48). [See Day of the Lord, Great Tribulation, Prophecy, Millennium, Resurrection, Second Coming.]

LAST END. The end (Nu. 23:10).

LASTING. Ancient; durable (De. 33:15).

LATCHET. The thong or strap of a sandal (Is. 5:27; Mk. 1:7).

LATTER DAY. Same as the Last Days (Nu. 24:14; De. 4:30; 31:29; Je. 23:20; 30:24; 48:47; 49:39; Eze. 38:8,16; Da. 2:28; 10:14; Ho. 3:5; 1 Ti. 4:1). [See Last Days, Prophecy.]

LATTER DAY SAINTS. [See Mormons.]

LATTER END. The end (Nu. 24:20).

LATTICE. Latticework, made by crossing laths or other material across an opening, served a threefold purpose: privacy; ventilation; decoration (Ju. 5:28; Pr. 7:6; 2 Ki. 1:2) (Compact).

LAUD. To applaud; worship (Ro. 15:11).

LAUGHTER. Convulsive merriment; an expression of mirth peculiar to man, consisting in a peculiar noise and configuration of features, with a shaking of the sides and expulsion of breath (Webster) (Ec. 3:4). There are 40 references to laughter in the Bible.—34 in the O.T. and 6 in the N.T. (1) Scornful laughter. This type of laughter is connected with unbelief or mocking and derision (Ge. 17:17; 18:12-13, 15; 21:6; 2 Ki. 19:21; 2 Ch. 30:10; Ne. 2:19; Job 9:23; 12:4; 22:19; 41:29; 52:6; 80:6; Pr. 29:9; Eze. 23:32; Mt. 9:24; Mk. 5:40; Lk. 8:53). The witnesses to Christ's crucifixion laughed him to scorn (Ps. 22:7). God will laugh at the unrepentant wicked (Ps. 2:4; 37:13; 59:8; Pr. 1:26; Is. 37:22). (2) Joyful laughter (Job 8:21; Lk. 6:21). This is the laughter associated with true happiness and good cheer and satisfaction. (3) Victorious laughter (Job 5:22; Ps. 126:2). (4) Worldly laughter (Pr. 14:13; Ec. 2:2; 7:3, 6; 10:19; Lk. 6:25; Ja. 4:9). This is laughter connected with sinful behavior. Commenting on Ja. 4:9, Adam Clarke notes, "It appears most evidently that many of those to whom James addressed this Epistle had lived very irregular and dissolute lives. He had already spoken of their lust and pleasures, and he had called

them adulterers and adulteresses; and perhaps they were so in the grossest sense of the words. He speaks here of their laughter and their joy; and all the terms taken together show that a dissolute life is intended.” [See Carnal, Cheer, Cheerful, Comfort, Dancing, Delight, Glad, Happy, Jesting, Joy, Merry, Mirth, Music, Oil of Gladness, Rejoice, World.]

LAVER. A vessel containing water. In the court of the Tabernacle a laver was located between the altar of sacrifice and the tent (Ex. 30:18-21; 38:8; 40:7). The priests had to wash their hands and feet before entering the Tabernacle (Ex. 30:17-22), symbolizing the truth that Christians must be cleansed daily from sin in order to fellowship with and serve God as priests. See Jn. 13:2-10; Ep. 4:1; 5:8; Col. 3:1-12; 1 Pe. 2:10-11; 1 Jn. 1:7-10. The water symbolizes the Word of God (Ps. 119:9; Jn. 15:3; 17:17; Ac. 20:32; Ep. 5:26). This daily washing is contrasted with the once-for-all washing of Ex. 29:4, which pictures the new birth. The laver was made from the brass looking glasses of the Israelite women (Ex. 38:8). The laver is thus a beautiful symbol of the Word of God which reveals the Christian’s sin as well as cleansing him from it (Ja. 1:22-25; 1 Pe. 2:2; Jn. 17:17). The fact that there was no covering for the laver (Nu. 4) reminds us that cleansing for sin is always available. The fact that no dimensions are given of the size of the laver reminds us that God has made unlimited provision for our cleansing (1 Jn. 1:9; He. 4:16). [See Footwashing, Holy, Justification, Sanctification, Tabernacle.]

LAW. When the Bible speaks of the law, it usually refers to the law of Moses which is recorded in Exodus, Leviticus, Numbers, and Deuteronomy (Jos. 1:7-8; Lk. 24:44). It is also called the “law of the Lord” (Is. 5:24).

Other Usages of the Word Law: (1) Law of parents (Pr. 7:2). (2) Law of civil government (Da. 6:8). (3) Law of nature (Ro. 2:14-15). (4) Law of Christ (Jn. 13:34-35; 15:12), referring to Christ’s command that His disciples love one another. (5) Law of liberty (Ja. 1:25), referring to the Christian life. Christ bore the believer’s condemnation, so we are free to serve God without fear of eternal judgment. We are not free to sin, but we are free from eternal condemnation. (6) The Bible as a whole is referred to as “the law” (Ps. 1; 19; 119). The Bible is God’s rule of life for mankind. [See Bible, Conscience, Government.]

What Does the Law of Moses Require? Ga. 3:10 speaks of a two-fold requirement: (1) continual obedience, and (2) obedience in all things. Compare De. 11:22; 27:26; Ja. 2:10. This is why no man can have righteousness through the law; as sinners we cannot fulfill its high demands.

What the Law of Moses Cannot Do: It cannot justify (Ac. 13:38-39; Ga. 2:16). It cannot redeem (Ro.

3:24-31; Ga. 3:13-14). It cannot give an inheritance (Ro. 4:13-14). It cannot control sin in man (Ro. 7:7-23; 8:2). It cannot free from sin and death (Ro. 8:2). It cannot free a sinner from condemnation (Ro. 8:1-4). It cannot bring righteousness (Ro. 8:4). It cannot impart the Holy Spirit (Ga. 3:2). It cannot free from the curse (Ga. 3:10, 14). It cannot impart grace (Ga. 5:4). It cannot enable a man to obey (He. 7:18). It cannot make perfect (He. 7:19).

The Law of Moses Was Temporary: (1) It was given to prepare Israel for the coming of Christ (Ga. 3:19-25). (2) It is abolished with Christ’s coming (2 Co. 3:6-17). (3) It was taken away when Christ died (Col. 2:14-17).

What Was the Purpose of the Law of Moses? (1) It was given to reveal sin and to show man that he is a guilty sinner before God (Ro. 3:19-20; 7:12-13; 1 Ti. 1:9-10). (2) It was given to bring men to Jesus Christ (Ga. 3:24-25).

How Were People Saved under the Law of Moses? (1) Men have always been saved by faith in God’s Word (Hab. 2:4; Ro. 4:1-8; He. 11:7). People in O.T. times did not understand completely about how Jesus Christ would come to earth and die for their sins, but when they believed what God spoke to them, they were saved by their faith in God’s Word (He. 11). (2) Believers of all ages have been saved on the basis of Christ’s bloody death, even though they did not fully understand this salvation (Ro. 3:25; 1 Pe. 1:9-12). The O.T. animal sacrifices did not remove sins, but only pointed to Christ (Jn. 1:29; He. 10:1-4).

What Is the Christian’s Relationship with the Law of Moses? The Bible says Christians are dead to the law (Ro. 7:1-6). What does this mean? (1) The law is not the Christian’s rule of life. Christ is our new husband, and He is the believer’s law (2 Co. 3:18). (2) The law cannot condemn the believer (Ro. 7:3), because Christ took the believer’s condemnation upon Himself on the cross. (3) The believer serves Christ through the Spirit, not through his own power and wisdom (Ro. 7:6).

The Difference Between Keeping the Law of Moses and Living the Christian Life. (1) The motive is different: We do not live the Christian life in order to gain righteousness, blessing, and life, but because we already possess these things in Christ. We serve Christ out of a sense of gratitude because of the salvation God has given to us, not in order to earn salvation or to escape judgment. We already have perfect righteousness in Christ (Ro. 3:21-24; 2 Co. 5:21), eternal blessing (Ep. 1:3), and life (Ep. 2:1). (2) The power is different: We live the Christian life through the power of the indwelling Spirit, not through our own strength and wisdom (Ro. 8:9-14). (3) The compulsion is different: We live the Christian life because Christ lives in us and works in us (Col. 1:29). The compulsion is from within.

The law of God has been written on our hearts and compels us to serve God (He. 10:16). (4) The pattern is different: The Christian's goal is to be conformed to the image of Christ (2 Co. 3:18; Ro. 8:29; 13:14; Col. 3:10; Ep. 4:23-24). The O.T. law was only a shadow of Christ (He. 8:5; 10:1; Col. 2:17; Ro. 2:20). Now that Christ has come, we have the perfect pattern and substance in Him.

Some Common Errors in Regard to the Law: (1) The error of justification by works or grace plus works. See Ro. 11:6; Ga. 2:16-21; Ac. 13:38-39. (2) The error of receiving the Spirit by works. See Ga. 3:1-2. (3) The error of sanctification by works. See Ga. 3:3. (4) The error of mixing law and grace, faith and works, for salvation or sanctification. See Ro. 11:6; 3:21-22; 4:4-6; 9:30-33; Ga. 2:16. (5) The error of throwing off all morality and law; "since we are not under law, we can do anything we please." See Ro. 6:1-14; 1 Co. 9:21; Ep. 4:17-32; Col. 3:1-25. (6) The error of bringing the shadows of O.T. law into Christianity (such as sabbath keeping, dietary restrictions, special priesthood, temples, candles and incense). See Col. 2:14-17.

God's Warnings to Those Who Misuse the Law: (1) To turn away from the gospel of grace alone is to turn away from Christ (Ga. 1:6). (2) To turn away from the gospel of grace alone is to be cursed (Ga. 1:8-9). (3) To turn away from the gospel of grace alone is to turn away from salvation (Ga. 4:9-20; 5:3-6). (4) To turn back to the law of Moses is to fail to enter into rest (He. 4). (5) Those who turn back to the law of Moses crucify the Son of God afresh and cannot be brought again to repentance (He. 6:4-8). (6) Those who turn back to the law of Moses will be judged (He. 10:26-31). (7) God has no pleasure in those who turn back to the law of Moses (He. 10:38-39). [See Eternal Security, Grace, Gospel, Justification, Seventh-day Adventism.]

LAY AWAY. Lay aside; put off (Eze. 26:16).

LAY ON. (1) Recline on (2 Sa. 4:5). (2) Press upon; control (Ac. 27:20).

LAY SORE UPON. To press hard; to put pressure on (Jud. 14:17).

LAY TO. To apply (Is. 28:17).

LAZARUS (God is his helper). (1) The brother of Martha and Mary; Christ raised him from the dead (Jn. 11:1 - 12:19). (2) The beggar in Jesus' story about hell (Lk. 16:19-31). We know that this was not a parable because Christ used the proper names of two people, Lazarus and Abraham, and He never did this in parables. [See Hell, Parable.]

LEACH. [See Horseleach.]

LEAD. [For God's guidance see Guidance.]

LEAF. (1) Leaf of a tree (Da. 4:12, 14, 21; Eze. 17:9). (2) Leaf of a door (1 Ki. 6:34; Eze. 41:24). (3)

Leaf of a book (Je. 36:23).

LEAGUE. Covenant; unity; agreement (Jos. 9:6-16; Ju. 2:2; 1 Sa. 22:8; 2 Sa. 3:12-21; 5:3; 1 Ki. 5:12; 15:19; 2 Ch. 16:3; Eze. 30:5; Da. 11:23).

LEAH (weariness, languid). Ge. 29:16.

LEAN. Thinness of flesh or soul (Ge. 41:3-4; Ps. 106:15; Is. 10:16; 24:16).

LEANNOTH. [See Mahalath.]

LEASING. Falsehood; lies (Ps. 4:2; 5:6).

LEATHERN. Made of leather (Mt. 3:4).

LEAVEN. A substance that causes fermentation; a substance used to make bread rise. No leaven could be used in Tabernacle meal offerings (Le. 2:11) or in the Passover (Ex. 12:15-20). Leaven is used symbolically for sin (1 Co. 5:6-8) and false teaching (Ga. 5:9). It was kept out of the meal offering because it pictures the sinless Christ (1 Pe. 2:22). It was kept out of the Passover because it pictures Christ. It also pictures putting sin out of the Christian life after salvation. [See Evil, False Teaching, Sin, Unleavened Bread.]

LEAVEN - PARABLE OF. [For commentary on the Parable of the Leaven in Mt. 13:33 see Tares.] [See also Parable.]

LEBANAH, LEBANA (white, the moon). Ezr. 2:45; Ne. 7:48.

LEBANON (very white). Lebanon referred to two mountain ranges north of Israel where famous cedar trees grew (De. 3:25; 1 Ki. 4:33; 5:6). A fertile valley runs between the ranges. Lebanon was controlled by Phoenicia during most of the Old Testament era. The capital cities were Tyre and Sidon.

LEBAOTH (lions). Jos. 15:32.

LEBBEUS (praising). Mt. 10:3.

LEBONAH (whiteness). Ju. 21:19.

LECAH (of walking, journey). 1 Ch. 4:21.

LEEK. An onion-like plant (Nu. 11:5).

LEES. "Wines on the lees" refers to old wine that has been left to sit on the lees, which is the yeast and other particles that settle to the bottom during the aging process (Is. 25:6). The prophet is saying not only that the wine will be rich and full, but also that the crops will produce bountifully so that there will be much remaining from season to season. The grape crop will produce so much wine that some will remain when the next crop comes in. Figuratively, it refers to contentment or sloth (Je. 48:11; Zep. 1:12). To drink the lees, or dregs, is to suffer extreme punishment (Ps. 75:8).

LEGALISM. A term frequently used to describe Bible-believing Christians who are zealous for pure doctrine

LEGION - LEVIATHAN

and who desire to maintain holy standards of living in this wicked hour. This “free thinking” attitude was expressed at a “Christian” rock concert called Greenbelt ‘83: “We don’t believe in a fundamentalist approach. We don’t set ground rules. Our teaching is non-directive. We want to encourage people to make their own choices.” Those who have this type of unscriptural mindset label the old-fashioned Bible Christian as a “legalist” or a “Pharisee.” Note that the Pharisee’s error was not his love for the truth and his zeal for Bible righteousness. The Pharisee did not love the truth; he loved tradition (Mt. 15:1-9). If the Pharisee had loved the truth, he would have loved Jesus Christ (Jn. 8:47)! The Pharisee did not love Bible righteousness; he loved his own self-righteousness (Lk. 18:9-14). The Pharisee did not have a zeal for God; he had a zeal for his own false religion (Mt. 23:15). To call the fundamental Bible-believing Christian who is saved by the grace of Jesus Christ and who loves the precious Word of God a Pharisee is a wicked and untrue slander.

Contrast the modernistic thinking with what the Bible says about true Bible holiness in Titus 2:11-15—*(1) Bible holiness is the outworking of grace.* Grace doesn’t mean lawlessness or license to do whatever we want to do. *(2) Bible holiness is extreme* (v. 14 “all iniquity”). Consider other verses: Titus 2:7, 10 “in all things shewing thyself a pattern of good works.” 2 Co. 7:1 “let us cleanse ourselves from all filthiness of the flesh and spirit.” Ep. 5:3 “But fornication, and all uncleanness ... let it not be once named among you.” Col. 3:8 “But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication.” 1 Th. 5:22 “Abstain from all appearance of evil.” *(3) Bible holiness prepares us for Christ’s return* (Tit. 2:13). *(4) Bible holiness is by God’s power not by man’s* (Tit. 2:14). *(5) Bible holiness is to be authoritatively preached* (Tit. 2:15). [See False Teaching, Moderation, Modesty, Pharisee, Separation, Tares.]

LEGION. This was the largest unit in the Roman army, consisting of about 6,000 soldiers (Mt. 26:53).

LEHABIM (flames). Ge. 10:13.

LEHI (cheek-bone). Ju. 15:9.

LEMUEL (dedicated to God). This was probably the name given to Solomon by his mother (Pr. 31:4).

LENTILES. The seed from the pod of a lentil plant; a pea-like vegetable (Ge. 25:34; 2 Sa. 17:28; 23:11; Eze. 4:9).

LEPROSY. There are many varieties of leprosy. The variety described in the Bible was characterized by white skin and sores (Ex. 4:6; Le. 13; Nu. 12:10; 2 Sa. 3:29). It was a dreaded disease, because the leper was an outcast (Le. 13:44-46; Nu. 5:2; 2 Ch. 26:21-23). Christ healed many lepers (Mt. 8:2, 3; 10:8; 11:5; 26:6;

Mk. 1:40-42; 14:3; Lk. 5:12, 13; 7:22; 17:12). Bible leprosy signifies sin. (1) Sin makes us an outcast from God’s presence. (2) Sin deforms and destroys. (3) Sin is incurable apart from divine intervention. (4) God can cure the sin problem. God’s salvation for sin was typified in Le. 13 by the sacrifices that were offered for the cleansing of the leper. Through the blood and death of a substitute, the sinner can be made clean and whole.

LESHEM (tranquility). Jos. 19:47.

LESSER. Smaller (Ge. 1:16; Is. 7:25).

LET. (1) To allow (Ex. 3:19; Mt. 7:4). (2) To hinder; to restrain (Ro. 1:13; 2 Th. 2:7).

LET ALONE. Leave it alone; wait and see (Mk. 15:36).

LETUSHIM (bruises, oppressed). Ge. 25:3.

LEUMMIM (many peoples). Ge. 25:3.

LEVI (my joining). Jacob’s third son by Leah (Ge. 29:34; 35:23). Levi was cruel and evil (Ge. 49:5-7; 34:25-30), but his sons chose to follow God during one of the rebellions in the wilderness (Ex. 32:26-29; Mal. 2:5-6). [See Levites.]

LEVIATHAN. The leviathan is described in great detail by God in Job 41, and we believe this sea creature is the fearsome fire-breathing dragon of ancient lore (Job 41; Ps. 74:13-14; 104:26; Is. 27:1). Henry Morris, respected scientist and Christian author, head of the Creation Research Institute, made the following comment on Job 41: “As the behemoth was the greatest terrestrial animal (Job 40), the leviathan was the greatest aquatic animal. Like the behemoth, it seems to be extinct ... Most commentators, once again limiting their thinking to existing animals, insist on calling the leviathan a crocodile. Once again, however, the awesome description in Job 41 does not fit at all. Whatever the leviathan may have been, it was not a crocodile! Neither was it a whale, as some have suggested ... And what about the following description? ‘By his neesings a light doth shine, and his eyes are like the eyelids of the morning. Out of his mouth go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth’ (Job 41:18-21). This is surely not a crocodile! To the possible objection that not even dinosaurs breathed fire, we could answer that no one knows what dinosaurs could do. Dragons of various kinds were capable of breathing out fire—at least according to traditions from all parts of the world. ... dinosaur fossils have been excavated that show a strange protuberance, with internal cavity, on the top of the head. It is conceivable that this could have served as a sort of mixing chamber for combustible gases that would ignite when exhaled into the outside oxygen. In any case, it seems unlikely

that the ubiquitous tales of fire-breathing dragons in ancient times, coming as they do from all parts of the world, could have come into existence without a strong factual basis. Furthermore, the Bible often mentions dragons just as it mentions unicorns—always in such a way as to show that the writers believed they were real animals. ... That it [the leviathan] is not a mythical creature is clearly asserted in the great psalm of God's providence. When the psalmist speaks of 'that great and wide sea' in which there are 'things creeping innumerable,' he also notes that 'there is that leviathan, whom thou hast made to play therein' (Ps. 104:25-26). The description in Job also notes that 'he maketh the deep to boil like a pot' (Job 41:31). The leviathan was a real animal, presumably the largest and fiercest of all the aquatic dinosaurs" (Morris, *The Remarkable Record of Job*, pp. 118, 119). The leviathan is also used as a symbolic reference to Satan (Is. 27:1), that old dragon (Re. 12:9), referring to the devil's mysterious, formidable, and destructive nature. [See Behemoth, Dragon, Satan.]

LEVITES. The Levites were appointed by God to be the priestly tribe (Nu. 1:50; 3:5-9). They were dedicated to the Lord in the place of Israel's firstborn sons (Nu. 8:13-17). As Creator, God owns all men (Eze. 18:4). And He owns the believer in a double sense--both by right of Creator and by right of Redeemer (1 Co. 6:19-20).

The Levites are descendants of Jacob's son Levi (Ge. 29:34). Moses and Aaron were Levites (Ex. 6:18-20).

Aaron was appointed the first high priest (Ex. 28:1), and this office passed to the eldest son at death (Nu. 20:25-28).

Only the high priest could light the lampstand (Nu. 8:2-3), burn incense on the golden altar (Ex. 30:7-8), and enter the holy of holies on the day of atonement (Lev. 16). The shewbread was to be maintained by the sons of Aaron under Aaron's direction (Lev. 24:5-9). Aaron's sons made the sacrifices (Lev. 1:11; 2:2; 3:2) and blew the silver trumpets (Nu. 10:8). Aaron and his sons were teachers of the law (Lev. 10:11; Ezra 7:10).

The high priest and his sons oversaw the work of the other Levites (Nu. 8:1-4).

Levi had three sons: Gershon, Kohath, and Merari (Ex. 6:16). These became the heads of the three divisions of the Levites who were under the oversight of Aaron and his sons (Nu. 4:22-23, 29-30, 34-35). When Israel traveled in the wilderness, the Gershonites carried the tent hangings and curtains (Nu. 4:24-26), the Kohathites carried the vessels of the tabernacle such as the candlestick and table of shewbread (Nu. 3:29-31; 4:15), and the Merarites carried the boards, bars, pillars, and sockets (Nu. 4:31-32).

These other Levites could do other aspects of the ministry under the oversight of the high priest and his sons. They took down, transported, and set up the tabernacle (Nu. 3). In this capacity they doubtless did everything associated with the maintenance of the tabernacle and the physical labor of filling the laver, keeping wood supplied for the brazen altar, etc. Their work was not limited to physical labor, though. They judged the people and taught the people (De. 17:9; 19:17; 21:5; 29:9; 2 Ch. 17:7-9; 35:3; Mal. 2:7). They were the guardians of Scripture (De. 17:18; 31:9). A book of the law was kept by the Levites in the holy of holies by the ark of the covenant (De. 31:24-26). In their capacity in performing the law of leprosy they evaluated property (Lev. 27:12, 14; De. 24:8).

The distinction is made in Scripture between the priests the sons of Aaron (Lev. 1:5) and the priests the sons of Levi (De. 21:5). The latter refers to the sons of Gerson, Kohath, and Merari and perhaps at times to the sons of Aaron as well.

The Levite began his ministry of service in the tabernacle at age 25 (Nu. 8:24). But he didn't begin the heavy work of transporting the tabernacle until age 30 (Nu. 4:3-5). At age 50 he ceased the heavy work but he continued to serve in other capacities (Nu. 8:25-26). This was a very wise plan, as all of God's plans are! We are reminded that church leaders should not be novices (1 Ti. 3:6). We are also reminded that when a man gets older he loses some of his abilities, and it is wise for older men to work with younger men in the ministry, both the older and the younger contributing their relative strengths. Multiple men working together in leading churches is what we see in Scripture (e.g., Acts 13:1-2). I have seen many cases in which an elderly preacher has harmed a church by keeping full control of the leadership even after he ceased to have the strength, health, and vision to be effective. "They were to have a writ of ease at fifty years old; then they were to return from the warfare, as the phrase is (Nu. 8:25), not cashiered with disgrace, but preferred rather to the rest which their age required, to be loaded with the honours of their office, as hitherto they had been with the burdens of it. They shall *minister with their brethren in the tabernacle*, to direct the junior Levites, and set them in; and they shall *keep the charge*, as guards upon the avenues of the tabernacle, to see that no stranger intruded, nor any person in his uncleanness, but they shall not be put upon any service which may be a fatigue to them" (Matthew Henry).

The Levites received the tithes of Israel (Nu. 18:21, 24, 26; Ne. 10:37; 12:44). Israel was instructed not to forget the Levites (De. 12:19; 14:27; 26:11).

LEVY - LIGN ALOES

The Levites were given 48 cities in Israel (Nu. 35:2-8; Josh. 21). Among these were the six cities of refuge (Nu. 35:6).

The Levites Signify Christians in the Following Ways:

(1) They were accounted dead, as the believer has died with Christ and risen to new life to serve God (compare Nu. 3:12-13 with Ro. 6:3-13). (2) Given to the high priest as his servants (compare Nu. 3:6 with Ro. 7:4). (3) Their particular ministry was appointed by God (compare Nu. 3:21-37 with Ro. 12:3-8; 1 Co. 12; 1 Pe. 4:10-11). (4) The leaders were appointed by God (compare Nu. 3:24, 30, 35 with Ac. 20:28; Ep. 4:11). (5) The Levites' work was to bear the Tabernacle through the wilderness (Nu. 3:25-27), as the Christian's work is to bear Christ through this present world (Mt. 28:19; Ac. 1:8; 2 Co. 5:18-20; 1 Th. 1:8; Ph. 2:16). [See High Priest, Offerings, Priest, Roman Catholic Church, Tabernacle.]

LEVY. A tax (Nu. 31:28; 1 Ki. 5:13-14; 9:21).

LEWD, LEWDNESS. Wicked; immoral; ignorant (Ju. 20:6; Je. 11:15; 13:27; Ez. 16:27, 43; 22:9, 11; 23:21, 29, 35, 44, 48, 49; 24:13; Ac. 18:14). [See Adultery, Concupiscence, Filthy Communication, Fornication, Harlot, Immoral, Inordinate Affection, Lascivious, Wanton.]

LIBERAL. (1) Generous; giving; benevolent; openhanded (De. 15:14; Pr. 11:25; 2 Co. 9:13; Ja. 1:5). (2) In modern Christian terminology "liberal" describes the rationalistic view of the Bible which denies or downplays the miraculous element of Christianity. [See Modernism, Money, Tithing.]

LIBERALISM. A label for an unbelieving, rationalist approach to Christianity. [See Anglican, Apostasy, Episcopal, Evolution, Fundamentalism, Lutheran, Methodist, Modernism, Presbyterian.]

LIBERTINES. Jews who had been captives at Rome, but being freed had returned to Jerusalem, where they had a synagogue (Young). They were among those who persecuted Stephen (Ac. 6:9).

LIBNAH (whiteness). Nu. 33:20.

LIBNI (for building up). 1 Ch. 6:29.

LIBYA (the heart of the sea). The Greek name for the region west from Egypt along the African coast. The Hebrew name is Phut (Eze. 30:5; 38:5; Ac. 2:10). Libya is mentioned in Eze. 38 as one of the allies of the great northern military power which will attack Israel in the last days. [See Gog.]

LICE. Plural of "louse." A small insect of the genus *Pediculus*. It has six feet, two eyes, with long feelers and a sting in the mouth. It infests the bodies of men and animals, but different animals are infested with different species (Webster) (Ex. 8:16-18; Ps. 105:31).

LICENCE. Permission (Ac. 21:40; 25:16).

LIE. (1) To recline; to be in a horizontal position (Nu. 23:24). (2) Positioned; situated (Nu. 10:5). (3) Sexual relationships (Ge. 19:32; 39:7; Ex. 22:16; Le. 15:18; 20:12; Nu. 5:3; De. 22:23; 28:23; 2 Sa. 13:11). (4) To be buried (Ge. 47:30). (5) To rest; to be at peace (Ps. 23:2; Hos. 2:18). (6) Deception (Le. 19:11). [See Beguile, Craft, Cunning, Cunning Craftiness, Deceit, Dissemble, Dissimulation, Doubletongued, Entice, False Teaching, Feign, Flattery, Flattering Titles, Guile, Honest, Hypocrisy, Pure Conscience, Purloin, Satan, Sincere, Sleight, Subtil, Unfeigned, Winketh.]

LIE IN AMBUSH, LIE IN WAIT. To wait in hiding to attack an unsuspecting party (Jos. 8:4, 9, 12; 9:32; Pr. 12:6).

LIE ON. (1) Located on (Nu. 10:5-6). (2) Lay down on (2 Sa. 11:13; Lam. 2:21).

LIETH IN YOU, AS MUCH AS. [See As Much As Lieth In You.]

LIFE. (1) The natural life of man (Ac. 17:25; 20:10; 27:22). (2) A person's earthly existence (1 Co. 15:19). (3) The new and eternal life God gives the believer (Ac. 11:18; Ro. 5:18; 2 Ti. 1:1, 10). (4) A person's manner of living (Ac. 26:4; 1 Ti. 2:2; 2 Ti. 3:10).

LIGHT. (1) Vain persons (Ju. 9:4). (2) Illumination of the heavens (Ge. 1:3; 1 Sa. 14:36). (3) The Candlestick in the Tabernacle (Ex. 35:14). (4) The Manna is called "light bread" in Nu. 21:5. (5) Righteousness and absence of sin (1 Jn. 1:5-7; Ep. 5:8-13; 1 Th. 5:5; 2 Co. 6:14). (6) Spiritual understanding (Ps. 119:105; Da. 5:11, 14; 2 Co. 4:4-6). (7) Witness of truth and God (Mt. 5:14-15; Jn. 1:9; 3:19; 8:12; Ac. 13:47; 26:23). The Bible says Jesus Christ lights every man that comes into the world (Jn. 9). There are several types of light that God gives to men. (a) The light of creation (Ro. 1:20; Ps. 19). (b) The light of conscience (Ro. 2:14-16). (c) The light of the Gospel (Ro. 1:16-17). [See Bible, Conscience, Convince, Gospel, Illumination, Rebuke, Reproof, Revelation, Tabernacle.]

LIGHTEN. (1) Abate; lessen; reduce in weight (1 Sa. 6:5; Jon. 1:5). (2) To fill with light; to dissipate darkness (2 Sa. 22:29; Re. 21:23). (3) Provide spiritual understanding; enlighten (Ezr. 9:8; Ps. 13:3; Lk. 2:32).

LIGHTLY. (1) Easily (Ge. 26:10). (2) Of light degree (Is. 9:1). (3) Small esteem (De. 32:15).

LIGHTNESS. Fickleness; levity; lack of seriousness (Je. 23:32; 2 Co. 1:17).

LIGN ALOES. The passages where aloes are mentioned clearly show that it was a highly odoriferous tree or wood, but it cannot be identified with certainty (Nu. 24:6; Ps. 45:8; Pr. 7:17; Song 4:14) (Concise).

LIGURE. A gem which was in the breastplate of the high priest (Ex. 28:19). The identification of the stone seems to be uncertain. [See High Priest.]

LIKE AS. Like (Mt. 12:13).

LIKE UNTO. Like (Ex. 15:11; Mt. 6:8).

LIKEN. To compare (Is. 40:18; Mt. 7:26; 13:24).

LIKING. Looking (Job 39:4; Da. 1:10).

LIKING, WORSE. Worse looking (Da. 1:10).

LIMBO. A Roman Catholic doctrine. A place or state where souls of O.T. saints were detained until the resurrection of Christ, and a place or state of natural happiness for unbaptized babies (*Catholic Word Book*, Knights of Columbus, p. 27). Although never formally defined, it has been the universal RCC belief for centuries. There has never been an official statement doing away with this doctrine, but it has been disregarded by most RCs today, the majority of whom nevertheless insist on immediate baptism for any infant in danger of death (Jackson). [See Purgatory, Roman Catholic Church.]

LIMIT. (1) Restrict; confine (Ps. 78:41). (2) Boundary; border; extent (Eze. 43:12). (3) Appoint; decree; specify (He. 4:7).

LINEAGE. Family (Lk. 2:4). [See Generation.]

LINTEL. The upper part of the framework of a door (Ex. 12:22-23).

LIQUOR. (1) Juice; broth (Nu. 6:3). (2) Alcoholic beverages. [See Drunkenness, Strong Drink, Wine.]

LIST. Desire; will (Mt. 17:12; Mk. 9:13; Jn. 3:8; Ja. 3:4).

LITTLE HORN. [See Antichrist, Daniel.]

LITURGY. A prescribed form of church service. Normally the word is used to describe the ritualistic programs of denominations such as the Roman Catholic Church, Orthodox, Anglican, Episcopalian, etc. The Bible proscribes no set liturgy for the N.T. church apart from the simple practices of Baptism and the Lord's Supper. N.T. church meetings were not highly formal occasions and did not involve elaborate ritual. That God intends for there to be great liberty in the manner in which the church meets is evident in the fact that He has not given a detailed program in the Scriptures. The brief glimpses we have into the services of the church give only the following information: (1) They sang hymns (Mt. 26:30; Ep. 5:19). (2) They had preaching and teaching (Ac. 11:26; 20:7; 1 Co. 14:29). (3) They partook of the Lord's Supper (1 Co. 11:17-34). They prayed (Ac. 4:23-31). They selected deacons (Ac. 6:1-6). They ordained missionaries (Ac. 13:1-3). They collected offerings (1 Co. 16:1-2). Much of the liturgy of ritualistic denominations, with its calendars and garb and religious protocol, is derived from an unholy

mixture of O.T. practice and paganism. [See Anglican, Clergy, Priest, Roman Catholic Church.]

LIVELY. Living; active; vigorous (Ex. 1:19; Ps. 38:19; Ac. 7:38; 1 Pe. 1:3; 2:5).

LIVING. (1) Alive (Ge. 1:21). (2) Possession; property (Mk. 12:44; Lk. 8:43; 15:12).

LIVING BIBLE. [See Dynamic Equivalency.]

LOADEN. Loaded; laden (Is. 46:1).

LOAMMI (not my people). The name God gave Hosea's son as a sign of His rejection of the northern kingdom of Israel (Ho. 1:8-9).

LOATHE. Abhorrence; disgust; dislike; repulsive (Ex. 7:18; Je. 14:19; Eze. 6:9; 16:45; 20:43; 36:31; Ze. 11:8).

LODEBAR (no pasture). 2 Sa. 9:4.

LOCUST. A flying insect which moves in large groups and can quickly consume vast quantities of vegetation. God often used locusts as judgment upon Israel and other nations (Ex. 10:4-19; De. 28:38; 2 Ch. 6:28; Ps. 78:46; Joel 1:4; 2:25). The Apostle John also used the term locust to describe the demonic creatures which will plague men during the Great Tribulation (Re. 9:1-11).

LOD (offspring). Ne. 7:37.

LODGE. (1) To pass the night (Ge. 24:23; 2 Sa. 17:16). (2) A hut (Is. 1:8).

LOFT. An upper room (1 Ki. 17:19; Ac. 20:9).

LOFTY. High; pride (Ps. 73:8; 131:1; Pr. 30:13; Is. 2:11, 12, 17; 5:15; 57:7, 15; Je. 48:49). [See Pride.]

LOG. [See Weights and Measures.]

LOGOS. The Greek word referring to communication, understanding, and revelation. It is translated word and is used as a name for Jesus Christ (Jn. 1:1, 14; 1 Jn. 1:1). He is the supreme revelation of God (compare He. 1:1-3; Col. 2:3); indeed, He is God. [See Jesus Christ.]

LOIN. (1) That part of the body between the lower ribs and the hips (2 Ki. 1:8; Mt. 3:4). (2) Used symbolically for the reproductive system (Ge. 35:11; 46:26; Ex. 1:5; 1 Ki. 8:19; He. 7:10). (3) To smite the loins depicted certain death and complete destruction (De. 33:11). (4) To have the loins girded about refers to being continually busy in the Lord's service; to refuse to allow oneself to relax spiritually and to become careless (Lk. 12:35; Ep. 6:14; 1 Pe. 1:13). To loose the girdle of the loins referred to putting off military garb (Is. 5:27) or the girdle of servitude (2 Ki. 4:29). [See Diligence, Labor, Sluggard.]

LOIS (better, pleasing). The grandmother of Timothy (2 Ti. 1:5). [See Eunice, Timothy.]

LONG HOME - LORD'S SUPPER

LONG HOME. A reference to eternity (Ec. 12:5). At death man goes to his "long home"—either heaven or hell. [See Death, Eternity, Grinders, Heaven, Hell.]

LONGSUFFERING. Patience; to bear with; forbearance; long-tempered (1 Co. 13:4; Ga. 5:22; Ep. 4:1-2). "Longsuffering is that quality of self-restraint in the face of provocation which does not hastily retaliate or promptly punish; it is the opposite of anger, and is associated with mercy, and is used of God (Ro. 2:4; 1 Pe. 3:20)" (Vine). [See Love, Patience.]

LOOK. (1) To see with the eyes (Ge. 8:13). (2) To observe; to expect (Job 7:2; Ps. 123:2; Ac. 28:6). (3) Take account of (Ge. 39:23). (4) Situated; facing (Jos. 15:2; 1 Sa. 13:18). (5) To take note of; to care about (2 Sa. 16:12; 2 Ch. 24:22). (6) Appearance; expression (Pr. 6:17; 21:4). (7) Caution; discernment; vigilance (Pr. 14:15). (8) Consider (Pr. 23:31).

LOOK TO. (1) Pay attention to (Ex. 10:10; 2 Jn. 8). (2) Appearance (1 Sa. 16:12). (3) Turn attention to; think about; trust (Is. 17:7-8). (4) Behold; observe (2 Co. 3:13).

LOOK WELL. Be careful about; take heed to; pay close attention to; diligently observe (Pr. 14:15; 27:23; 31:27; Je. 39:12).

LOP. To cut off (Is. 10:33).

LORD. [See El Shaddai, God, Jehovah, Jesus Christ.]

LORD OF HOSTS. The Hebrew term is Jehovah Sabaoth (1 Sa. 1:3). [See God, Jehovah.]

LORD OF SABAOOTH. This is the same as "Lord of hosts" (Ro. 9:29; Ja. 5:4). *Sabaoth* is a transliteration of the Hebrew word for hosts. [See God, Jehovah.]

LORD'S SUPPER. The Lord's Supper is a memorial meal initiated by the Lord Jesus Christ on the eve of His passion, symbolizing His death and blood atonement for sin (Mt. 26:26-28; Mk. 14:22-24; Lk. 22:19-21; Jn. 13). The Apostle Paul plainly tells us that the Lord's Supper is a *memorial* ("this do in remembrance of me"—Lk. 22:19; 1 Co. 11:24, 25) and a *picture* ("ye do shew"—1 Co. 11:26). It is not a sacrifice or a channel of salvation or grace.

Where Is the Lord's Supper to Be Practiced? The Lord's Supper is to be practiced in the church (1 Co. 11:18, 20, 22, 33, 34). Those who observe the Lord's Supper privately or in various settings apart from the church (conferences, radio, homes) are ignoring the Bible pattern.

The Four-fold Look of the Lord's Supper (1) *The backward look* (1 Co. 11:24-25). The Lord's Supper causes the believer to look back to the cross of Christ, which is the source of his salvation. (2) *The look around* (1 Co. 11:25, 26 "ye"; see also 1 Co. 10:16-17). When we take the Lord's Supper we should be reminded that we are part of a body, a family, of believers and that we

are not merely individuals. (3) *The forward look* (1 Co. 11:26 "till he come"). The Lord's Supper causes us to look forward to the return of Christ and thus to be mindful that we need to be ready at all times for that great event. (4) *The inward look* (1 Co. 11:28-31). The Lord's Supper causes the believer to look within himself and to judge his spiritual condition before the Lord.

How Often Is the Lord's Supper to Be Observed? The Bible does not say how often the churches are to observe the Lord's Supper. In Acts 20:7 there is an indication that at least one church had the custom of taking the Lord's Supper every Lord's day. Some groups have made this into a law, but the Bible does not say that every first century church had that practice, and there is no commandment that describes how often a church must observe the Supper. The Apostle Paul did not give any such instruction when he devoted almost a chapter of the first epistle to the Corinthians to the subject of the Supper (1 Co. 11). If the Holy Spirit had wanted to give a plain commandment about the timing of the Supper, that would have been an ideal occasion. Paul only said "as often as ye eat this bread, and drink this cup" (1 Co. 11:26). It does not say how often it should be done. It merely says "as often as" you observe the Supper, this is how it is to be done. We believe, therefore, that this is another matter that the Lord has left to the each church to decide for itself under the guidance of the Holy Spirit. Some churches observe the Supper every week. Some observe it monthly or quarterly. Some observe it once a year, following the pattern of the Passover meal that Christ observed when He instituted the Supper. These various customs have advantages and disadvantages. If the Lord's Supper is taken every week, there is the distinct danger of it being a meaningless ritual. If it is taken only once a year, it has only a very small place in the believers' lives. In fact, if a child of God is in a church that observes the Lord's Supper only once a year, and for some reason he is unable to attend that one service, he can go two or three or more years without ever benefiting from this important memorial.

Requirements for Taking the Lord's Supper. (1) The individual must be a born again Christian (1 Co. 10:16-17). (2) The individual must be a baptized member of the church (Ac. 2:41-42; 1 Co. 5:11; 11:20,33-34). (3) The individual must be in fellowship with the Lord (1 Co. 11:27-31). This involves striving to live in obedience to the Bible and carefully confessing one's sins (Jn. 8:31-32; 1 Jn. 1:5-10).

Restricted Communion. Some object to placing restrictions on the Lord's Supper, saying we have no right to restrict the Lord's table. But the Bible teaches differently. Following are ways in which the Bible gives clear restrictions in this ordinance: 1. The Lord's Supper

is restricted as to its purpose (1 Co. 11:20-22). 2. The Lord's Supper is restricted as to place — in the church (1 Co. 11:18). The Lord's Supper is a church ordinance. Contrast those who give the Lord's supper privately in homes or via a radio broadcast or at a parachurch Bible study or at an ecumenical conference. 3. The Lord's Supper is restricted as to the elements used — unleavened bread and fruit of the vine (1 Co. 11:26; Mt. 26:26; Lk. 22:19-20). Contrast those who use coca cola and or orange squash. 4. The Lord's Supper is restricted to baptized church members (Acts 2:41-42). 5. The Lord's Supper is restricted to church members who are not under church discipline (1 Co. 5:11). 6. The Lord's Supper is restricted to church members who are orderly (2 Th. 3:6). 7. The Lord's Supper is restricted to those who have examined themselves (1 Co. 11:28). Instead of the self-examination being the only requirement, it is in addition to all of the other restrictions

Close or Closed Communion. For the following reasons we believe the Bible teaches that each church should partake of the Lord's Supper with its own members. 1. The Communion is taken as a church body (1 Co. 12:27). The Lord's Supper is a church function ("when ye come together"—1 Co. 11:20,33,34). Each church is a body and takes its own Supper. 2. The Communion is under the church's discipline (1 Co 5:9, 13). It is the church's responsibility to exercise discipline over its members. This is impossible unless serious church functions and business are limited to members of that body. 3. The church is to be unified (1 Co. 1:10; Ph. 2:2). The unity required by God's Word is impossible except in a sound New Testament assembly among members committed to and yielded to that church's teaching authority. If church business (including the Lords Supper) is not controlled so that only members participate, it would be impossible for the church to fulfill the command for oneness of mind.

We believe the church can invite visiting Christian workers to share the Lord's table with them if they are well known by the church family (Acts 20:7-11).

As a practical matter, it is wise for a church to observe the Lord's Supper in a meeting that is separate from the normal services that might include visitors and the unsaved. This way the visitors are not embarrassed by not being allowed to participate. This can be done in several ways. Some churches have the Lord's Supper during a special service that is conducted exclusively for that purpose, a service to which visitors are not invited, either on a day not ordinarily used for church services or at a different time on Sunday than the time of the regular services. Some churches have the Lord's Supper following a regular Sunday service, and they first kindly dismiss the visitors before conducting the Supper. Some churches dismiss the regular service, then the church

members re-congregate in a different part of the church building to observe the Lord's Supper. This is something that is decided on a church by church basis, and is largely a practical matter that is determined through the use of "sanctified common sense." [See also Baptism, Church, Footwashing, Mass.]

LORUHAMAH (not favored, not pitied). The name God gave to Hosea's daughter as a sign of His rejection of northern Israel (Ho. 1:6, 8).

LOT (a covering). Abraham's nephew (Ge. 11:31; 12:5). Lot chose to live in wicked Sodom and had to be dragged away by angels before Sodom was destroyed (Ge. 13:5-13; 19:1-25). Because of his poor testimony and love of the world, Lot lost his family (Ge. 19:14,26,30-38). The N.T. says Lot was a saved man (2 Pe. 2:7-9). [See Sodom.]

LOTAN (a covering). Ge. 36:20.

LOVE. The Greek N.T. uses two main words for love.

(1) The Greek word most frequently translated love is *AGAPAO*, referring particularly to a giving, sacrificial love, as God's love for man (Jn. 3:16; 1 Jn. 4:10). It "indicates a direction of the will and finding one's joy in anything" (Zodhiates). This is the kind of love Christians are to have toward God (Mt. 22:37), toward other Christians (Jn. 13:34), and toward all men (Ga. 5:14).

(2) Another common word for love is *PHILEO*, referring more to an affection and friendship. It is translated "kiss" in Mt. 26:48; Mk. 14:44; and Lk. 22:47. *Phileo* is used to describe Jesus' love for Lazarus (Jn. 11:3) and John (Jn. 20:2). *Phileo* is from the same Greek root as the word translated "friendship" (Jn. 15:13-15). *Agapao* and never *phileo* is used of love toward our enemies (Mt. 5:44) (Zodhiates). In Jn. 21:15-17 the Lord Jesus uses both *agapao* and *phileo* when He inquires about Peter's love for Him. The first two times, He asks Peter, "lovest [*agapao*] thou me?" (vv. 15-16), and Peter replies, "I love [*phileo*] thee." The third time Christ uses *phileo* and Peter replies with *phileo* (v. 17).

Phileo is combined with other words to describe various kinds of love: *Philadelphia* refers to brotherly love (Ro. 12:10; 1 Th. 4:9; He. 13:1; 1 Pe. 1:22; 3:8). *Philoteknos* refers to love of children (Tit. 2:4). *Philandros* refers to love of husband (Tit. 2:4). *Philanthropia* refers to love of mankind (Tit. 3:4). *Philotheos* refers to love of God (2 Ti. 3:4). *Philagathos* refers to love of good (Tit. 1:8). *Philoxenos* refers to love of hospitality (Tit. 1:8). *Philauros* refers to love of self (2 Ti. 3:2). *Philedonos* refers to love of pleasure (2 Ti. 3:4).

SEVEN BIBLE FACTS ABOUT LOVE: (1) Love is God's nature (1 Jn. 4:8,16). (2) Godly love is giving, sacrificial love (Jn. 3:16; 1 Jn. 4:9; 3:16-17). (3) Love is the greatest thing (1 Co. 13:13). (4) Love is an evidence of

LOVE

being Christ's disciple (Jn. 13:35). (5) Love is the fruit of the Holy Spirit (Ga. 5:22). (6) Love is the first thing the Apostle mentioned concerning Christian living (Ep. 4:1-6). (7) True Christian love cannot be separated from truth and holiness and obedience (Ph. 1:9; 1 Jn. 5:3; 2 Jn. 1; 3 Jn. 1-4).

THE ECUMENICAL ERROR ABOUT LOVE: When Bible-believing Christians take the Word of God and measure leaders, churches, denominations and movements today by it, ecumenical types invariably charge them with a lack of love. A woman recently wrote to me and said:

"You preach separatism. What about unity? You preach about heresy. What about love? ... From what I have viewed on your website, you hold your views as high as the Bible itself. What you call "zeal for the Bible" I call arrogance and pride. If you knew the Bible as well as you claim, then I believe you'd live it. The lost will never be reached through such hatred" (Letter from a reader, May 1997).

This lady was upset about our preaching, but instead of explaining our alleged error carefully from the Bible, she charges us with a lack of love, and this, in spite of her own haughty and incredibly judgmental attitude toward me! To this brainwashed generation, the negative aspects of biblical Christianity are unloving. To carefully test things by the Bible is unloving. To warn of false gospels is unloving. To mark and avoid false teachers is mean-spirited and unloving. To preach high and holy standards of Christian living is unloving legalism. To discipline heretics is unloving.

A few years ago, Evangelist Jack Van Impe rejected biblical separatism and went over to the ecumenical philosophy. He said: "Let's forget our labels and come together in love, and the pope has called for that. I had 400 verses on love. Till I die I will proclaim nothing but love for all my brothers and sisters in Christ, my Catholic brothers and sisters, Protestant brothers and sisters, Christian Reformed, Lutherans, I don't care what label you are. By this shall all men know that ye are my disciples if ye have love one to another."

This is the popular view of love, but it is false and dangerous.

Ecumenists are confused about the definition of love: Love is crucial. The Bible says that without love "I am become as sounding brass, or a tinkling cymbal." The Bible tells us that God is love, and those who know God will reflect His love. What is love, though? The ecumenical world is confused about the definition of love. It must be defined biblically. "Love," to human thinking, is a warm feeling or a sensual romantic thought. "Love," to this ecumenical generation, is broadmindedness and non-judgmental acceptance of any one who claims to know the Lord Jesus Christ. This

is not what the Bible says about love. Consider the following verses of Holy Scripture:

"Jesus answered and said unto him, IF A MAN LOVE ME, HE WILL KEEP MY WORDS: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

"And this I pray, that your LOVE MAY ABOUND YET MORE AND MORE IN KNOWLEDGE AND IN ALL JUDGMENT; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ" (Philippians 1:9-10).

"For THIS IS THE LOVE OF GOD, THAT WE KEEP HIS COMMANDMENTS: and his commandments are not grievous" (1 John 5:3).

"And we have confidence in the Lord touching you, that ye both do and will do the things which WE COMMAND YOU. And the Lord direct your hearts into THE LOVE OF GOD, and into the patient waiting for Christ. Now WE COMMAND YOU, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us (2 Th. 3:4-6).

Biblical love is obedience to God and His Word. We see in the last passage cited that the love of God is sandwiched between two verses which emphasize obedience to God's commandments, including separation from disobedient brethren! Love is not a feeling. It is not blissful romanticism. For a woman to love her husband means she submits to and serves him according to the Bible. For a man to love his wife means he treats her in the way the Bible commands. For children to love their parents means they honor and obey their parents as the Bible commands. Love is obedience to God's Word.

Love is not an emotion. It is not broadmindedness. It is not non-judgmentalism. It is not non-critical acceptance. Biblical love is careful. It is based on knowledge and judgment from God's Word. It proves all things, and it approves only those things that are the will of God.

Was the Lord Jesus Christ unloving when He called Peter a devil (Mt. 16:23) or when he publicly condemned the Pharisees (Matthew 23)? Was the Apostle Paul unloving when he rebuked Peter publicly for his compromise (Galatians 1)? Was the Apostle Paul unloving when he named the name of false teachers and compromisers such as Hymenaeus and Alexander ten different times in the Pastoral Epistles? Was the Apostle Paul unloving when he forbade women to preach or to usurp authority over men (1 Timothy 2)?

Biblical love for people does not mean that I ignore things that they do that are wrong and injurious. This is true both in the physical and spiritual realms. For example, to love a murderer, in a biblical sense, does

not mean that we ignore his crime. It means that we put him to death for his horrible trespass against the image of God (Genesis 9:5-6). Likewise, to love a false teacher does not mean that I turn a blind eye to his error and strive to have unity with him regardless of his doctrine. It means that I obey the Bible and mark and avoid him (Romans 16:17), that I expose his error publicly to protect those who might be led astray by his teaching.

Ecumenists are confused about the direction of love: Ecumenists are incredibly confused about the definition of love, but they are also confused about the direction of love. *The first direction of love must be toward God.* Ecumenists talk much about love of man, but they talk very little about the love of God. According to the Lord Jesus Christ, though, what is the greatest commandment?

"Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matthew 22:35-39).

The first and great commandment is not to love one's neighbor. That is the second commandment. The first and great commandment is to love the Lord God will all the heart, soul, and mind.

Ecumenists point their fingers at the Bible-believing fundamentalist and charge him with a lack of love toward men because he exercises judgment and discipline and separation. What, though, about love for God? The Ecumenist tells me that I need to love all the denominations regardless of what doctrine they teach. I reply that I need to love God and His Truth first, and that means that I will obey the Bible, and that means I will measure, mark, and avoid those who are committed to error. A genuine love for God requires that I care more about His Word and His will than about men and their feelings and opinions and programs.

The direction of love not only must be toward God but it must be toward those who are in danger. The ecumenical crowd tells me that I need to love the Modernist and the Romanist, etc., but they are practically silent on the subject of love for those who are deceived by the Modernists and the Romanists. We are charged with being unloving, for example, when we expose the fact that John Paul II or Mother Teresa teaches a false sacramental gospel. This is nonsense. The fact is, we love people enough to warn of false gospels so they will not be led astray to eternal hell. A shepherd who loves wolves more than the sheep is a confused and wicked shepherd. [See Bowels, Charity, Compassion, Forbear, Gentle, Gospel, Jesus Christ, Kind,

Kindly, Kindness, Longsuffering, Mercy, Patience, Pitiful, Tender, Tenderhearted.]

LOVER. (1) An intimate friend, not necessarily of the opposite sex (1 Ki. 5:1; Ps. 88:11). (2) One who likes something; to be given to something (Tit. 1:8).

LOW DEGREE, LOW ESTATE. Poor; impoverished; in reduced circumstances; of low estate in life; common; plain; simple (Ro. 12:16; Ja. 1:9). [See Humble, Poverty, Pride.]

LOWLINESS. Humbleness; having a humble state of mind; to esteem others better than one's self (Ep. 4:2; Ph. 2:3). "Not to think of one's self more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Ro. 12:3). The Greek word translated "lowliness" (*tapinophrosune*) is also translated "humility of mind" (Ac. 20:19), "humility" (Col. 2:18, 23; 1 Pe. 5:5), and "humbleness of mind" (Col. 3:12). [See Humble, Pride.]

LOWLY. Humble; freedom from pride; meek (Ps. 138:6; Pr. 3:34; 11:2; 16:19; Ze. 9:9; Mt. 11:29). The Greek word translated "lowly" in Mt. 11:29 (*tapinos*) is also translated "low degree" (Lk. 1:52), "low estate" (Ro. 12:16), "cast down" (2 Co. 7:6), "base" (2 Co. 10:1), "humble" (Ja. 4:6). [See Humble, Pride.]

LUBIM (inhabitants of a dry and thirsty land). Na. 3:9.

LUCAS (luminous). The same as Luke, a co-laborer with Paul and the author of the third Gospel and the book of Acts (Col. 4:14; 2 Ti. 4:11; Phile. 1:24). [See Apostle, Luke.]

LUCIFER (shining one). A prophetic description of the fall of Satan (Is. 14:12). [See Satan.]

LUCIUS (of light). Ac. 13:1; Ro. 16:21.

LUCK. [See Hap.]

LUCRE. Gain in earnings; profit; usually in a dishonest or ill sense. In the O.T. it is used for judges which accepted bribes to pervert justice (1 Sa. 8:3). In the N.T. the word "filthy" is added to "lucre" to describe unlawful or unspiritual financial gain. The false teacher is motivated by such lucre (Tit. 1:11). Church leaders must be men who are not motivated by the financial benefits of the ministry (1 Ti. 3:3, 8; Tit. 1:7; 1 Pe. 5:2). Though it is not wrong for a man to take wages for his spiritual ministry (Ro. 15:27; 1 Co. 9:6-14; 2 Co. 11:8; Ga. 6:6; Ph. 4:14-16; 1 Ti. 5:17-18), his motivation must be to serve Jesus Christ, not money. [See Brought on the Way, Covet, Employment, Gold, Greedy, Labour, Money, Offerings, Possessions, Private Ownership of Property, Steal, Stewardship, Tithe.]

LUD (offspring). Ge. 10:22.

LUDIM (offspring). Ge. 10:13.

LUHITH (elevated place). Is. 15:5.

LUKE (luminous). Luke was the author of the gospel bearing his name as well as the book of Acts. Compare Acts 1:1-2 and Luke 1:1-4. He was one of Paul's faithful co-workers. He is called "my fellowlabourer" (Philemon 24) and "the beloved physician" (Col. 4:14). Though he was not an eyewitness of the life of Christ, he gathered information from those who were (Lk. 1:2) and wrote with "perfect understanding" (Lk. 1:3), meaning by divine inspiration. He was an eyewitness to many of the events that he describes in Acts. He first includes himself in the action on the second missionary journey at Philippi (Acts 16:10-13, 16). This is where Luke appears in the Scripture record. It appears that he stayed in Philippi while Paul finished his second missionary journey. Luke then joined Paul at Philippi on the third missionary journey and became a part of his permanent traveling entourage. Luke journeyed with Paul from Philippi to Troas (Acts 20:6), from Asos to Miletus (20:13-15), from Miletus to Caesarea (21:1-8), and from Caesarea to Jerusalem (21:17). Luke accompanied Paul from Caesarea to Rome (Acts 27:1-7, 15-20, 26-29, 37; 28:10-16). He was with Paul in Rome on his first imprisonment (Phile. 24; Col. 4:14). And he was with Paul when he was put to death (2 Ti. 4:11). "He would appear, from Col. 4:10, 11, and his intimate acquaintance with the Greek language, as well as from his Greek name (Lucas), to have been of Gentile extraction; and according to Eusebius and others, he was a native of Antioch. From the Hebraisms occurring in his writings, and especially from his accurate knowledge of the Jewish rites, ceremonies, and customs, it is highly probable that he was a Jewish proselyte, and afterwards converted to Christianity" (*Treasury of Scripture Knowledge*).

LUKEWARM. Spiritually neutral; neither hot nor cold (Re. 3:16). This was the condition of the church at Laodicea at the end of the apostolic era. It was already apostate from the truth and in need of the Lord's salvation (Re. 3:18). Christ is seen standing outside this church, knocking at the door of the hearts of individuals (Re. 3:20). [See Apostasy, Apostate, Heresy, Prophecy, Roman Catholic Church, Tares.]

LUNATICK. The Greek word translated "lunatic" is *seleniazomai*, which was a term for the insane, but Matthew says they were demon possessed (Mt. 17:15). [See Devils.]

LURK. To hide; to lay in wait (Pr. 1:11, 18; Ps. 17:12).

LUST. Strong desire. The Greek word translated lust (*epithumetes*) is also translated "covet" (Ro. 7:7), "concupiscence" (Col. 3:5; 1 Th. 4:5), and "desire" (Lk. 17:22; Ph. 1:23; 1 Th. 2:17; He. 6:11). The term "lust" is used in three ways: (1) of desire in a general sense

(De. 12:15; Ja. 4:5); (2) of sinful desires in general (Ps. 78:18; 81:12; Ro. 13:14; Ga. 5:16; Ep. 2:3; 4:22; 1 Ti. 6:9; 2 Ti. 2:22; 4:3; Ja. 1:14; 4:1, 3; 1 Pe. 1:14; 2:11; 2 Pe. 1:4; 1 Jn. 2:16-17); and (3) of unlawful sexual desires (Ro. 1:24, 27; 1 Co. 10:6; 1 Th. 4:5; 2 Ti. 3:6; 1 Pe. 4:2-3; 2 Pe. 2:10, 18; Jude 18). Jesus said that if a man looks upon a woman to lust after her, he commits adultery with her in his heart (Mt. 5:28; Pr. 6:25). [See Adultery, Covet, Concupiscence, Fornication, Heart, Lascivious, Modesty, Nakedness, Sodomy.]

LUTHERAN. Lutheranism was founded by Martin Luther (1483-1546) in Germany. He was educated by the Brethren of the Common Life who were loosely Roman Catholics but who put less emphasis on the sacraments and more upon a personal relationship with Christ and godly living. In July 1505, when he was a student in a law school, Luther was knocked to the ground by a flash of lightening during a fierce storm. Frightened by this event, he determined to enter a Catholic monastery and give his life to religious concerns. At an Augustinian monastery in Erfurt, Germany, Luther began to study the Bible, and he came to understand that God's salvation in Jesus Christ is offered freely through His grace. Luther joined the faculty of the University of Wittenberg in 1511 and became the head of the theology department a year later.

In 1517, he challenged the Catholic Church to defend the doctrine of indulgences, whereby the pope promised to forgive the sins of the living and the dead upon the payment of money. Pope Leo X desperately needed money to finance his luxurious lifestyle and extravagant plans, such as the completion of St. Peter's cathedral, and he sent representatives throughout parts of Europe to push the sale of indulgences to the gullible populace. The indulgence was thought to be like a letter of credit that the purchaser could use to have his own sins forgiven or to assist someone in purgatory. The "bigger" the sin, the more expensive the indulgence.

One of the pope's indulgence agents, Dominican monk John Tetzel, came to towns near where Luther was living. After being ushered into the city in royal style, sitting on a chariot and holding a large red cross in his hand and an order of the pope on a velvet cushion before him, he gathered the people together and shouted out his effective sales pitch: "There is no sin so great that an indulgence cannot remit. But, more than this, indulgences avail not only for the living but for the dead. Priest! noble! merchant! wife! youth! maiden! do you not hear your parents and your other friends who are dead, and who cry from the bottom of the abyss? Why, the very instant your money rattles at the bottom of the chest, the soul escapes from purgatory, and flies liberated to heaven."

The sale of indulgences brought a fortune into the pope's coffers, but it also wrecked havoc on the morals of the people. Deceived into thinking that they could avoid God's judgment upon sin by the purchase of a piece of paper, the people descended into the grossest immorality.

On October 31, 1517, Luther nailed his 95 theses to the door of the Castle Church at Wittenberg, protesting the sale of indulgences. In the spring of the next year, he defended his position before an assembly of Augustinian monks in Heidelberg, Germany. The pope wrote to Frederick, Elector of Saxony (called Frederick the Wise), and asked him to turn Luther over to Cardinal Cajetan, but the brave Frederick refused to do so. Luther then agreed to meet the cardinal at Augsburg, and there he told him that he was not afraid of the Pope. Upon learning of the failure of the cardinal to force Luther to submit, the Pope was outraged and wrote again to Frederick demanding that he surrender Luther. He again refused. Soon thereafter, Luther and Andrew Carlstadt conducted a public debate with Catholic leader John Eccius, commonly known as Dr. Eck. Failing to win over Luther and the budding reformation through reason, Pope Leo issued a papal bull on June 15, 1520, condemning Luther's writings to the fire and delivering Luther himself over to the devil, unless he recanted within 60 days. Luther answered by burning the bull in December outside the walls of Wittenberg.

In the meantime, a deluge of pamphlets defending the Protestant position were published and distributed throughout Germany, France, Switzerland, England, and elsewhere, and these accomplished the establishment of the Reformation churches.

At the instigation of the Pope, the new emperor of Germany, Charles V, called upon Luther to appear before an assembly of the states of the German monarchy in 1521. The assembly (*diet*) was called the Diet of Worms, so named for its location. Frederick, Luther's protector, would only allow Luther to go on two conditions, that he would be given a safe-conduct and that he would be allowed to return to Saxony no matter what the verdict of the assembly. Before Luther arrived, the pope's nuncio, Aleander, addressed the assembly with great eloquence, claiming that Luther's writings contained enough errors to burn a hundred thousand heretics. Being promised safe conduct by the emperor, Luther appeared before the assembly in April to answer for himself. When asked if the 20 books arranged on a table before the assembly were his, Luther replied that they were. When asked if he would retract, he gave this famous answer:

"Since your most serene Majesty and the princes require from me a clear, simple, and precise answer, I will give it thus: — I cannot submit my faith either to

the pope or to the councils, because it is as clear as day that they have frequently erred and contradicted each other. Unless therefore I am convinced by the testimony of scripture, or by the clearest reasoning, and unless they thus render my conscience bound by the word of God, I cannot and I will not retract, for it is unsafe for a Christian to speak against his conscience. Here I take my stand; I cannot do otherwise: may God be my help! Amen."

Upon hearing this, the Emperor issued a judgment against Luther and forbade him to continue speaking or writing. If Luther disobeyed the order, the Emperor vowed to "proceed against him and his adherents, as contumacious heretics, by excommunication, by interdict, and by every means calculated to destroy them."

A plan was made by some Roman Catholics to assassinate Luther on his way back to Saxony, but Frederick heard about it and arranged to have Luther kidnapped by his own men, disguised as bandits, and carried to the Castle of Wartburg for safe keeping. While there, Luther assumed the attire and appearance of a country gentleman and called himself Squire George. It was in this castle that Luther finished the first draft of his German translation of the New Testament during the summer of 1521.

In March 1522, Luther returned to Wittenberg and restored peace in the midst of a great disturbance that had been caused by Carlstadt and others who were pushing for a violent overthrow of Romanism. They had entered churches and destroyed images. Luther was opposed to the violence and his opinions held sway in the city. He then turned his attention to a revision of his New Testament, and in September 1522, he published it. With its lovely and vigorous German and coming, as it did, in the midst of a general religious agitation, it became a national treasure almost overnight. Within ten years, at least 58 editions of the Luther Bible were printed and hundreds of thousands of copies were sold. The Old Testament appeared in 1530.

Luther's chief co-laborer was *Philip Melancthon* (1497-1560), a fellow professor at the University. He helped Luther organize his state church and wrote a systematic theology and commentaries on the New Testament. He had a key role in preparing Lutheran confessions of faith.

At the Diet of Speyer in 1529, Emperor Charles V condemned the Lutheran movement and forbade its spread. Many of the German princes of the various provinces and free cities protested the order, and they were called *PROTESTANTS*. These princes formed the Schmalkald League in 1530, and since Charles V was already hard pressed by the actions of the warring

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Muslims on the borders of this territory, he granted religious liberty for several years.

There was war between the Catholics and the Lutheran Protestants in Germany between 1546 and 1555. The struggle ended with victory by the Protestants and a proclamation that both Roman Catholicism and Lutheranism were recognized as legal religions in the Holy Roman Empire. This did not mean actual religious liberty, because it was stipulated that the people of each region would be required to follow whatever religion was chosen by the prince of that region. Those who did not accept the official religion were persecuted. Thus, the Lutherans proved to be almost as intolerant as the Catholics before them.

Luther rejected the papacy and corrected many of Rome's errors but he also retained many of them. Luther retained infant baptism, the priesthood, a form of the Catholic mass, and such pagan rituals as crucifixes and candles. He taught *sola fide* (justification by faith alone), *sola gratia* (salvation by grace alone), and *sola scriptura* (the Bible alone as the source of belief), but in practice, he undermined all three of these crucial principles. It is obvious that he did not follow the Bible alone as his source of faith and practice, because he adopted Catholic doctrines and practices that are contrary to the Bible. The Lutheran church in Germany and elsewhere was a state church. That means that every citizen was automatically made a church member at birth (though infant baptism) and was required to be a member of that church by force of law. Thus, the Lutheran "church" was composed largely of the unregenerate. It had a form of godliness but denied the power thereof, which is a regenerate life through personal repentance and faith in Jesus Christ.

Lutheranism became the state religion of most of Germany, as well as of Sweden, Norway, Denmark, Prussia, Iceland, Finland, Estonia, Latvia, and Lithuania.

The Lutherans bitterly persecuted and tormented the Anabaptists and other non-Lutherans in many places. Tens of thousands of humble Bible believers were put to death by these Protestants for the simple reason that they refused to accept their false state church and their unscriptural infant baptism and other errors. (For documentation of this see "Protestant Persecution of the Baptists" at the Way of Life web site, <http://www.wayoflife.org>.)

The three largest Lutheran denominations in America are the Evangelical Lutheran Church in America (ELCA), the Lutheran Church - Missouri Synod (LCMS), and the Wisconsin Evangelical Lutheran Synod (WELS).

THE EVANGELICAL LUTHERAN CHURCH IN AMERICA was formed in January 1988 by a merger of the Lutheran Church in America, the American Lutheran

Church, and the Association of Evangelical Lutheran Churches. The ELCA recorded some 5.3 million members in roughly 11,000 congregations in 1990, but it is losing members each year. It lost almost 50,000 members in 1988-89. This group is totally given over to modernism and ecumenism. The ELCA is a member of the National Council of Churches in America and the World Council of Churches. As of 1993, the ELCA had 1,358 ordained women clergy.

Signifying the growing ecumenical oneness between the apostate denominations, one of the first official acts of the ELCA's head Bishop, Herbert Chilstrom, was to meet with the Roman Catholic pope, the Anglican Archbishop of Canterbury, and heads of the Orthodox churches. Chilstrom supports the ordination of homosexuals and publicly announced his agreement with President Clinton's call for allowing homosexuals into the U.S. military. In his commentary on Hebrews, Chilstrom said the Bible's historical records are "exaggerated—stretched beyond what they actually were." Most preachers within the ELCA are modernists, and the ELCA Publishing House has printed countless volumes which promote unbelief. For example, in 1988 an ELCA book by Ragnar Leivestad, entitled *Jesus in His Own Perspective*, claimed that Jesus never invoked for himself a special position and did not claim messianic titles. In 1992 the ELCA Division for Church in Society authorized distribution of a report on human sexuality which claims that homosexuals were created by God and that sexual relationships outside of marriage are not always wrong. An ELCA youth program guide entitled "Let Justice Roll Down Like Waters," teaches young people that the Bible does not condemn homosexuality.

This editor attended the installation service for an ELCA bishop in Houston, Texas, Feb. 7, 1988, over which Chilstrom presided. Instead of preaching on the glorious grace of Jesus Christ, he spoke on environmentalism and pacifism. In addressing the mixed multitude composed of Roman Catholic, Orthodox, Episcopalians, and Jewish rabbis, Chilstrom said they were made a part of Christ through baptism, and he warned against "buttonholing people and asking if they are saved." He told of how he gladly blessed a rosary for a man at a gas station. Nowhere in his message did he speak of the cross, the blood or the atonement of Jesus Christ. Chilstrom's gospel is not the gospel of the grace of Jesus Christ, but a false gospel of church sacraments and universalism. His liberal message was cleverly couched in evangelical, biblical terminology, but the content was a social/humanitarian gospel which will lead those who follow it to eternal hell. The entire experience was very sad and grievous to my spirit as I observed the pageantry, the solemnity, the appearance of piety which had been put on before the

service just as a woman puts on her makeup. What seemingly holy and reverent-appearing things man can surround himself with when he creates his own religion! Everything went according to a very specific order and proceeded right on schedule. Not a hair was out of place, nor a voice off key in the two choirs, and the massive pipe organ gave forth just the desired sounds. It was quite a show. The problem is that from beginning to end, from top to bottom, from inside to out, none of it was scriptural. In doctrine and in practice it was contrary to the Word of God, and therefore unacceptable to God. This is an apt description of the entire Evangelical Lutheran Church in America, as well as all of the member denominations of the World Council of Churches.

THE LUTHERAN CHURCH - MISSOURI SYNOD (LC-MS) was founded in Missouri by German emigrants in 1847. Today it has 2.6 million members in 5,900 churches, and is basically conservative in doctrine, being what is called "confessional Lutheran." This signifies a commitment to the historic Lutheran creeds. In the 1970s the LC-MS went through a great upheaval over doctrinal issues. A number of leaders within the denomination were entertaining modernistic views of inspiration. A survey published in 1970 revealed that only 51% of the LC-MS denominational leaders and professors believed the Bible is the perfect Word of God (65% of the "parish" pastors believed in an infallible Bible). The battle focused particularly on professors at the LC-MS Concordia Seminary. In 1974 the liberal-minded professors left Concordia and formed Seminex (Seminary in Exile). Roughly 150 congregations left the denomination as a result of these battles. For the leaders of the LC-MS to take such a stand for the inspiration of the Scriptures was commendable, yet there are still many leaders and professors within the LC-MS who are sympathetic to modernism. There was not a wholesale housecleaning, and the denominational colleges remained sympathetic to the very error espoused by those who formed Seminex. Denominations cannot win the battle against error; only churches can, because only churches have the divine authority to discipline the saints and to deal with error. It is the church that is the pillar and ground of the truth (1 Ti. 3:15). Though not a member of the National or World Council of Churches, there is a growing sympathy toward modernism and ecumenism within the LCMS. Luther, in referring to the head of the Catholic Church, said, "The pope is the real anti-Christ who has raised himself over and set himself against Christ." Yet the president of the LC-MS, Ralph Bohlmann, has met with the pope on at least two occasions. Bohlmann met privately with the pope in the Vatican in 1984, and he was among the denominational leaders that greeted the pope on his visit to the United

States in 1987. [See Church, Church Discipline.]

THE WISCONSIN EVANGELICAL LUTHERAN SYNOD is the product of a 1917 merger between the German Evangelical Lutheran Synod of Wisconsin and synods in Minnesota and Michigan. With a membership of 419,000 in 1,200 congregations, it, too, follows traditional Lutheranism and refuses to adopt Modernism or join the ecumenical councils. The WELS is probably the most conservative of the Lutheran denominations in America. The WELS statement on the Bible is a marvelous testimony to divine inspiration:

We believe that in a miraculous way that goes beyond all human investigation God the Holy Ghost inspired these men to write His Word. These 'holy men of God spoke as they were moved by the Holy Ghost' (2 Pe. 1:21). What they said, was spoken 'not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth' (1 Co. 2:13). Every thought they expressed, every word they used, was given them by the Holy Spirit by inspiration. St. Paul wrote to Timothy: 'All scripture is given by inspiration of God' (2 Ti. 3:16). We therefore believe in the verbal inspiration of the Scriptures, not a mechanical dictation, but a word-for-word inspiration. ... We believe that Scripture is a unified whole, true and without error in everything it says; for our Saviour said 'The Scripture cannot be broken' (Jn. 10:35). We reject any thought that makes only part of Scripture God's Word, that allows for the possibility of factual error in Scripture, also in so-called nonreligious matters (for example, historical, geographical). We reject all views that fail to acknowledge the Holy Scriptures as God's revelation and Word. We likewise reject all views that see in them merely a human record of God's revelation as he encounters man in history apart from the Scriptures, and so a record subject to human imperfections" (This We Believe, Northwestern Publishing House, Wisconsin Evangelical Lutheran Synod). [See Baptism - Infant, Church, Ecumenism, Lord's Supper, Roman Catholic Church, Separation, World Council of Churches.]

LUZ (an almond-tree). Ge. 28:19.

LYCAONIA (breast of sheep). Ac. 14:6.

LYCIA (inflammation, great heat). Ac. 27:5.

LYDDA (an ornament). Ac. 9:32.

LYDIA (birth, offspring). The first Christian convert in Philippi (Ac. 16:14-40).

LYSANIAS (dissolving, sadness, grief-dispelling). Lk. 3:1.

LYSIAS (dissolving, liberating). Ac. 23:26.

LYSTRA (flock of sheep). Ac. 14:6.

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MAACHAH, MAACAH (friction, oppression). Ge. 22:24; 2 Sa. 3:3

MAADAI (the ornament of God). Ezr. 10:34.

MAADIAH (the ornament of God). Ne. 12:5.

MAAI (the fountain of the Lord). Ne. 12:36.

MAALEH ACRABBIM (going up, scorpions). Jos. 15:3.

MAARATH (level place, waste). Jos. 15:59.

MAASEIAH (the work of the Lord). Je. 21:1.

MAASIAI (the work of the Lord). 1 Ch. 9:12.

MAATH (breaking, removing). Lk. 3:26.

MAAZ (oppression). 1 Ch. 2:27.

MAAZIAH (the consolation of God). 1 Ch. 24:18.

MACCABEES. The Jewish family which led revolt against Antiochus Epiphanes, king of Syria, and won freedom for the Jews. Antiochus had captured the temple in Jerusalem and had desecrated it by sacrificing a pig. The revolt began in 168 B.C. The temple was recaptured and sacrifices were resumed in 165 B.C. The history of this experience in Jewish history is told in two of the apocryphal books, 1 and 2 Maccabees. [See Antichrist, Apocrypha.]

MACEDONIA. A Roman province (Ac. 16:9). Macedonia was made a Roman province in 142 BC, and Philippi, its chief city, was made a Roman colony in 42 BC after the famous battle involving the armies of Antony and Octavian aligned against the armies of Brutus and Cassius. It was Roman legions against Roman legions. Brutus and Cassius had murdered Julius Caesar and tried to take over the empire, but Octavian won the battle and 15 years later became the Emperor Augustus. It was during his reign that Jesus was born.

MACHBANAI (chain of God). 1 Ch. 12:13.

MACHBENAH (chain). 1 Ch. 2:49.

MACHI (consuming of strength, pining). Nu. 13:15.

MACHIR (sold). Ge. 50:23.

MACHNADEBAI (what is like the liberality of God?). Ex. 10:40.

MACHPELAH (a doubling, a fold, winding). Abraham's burial cave (Ge. 23:9).

MAD. (1) Insane or demon possessed (1 Sa. 21:13; 2 Ki. 9:11; Pr. 26:18; Jn. 10:20; Ac. 12:15; 26:25; 1 Co. 14:23). (2) Angry (Ps. 102:8; Ac. 26:11). (3) Foolish (Ec. 2:2). [See Anger, Fool, Devils.]

MADAI (God extends). Ge. 10:2.

MADIAN (Great extension). Ac. 7:29.

MADMANNAH (place of manure). Jos. 15:31.

MADMEN (place of manure). A town of Moab (Je. 48:2).

MADMENAH (place of manure). Is. 10:31.

MADON (place of judgment). Jos. 11:1.

MAGBISH (assembly, fortress). Ezr. 2:30.

MAGDALA (tower, castle). Mt. 15:39. A town on the western shore of the Sea of Galilee north of Tiberias.

MAGDALENE. Mary Magdalene; one of the Marys of the Bible. Her name means "an inhabitant of Magdala," referring to the town of Magdala on the western shore of the Sea of Galilee. Jesus cast seven devils out of her, and she became an ardent disciple (Lk. 8:2). Mary Magdalene was the first person to see the Lord Jesus Christ after His resurrection (Mk. 16:1-9; Mt. 28:1; Lk. 24:10; Jn. 19:25; 20:1, 18).

MAGDIEL (excellent, praise). Ge. 36:43.

MAGICIAN. [See Witchcraft.]

MAGISTRATE. A judge; ruler (Ju. 18:7; Ezr. 7:25; Lk. 12:58). [See Government.]

MAGNIFICAL. Greatness (Ac. 19:27).

MAGNIFICAT (to exalt; to extol) A name for Mary's song of praise in Lk. 1:46-55.

MAGNIFICENCE. Greatness (Ac. 19:27). [See Majesty.]

MAGNIFY. Exalt; uplift; promote; to make great (Jos. 3:7; Ps. 34:3; Da. 11:36; Lk. 1:46).

MAGOG. [See Gog.]

MAGOR MISSABIB (fear everywhere). Je. 20:3.

MAGPIASH (congregation of the congregation). Ne. 10:20.

MAHALAH (disease). 1 Ch. 7:18.

MAHALALEEL (praising God). Ge. 5:12.

MAHALATH. (1) The daughter of Ishmael; the wife of Rehoboam (sickness) (Ge. 28:9; 2 Ch. 11:18). (2) Mentioned in the title to Ps. 53 and 88. Strong says, "probably the title to a popular song." [See Music.]

MAHALI (infirmity, instability). Ex. 6:19.

MAHANAIM (two camps or hosts). Ge. 32:2.

MAHANEHDAN (camp of judgment). Ju. 18:12.

MAHARAI (the haste of God). 2 Sa. 23:28.

MAHATH (taking or wiping away). 2 Ch. 29:12.

MAHAVITE (the place of the congregation). 1 Ch. 11:46.

MAHAZIOTH (visions). 1 Ch. 25:4.

MAHER-SHALAL-HASH-BAZ (hastens to the prey). The name God gave to Isaiah's son as a sign of the future destruction of the northern kingdom of Israel by Assyria (Is. 8:3-4).

MAHLAH (disease). Nu. 26:33.

MAHLI (infirmity, sickness). Nu. 3:20.

MAHLON (heavy disease). Ru. 1:2.

MAHOL (infirmity). 1 Ki. 4:31.

MAID, MAIDEN. (1) A female servant (Ge. 16:2; 29:29; 30:3, 7; Ex. 2:5; 21:20; Ru. 2:8; 2 Ki. 5:2; Ezr. 2:65; Job 19:15; Ps. 123:2). (2) A virgin (De. 22:14, 17; Jud. 19:24; Es. 2:4, 7-8; Ps. 78:63). (3) A young unmarried woman generally (2 Ch. 36:17; Je. 2:32).

MAID CHILD. A female child (Le. 12:5).

MAIL. A coat of armor (1 Sa. 17:5). [See Breastplate, Military.]

MAIMED. Crippled; disabled in limbs; injured; lame (Le. 22:22; Mt. 15:30-31; Mk. 9:43; Lk. 14:13, 21).

MAJESTY. Greatness of appearance; dignity; grandeur; dignity of aspect of manner; the quality or state of a person or thing which inspires awe or reverence in the beholder (Webster). Majesty is most often used of the Lord (Job 37:22; 40:10; Ps. 29:4; 93:1; 96:6; 104:1; 145:5, 12; Is. 2:10; 24:14; 26:10; Mi. 5:4; He. 1:3; 8:1; 2 Pe. 1:16; Jude 25), though it is also used of earthly kings (1 Ch. 29:25; Es. 1:4; Da. 4:30; 5:18). The fact that the term "majesty" is applied to Jesus Christ testifies to His deity (2 Pe. 1:16). The Hebrew word most commonly translated "majesty" in the O.T. (*hadar*) is also translated "beauty" (Ps. 110:3), "comeliness" (Eze. 16:14), "excellency" (Is. 35:2), "glorious" (Ps. 29:2), "glory" (De. 33:17; Ps. 90:16; Da. 11:20), "goodly" (Le. 23:40), and "honour" (1 Ch. 16:27; Ps. 149:9). The Greek word translated "majesty" (*megaleiotes*) is also translated "magnificence" (Ac. 19:27) and "mighty power" (Lk. 9:43) [See Glory, Kingdom of God, Millennium.]

MAKAZ (distant place). 1 Ki. 4:9.

MAKE FOR. To be for the advantage of (Eze. 17:17; Ro. 14:19).

MAKE MENTION. To mention; tell; proclaim (Ge. 40:14; Je. 4:16).

MAKE MERRY. To be merry; to be festive (Je. 30:19; Lk. 15:29).

MAKHELOTH (place where the people assemble). Nu. 33:25.

MAKKEDAH (place of cattle-breeders). Jos. 10:10.

MAKTESH (heap of the dead). Zep. 1:11.

MALACHI (a messenger of the Lord). The prophet who wrote the last book of the O.T. (Mal. 1:1).

MALCHAM (exalted king). 1 Ch. 8:9.

MALCHIAH, MALCHIJAH (the Lord is king). Ge. 46:17; Je. 38:1.

MALCHIEL (God is king). Ge. 46:17.

MALCHIJAH (the Lord reigns). 1 Ch. 9:12.

MALCHIRAM (most exalted king). 1 Ch. 3:18.

MALCHISHUA (the help of the king). 1 Ch. 8:33.

MALCHUS (a king, counselor). Jn. 18:10.

MALEFACTOR. An evil doer; a criminal (Lk. 23:32, 39; Jn. 18:30).

MALICE, MALICIOUS, MALIGNITY. Harboring ill will or enmity without provocation; extreme hatred; disposition to injure (Webster) Wickedness or vice in the wider sense, not merely malevolence, which is the more usual acceptance of the word (The Bible Word-Book). (Ro. 1:29; 1 Co. 5:8; 14:20; Ep. 4:31; Col. 3:8; Tit. 3:3; 1 Pe. 2:1, 16; 3 Jn. 10). [See Anger, Controversy.]

MALLOTHI (I have spoken). 1 Ch. 25:4.

MALLUCH (possession). Ne. 10:4.

MALLOWS. Some common herb which the poor would eat to satisfy their hunger (Job 30:4) (Concise).

MAMMON. Money and possessions (Mt. 6:24; Lk. 16:11, 13). [See Money, Tithe.]

MAMRE (lifting up). The ancient name of Hebron (Ge. 14:13).

MAN. [See Adam, Death, Evolution, Heart, Image of God, Justification, Resurrection, Salvation, Sin, Soul, Spirit.]

MAN CHILD. Male child (Ge. 17:10; Le. 12:2).

MAN OF WAR. A warrior (Ex. 15:3; Jos. 17:1; Is. 3:2; Lk. 23:11). [See Military.]

MAN SLAYER. Murderer (Nu. 35:6,12; 1 Ti. 1:9). [See Kill.]

MAN STEALER. [See Men Stealer.]

MANAEN (a comforter, leader). Ac. 13:1).

MANAHATH (a gift, rest). Ge. 36:23.

MANASSEH (forgetting). The oldest son of Joseph (Ge. 41:51). His children form the tribe of Manasseh (Ge. 48:5, 19; Nu. 1:10-35; 26:28-34; 32:33-41; 34:14, 23; De. 3:13-14; 29:8; 33:17; 34:2; Jos. 1:12; 4:12; 12:6; 13:7-29; 14:4; 16:4, 9; 17:1-9; 21:5-27; 22:1-15, 21-31; Ju. 1:27; Eze. 48:4-5). [See Israel.]

MANASSES (forgetfulness). Mt. 1:10.

MANDRAKES. A beautiful, odoriferous plant supposed to act as a love potion (Ge. 30:14-16; Song 7:13). The fruit is small and yellowish in color (Analytical).

MANEH. [See Money.]

MANGER. A feed box for cattle (Lk. 2:7-16; 13:15), also called a crib (Pr. 14:4; Is. 1:3). The mangers in Israel were typically made of stone rather than wood, so

MANIFOLD - MARRIAGE

baby Jesus was probably laid in a stone manger. Some of the mangers that were used in Solomon's stables can still be seen at Megiddo. They hold an ephah measure of grain (about six gallons), which explains how much grain of barley Ruth gleaned in Boaz' field in one day (Ruth 2:17).

MANIFOLD. Many; multiplied. The Bible speaks of the manifold mercies of God (Ne. 9:19, 27); manifold works of God (Ps. 104:24); manifold wisdom of God (Ep. 3:10); manifold transgressions of men (Am. 5:12); manifold temptations (1 Pe. 1:6); manifold graces (1 Pe. 4:10); and manifold rewards (Lk. 18:30).

MANNA. The food God gave Israel in the wilderness (Ex. 16:13-36). Manna means "what is it," and refers to the Israelites' questions upon first seeing it (Ex. 16:15). In appearance it was "like coriander seed, white" (Ex. 16:31). Coriander seeds are tiny, roughly 1/8 inch. It tasted like honey (Ex. 16:31) and fresh oil (Nu. 11:8). It was called "angels food" (Ps. 78:25). The manna was rained from heaven every day during Israel's wilderness wandering and ceased when they began to eat the corn of the promised land (Ex. 16:35; Jos. 5:12). The manna symbolizes Jesus Christ coming from heaven to become the Bread of life (Ex. 16:15; Jn. 6:31-58; Re. 2:17). [See Bdelium.]

MANNER. (1) Custom; fashion; way; habitual practice (Ge. 18:11; 19:31; Jn. 19:40). (2) Sort; kind; type (Ge. 25:23; Lk. 11:42; Re. 18:12). (3) After a fashion; in one sense; in some sort (1 Sa. 21:5).

MANNER, IN A. In some sort; after a fashion; in one sense (1 Sa. 21:5).

MANNER, ON THIS. In this way (Ge. 32:19).

MANNER, TAKEN WITH THE. The expression "taken with the manner" referred in old times to a thief taken with the stolen items in his possession. In Nu. 5:13 the phrase "neither she be taken with the manner" refers to the immorality of an adulteress not being found out, either by illegitimate pregnancy or otherwise.

MANOAH (rest). Ju. 13:2.

MANSION. An abode (Jn. 14:2). This word refers to a permanent dwelling. The root Greek word is translated "abide" (Mt. 10:11), "continue" (Jn. 15:9), "dwell" (Jn. 1:39), "endure" (Jn. 6:27), and "remain" (Mt. 11:23). It is used to describe the eternal nature of the Word of God (1 Pe. 1:25) and the eternal inheritance of the child of God (He. 10:34). Many modern commentators try to deny that these heavenly abodes are actual dwellings, but the King James translators selected the word "mansion" carefully. This was the word commonly used for the splendid castles of the titled. In using "mansion," the KJV translators followed the 1526 Tyndale New Testament.

MAN SLAYER. [See Kill.]

MANTLE. A sleeveless outer garment (Ju. 4:18; 1 Sa. 15:27; 28:14; 2 Ki. 2:8-14; Ezr. 9:3; Job 1:20; 2:12).

MAOCH (oppression). 1 Sa. 27:2.

MAON (place of abode). Jos. 15:55.

MAR. Ruin; corrupt; break; cut (Le. 19:27; Ru. 4:6; 1 Sa. 6:5; 2 Ki. 3:19; Je. 13:9; Na. 2:2).

MARA (bitter). The name Naomi gave to herself to describe her trials (Ru. 1:20).

MARAH (bitterness). Ex. 15:23.

MARALAH (place of confusion, trembling). Jos. 19:11.

MARANATHA. An expression meaning "the Lord comes!" It refers to the return of Jesus Christ from heaven (1 Co. 16:22). "Anathema Maranatha" means "cursed at the Lord's return," and speaks of the eternal destruction of those who reject Jesus Christ. [See Jesus Christ, Judgment, Prophecy, Second Coming.]

MARCUS (to pine away, shining). The writer of the Gospel of Mark (1 Pe. 5:13). [See Mark.]

MARESHAH (chief place). Jos. 15:54.

MARINER. A seaman (Eze. 27:8-9, 27, 29; Jon. 1:5).

MARK. John Mark was the son of Mary, a Christian Jewess in whose home the early Christians seem to have been sheltered (Ac. 12:12). Marcus was his Latin surname; his Jewish name was John, meaning the grace of God. Peter may have been the means of his conversion, for he calls him his son (1 Pe. 5:13). He was the nephew or cousin of Barnabas (Col. 4:10). Paul and Barnabas, after visiting Jerusalem to deliver the relief offerings from Antioch, brought John Mark with them to Antioch (Ac. 12:25). He accompanied Paul and Barnabas on their first missionary journey, but he left them early in these travels at Perga (Ac. 13:13). Apparently because of this, there was a sharp disagreement between Paul and Barnabas over Mark's going with them on the second journey. The result was that Silas accompanied Paul, and John Mark accompanied Barnabas (Ac. 15:36-40). Later Paul was reconciled with John Mark. Paul commended him to the church at Colosse (Col. 4:10). Paul requested his services in Rome (2 Ti. 4:11), and he was with Paul in Rome when the epistle to Philemon was written (Phile. 24). John Mark is traditionally considered to be the writer of the Gospel of Mark (Analytical, Concise, Smith). [See Apostle.] [For a discussion of the authenticity of Mark 16:9-20 see Resurrection.]

MARRED. Corrupted; ruined; injured; broken (Is. 52:14; Je. 13:7; Mk. 2:22).

MARRIAGE. "The act of uniting a man and woman for life; wedlock; the legal union of a man and woman for life. Marriage is a contract both civil and religious, by which the parties engage to live together in mutual

affection and fidelity, till death shall separate them. Marriage was instituted by God himself for the purpose of preventing the promiscuous intercourse of the sexes, for promoting domestic felicity, and for securing the maintenance and education of children" (Webster).

Malachi explains that marriage is more than the sexual union; it is a covenant before God and man (Mal. 2:14), and it is this covenant that God blesses by making the two one (Mal. 2:15).

Marriage was the first institution ordained by God after the creation of man (Ge. 2:18-25), and it is the bedrock of the human society. Anything which corrupts marriage and the home is a direct threat to society as a whole. This is one reason why sexual immorality and homosexuality are great crimes which were punishable by death under the Mosaic law (Le. 20).

From Genesis we see that marriage is the uniting of one man and one woman before God for the purpose of creating a new family unit (Ge. 2:22-24). The marriage union is holy and the sexual relationship within this union is holy (He. 13:4). One of the proper and God-ordained purposes of marriage is the satisfaction of the sexual drive (1 Co. 7:2-5).

Is Fornication Marriage? Some have taught that the sexual union between men and women equates marriage, but this is not the case. The married man and woman become one spiritually and physically by an act of God, not by a mere act of sexual intimacy (Mt. 19:5-6). The oneness between Adam and Eve was created when God brought them together as man and wife even before they knew each other intimately (Ge. 2:22-23).

Immoral sexual relations do produce a unity between the partners (1 Co. 6:15-18), but the Bible nowhere says this equates marriage. When a married man and woman commit adultery or when a single man and woman commit fornication, they are joined together in their sin, but they are not thereby married. If this were the case, the fornicators would not need to be married; they would already be married to their partners through the sexual relationship. Yet this is not the case. According to the Mosaic law, if a man enticed an unmarried girl and had relations with her, he was obligated to marry her unless her father refused to allow that (Ex. 22:16-17). The law did not say the two were already married because of their sexual union. The fact that the girl's father could refuse to allow his daughter to be the man's wife is proof that they were not already wed.

The New Testament teaches the same thing. In 1 Co. 5:1, for example, we see the case of the church member who committed the sin of fornication with his father's wife. The Bible says the woman was the wife of the sinner's father, but it does not say that the woman was

also the sinner's wife because of the sexual relationship. In 1 Co. 7:2, fornication is contrasted with marriage; it is not equated with marriage. Christ's dealings with the woman at the well in John chapter four also teaches that fornication is not marriage. The woman was living with a man, but the Lord Jesus Christ plainly stated that he was not her husband (Jn. 4:18).

Fornication is a union but it is not marriage. As noted earlier, Malachi explains that marriage is more than the sexual union; it is a covenant before God and man (Mal. 2:14), and it is this covenant that God blesses by making the two one (Mal. 2:15). [See Adultery, Child Training, Eunuch, Fornication, Home.]

MARS' HILL. Ac. 17:16-34. [See Areopagus.]

MARSENA (worthy). Es. 1:14.

MART. Merchant (Is. 23:3).

MARTHA (mistress, lady). The sister of Mary and Lazarus (Lk. 10:38-41; Jn. 11:1-39; 12:2).

MARTYR. One who submits to death rather than renounce his faith; one who is killed for a religious or political cause. "The Greek word is *martus*, and is very frequently translated 'witness'; a martyr is one who meets with death because of the witness he bears. Christ Himself was the faithful and true witness (Re. 1:5; 3:14), and He said to His persecutors, 'Ye seek to kill me, because my word hath no place in you ... ye seek to kill me, a man that hath told you the truth' (Jn. 8:37,40). Thus the Lord Jesus was the true Martyr, though His death comprehended much more than dying as a martyr, namely, atonement" (Concise). The first martyr for the truth in the Bible was Abel (Ge. 4). Many other O.T. saints died for their faith in God (1 Ki. 18:4; Mt. 23:29-31,34-37; He. 11:32-39). The first Christian martyr was Stephen (Ac. 7). See also Ac. 8:3; 9:1; 12:1-2; 1 Pe. 4:12; Re. 2:13; 11:7-8; 17:6. [See Prophecy, Roman Catholic Church.]

MARY (bitterness, sorrow). There are many Marys in the Bible. The following are some of the most well known:

Mary, Mother of Jesus (Mt. 1:18-25; 2:13-23; 12:46; Mk. 3:21; Lk. 1:26-56; 2:1-52; 8:19-21; Jn. 2:1-5; 19:25; Ac. 1:14). Bible facts about Mary: (1) She is never called the 'mother of God.' While Mary was the mother of Jesus as a man; the eternal Son of God had no beginning (Mi. 5:2; Jn. 1:1). Mary cannot therefore be called the mother of God, and is never so called by Bible writers. (2) Mary had other children after she bore Jesus; she was not a perpetual virgin (Mt. 13:55-56). (3) Mary was not sinless (Lk. 1:47; Ro. 3:23). (4) The Bible does not say Mary ascended to heaven; this is purely a man-made doctrine. (5) The Apostles and prophets did not exalt Mary. There is not one mention of Mary in the N.T. epistles from Romans to Revelation.

MARVEL - MASORETIC TEXT

Yes, Mary was blessed above other women to have had the privilege of bringing the Saviour into the world, but this allows no foundation for calling Mary the Mother of God, Queen of Heaven, Mediatrix, etc. (6) The only mention of Queen of Heaven in the Bible refers, not to Mary, but to a heathen idol (Je. 44:18-19). [See also Eastern Orthodox, Roman Catholic Church.]

Mary Magdalene. Jesus cast seven devils out of her (Mk. 16:9; Lk. 8:2). She was first to see Jesus after the resurrection (Mt. 28:1-8; Mk. 16:9). [See Magdalene.]

Mary of Bethany. She was sister of Martha and Lazarus and loved Jesus exceedingly (Jn. 11:1-45; Lk. 10:42). Mary was one of the only disciples who truly understood that Jesus would die (Jn. 12:1-8), and she anointed his feet with costly ointment.

Mary, Mother of James and Joses (Mt. 27:56; 28:1; Mk. 15:40; Lk. 24:10).

MARVEL. To be astonished; to be amazed; to wonder (Ec. 5:8; Mk. 5:20; Jn. 3:7; Ac. 3:12; 2 Co. 11:14; Ga. 1:6).

MASCHIL (intelligently, with understanding). The title of 13 Psalms (Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 78; 88; 89; 142). [See Music.]

MASH (extraction, taken away). Ge. 10:23.

MASHAL (petition). 1 Ch. 6:74.

MASON. Stone worker (2 Sa. 5:11; 2 Ki. 12:12; Ezr. 3:7).

MASORETIC TEXT. A name for the Hebrew text handed down from the Jews and underlying the King James Bible and other faithful non-Catholic versions. The following is from Dr. D.A. Waite's *Defending the King James Bible: A Four-fold Superiority*. Dr. Donald Waite, Director of the Bible for Today ministries and President of the Dean Burgon Society, is a Baptist scholar who has written in the defense of the Received Text. He has earned a B.A. in classical Greek and Latin; a Th.M. with high honors in New Testament Greek Literature and Exegesis; an M.A. and Ph.D. in Speech; a Th.D. with honors in Bible Exposition; and he holds both New Jersey and Pennsylvania teacher certificates in Greek and Language Arts. He taught Greek, Hebrew, Bible, Speech, and English for more than 35 years in nine schools. He has produced more than 700 studies on the Bible and other subjects.

The word 'Masoretic' comes from *masor*, a Hebrew word meaning 'traditional.' It means to hand down from person to person. The Masoretes handed down this text from generation to generation, guarded it and kept it well. There were families of Hebrew scholars in Babylon, in Palestine, and in Tiberius. According to most students of these matters, these Masoretes safeguarded the consonantal text. [According to some fundamentalist writers, the vowels were present in the Hebrew language right from the start. All the

Masoretes had to do was to guard both consonants and vowels. They may very well be correct in this.] I say 'consonantal text' because, as one school of thinking understands it, originally the Hebrew was written only in consonants; there were no vowels.

The Masoretes flourished from about 500 to 1000 A.D. They were supposed to have standardized the Hebrew O.T. in about 600-700 A.D. by putting in the vowel pointings to aid in the pronunciation of the consonantal text. Their text is called the Masoretic Text or M.T. if you want to abbreviate it.

What about the Hebrew text used by the KJV translators? Here is some background on it. The Daniel Bomberg edition, 1516-17, was called the First Rabbinic Bible. Then in 1524-25, Bomberg published a second edition edited by Abraham Ben Chayyim (or Ben Hayyim) iben Adonijah. This is called the Ben Chayyim edition of the Hebrew text. Daniel Bomberg's edition, on which the KJV is based, was the Ben Chayyim Masoretic Text. This was called the Second Great Rabbinic Bible. This became the standard Masoretic text for the next 400 years.

The Ben Chayyim Masoretic Text was used even in the first two editions of *Biblia Hebraica* by Rudolf Kittel. The dates on those first two editions were 1906 and 1912. He used the same Hebrew text as the KJV translators.

The edition we used when I was a student of Dr. Merrill F. Unger at Dallas Theological Seminary (1948-53), was the 1937 edition of the *Biblia Hebraica* by Kittel. In 1937 Kittel changed his Hebrew edition and followed what they called the Ben Asher Masoretic Text instead of the Ben Chayyim. They followed, in that text, the Leningrad manuscript. The date on it was 1008 A.D. This was not the traditional Masoretic Text that was used for 400 years and was the basis of the King James Bible. They changed it and used this Leningrad manuscript. So even the main text used by the NKJV, NASV, and NIV in the Hebrew is different from that used for the King James Bible. The footnotes in Kittel's *Biblia Hebraica* suggest from 20,000 to 30,000 changes throughout the whole Old Testament.

The reason that most of the Hebrew departments, in colleges, universities, and seminaries who teach Hebrew, use the Ben Asher Hebrew Text instead of the Ben Chayyim Text is the same reason they use the critical Greek text in the N.T. They believe the "oldest" texts, either in Hebrew or in Greek, must always be the best. Not necessarily. These so-called "old" texts of the N.T., such as 'B' (Vatican) and 'Aleph' (Sinai) and their some 43 allies, were corrupted, I believe, by heretics within the first 100 years after the original N.T. books were written. Therefore, even though these might be the oldest, they were doctored by heretics and therefore are not the "best." Other texts, even though they might be later, if they follow the words of the original must therefore be the ones to use. Those texts which agree with the original documents are those which the KJV has followed.

Then there was a revision of Kittel's *Biblia Hebraica*. It was called the *Biblia Hebraica Stuttgartensia*, the Stuttgart edition of 1967-77, based also on the same Ben Asher text. That is based on the Leningrad Codex which is the same one the revised Kittel Bible of 1937 used.

[In addition to changes based on using the wrong Hebrew base, the modern versions] also make corrections based upon the following spurious criteria: (1) The Septuagint; (2) conjecture; (3) the Syriac version; (4) some Hebrew manuscripts; (5) the Latin Vulgate; (6) the Dead Sea scrolls; (7) Greek O.T. translations such as the Aquila, Symmachus, and Theodotion; (8) the Samaritan Pentateuch; (9) quotations from Jerome; (10) Josephus; (11) an ancient Hebrew scribal tradition; the Targums; (12) the *Juxta Hebraica* of Jerome for the Psalms; (13) a different set of Hebrew vowels and consonants which create different divisions in the text.

My conclusion is even if there are seeming contradictions in the traditional Hebrew text, I feel it is imperative to stand by this Text and let the Lord figure out what may seem to be contradictions to us. Keep what God has given and preserved through the ages. The King James translators came along and saw what the Hebrew Masoretic text said and simply translated it right over into the English. They didn't quibble with it; they didn't try to harmonize it. ... Never be ashamed of the traditional Masoretic Hebrew text that underlies the King James Bible! It was accumulated by the Jews in fulfillment of Ro. 3:1-2. We agree with Dean John William Burgon who wrote of "the incredible folly of tinkering with the Hebrew text" (from a letter April 8, 1885, appearing in the *Guardian*, as quoted in *John William Burgon, Late Dean of Chichester—A Biography*, 1892, by Edward Mayrick Goulburn).

Not only was the Scripture accumulated by the Jews, but it was authorized by Jesus. Jesus Christ authorized the traditional Masoretic Hebrew O.T. text (Mt. 4:4; 5:17-18; Lk. 24:27,44). The Lord Jesus Christ never refuted any text, any word, or any letter in the Hebrew O.T. He didn't say, 'Now Moses was misquoted here, it should have been this...' He offered no textual criticism whatever. Had there been any changes, I'm sure He would have corrected it, but He didn't. It stands written! His stamp of approval is on the Masoretic Hebrew text.

After much study, thinking, and praying about this subject, I have personally arrived at a strong conviction that I will not budge from the traditional Masoretic Hebrew text on which our King James Bible is based. That is it. I'm not going to move (D.A. Waite, *Defending the King James Bible*, pp. 20-36).

[See Bible, Bible Versions, Erasmus, Inspiration, Preservation.]

MASREKAH (place of superior vines). Ge. 36:36.

MASS. The Roman Catholic Church's corruption of the Lord's Supper. [See Atonement, Clergy, Cup, Eastern

Orthodox, Grace, Fable, Justification, Liturgy, Lord's Supper, Priest, Roman Catholic Church.]

MASSA (a speech, burden). Ge. 25:14.

MASSAH (a trail). Ex. 17:7.

MAST. The support for sails and riggings on a ship (Pr. 23:34; Is. 33:23; Eze. 27:5).

MASTERBUILDER. An architect, chief engineer, head builder (1 Co. 3:10). The Greek word "architekton" is the basis for the English "architect." "All the workmen (*tektones*, carpenters) work under the direction of the architect (Plato, *Statesman*, 259)" (RWP). Paul is referring to the beginning of the church at Corinth as recorded in Acts 18:1-18. He laid the foundation of the churches and others were to build on the foundation according to the Scriptures.

MASTERY. To rule; to overcome (Da. 6:24).

MATE. Friend (Is. 34:15).

MATHUSALA (great extension). Lk. 3:37.

MATRED (trouble). Ge. 36:39.

MATRI (rain). 1 Sa. 10:21.

MATRIMONY. Marriage. [See Divorce, Home.]

MATRIX. The womb (Ex. 13:12, 15; 34:19; Nu. 3:12; 18:15).

MATTAN (gift). Lk. 3:24.

MATTANAH (gift). Nu. 21:18.

MATTANIAH (gift). 2 Ki. 24:17.

MATTATHA (gift). Lk. 3:31.

MATTATHAH (gift). Ezr. 10:33.

MATTATHIAS (gift of the Lord). Lk. 3:26.

MATTENAI (gift of God). Ne. 12:19.

MATTER. (1) Business; affair; event; thing (Ge. 24:9; Ex. 18:16). (2) Quantity of fuel (Ja. 3:5). (3) Consequence (2 Co. 9:5).

MATTHAN (present). Mt. 1:15.

MATTHAT (gift). Lk. 3:24.

MATTHEW (gift of the Lord). One of the twelve Apostles and the writer of the first Gospel; also called Levi, the son of Alpheus (Mt. 9:9; 10:3; Mk. 2:14; 3:18; Lk. 5:27-32; 6:15; Ac. 1:13). Matthew was a converted tax collector. [See Apostle, Publican.]

MATTHIAS (gift of God). A disciple selected by lot to replace Judas (Ac. 1:23-26).

MATTITHIAH (gift of God). Ezr. 10:43.

MATTOCK. A grubbing hoe; a farming tool (1 Sa. 13:20-21; 2 Ch. 34:6).

MAUL. A heavy wooden hammer; an ax used for war or for splitting wood (Pr. 25:18). [See Military.]

MAW. One of the stomachs of a ruminating animal (De. 18:3).

MAZZAROTH (the twelve signs of the zodiac). Job 38:32.

ME THINKETH. It seems to me (2 Sa. 18:27).

MEAH (a hundred). Ne. 3:1.

MEAL OFFERING. The meal offering (Le. 2) pictures Christ as the perfect man being tested by suffering. The fine flour (v. 1) signifies Christ's pure, sinless life. The oil poured upon it (Le. 2:1) signifies the Holy Spirit anointing Christ (Mt. 3:16; Is. 11:1-3). The frankincense signifies Christ's devotion to God the Father. The oil mingled with the offering (Le. 2:4) signifies Christ born of the Spirit and possessing the Spirit without measure. The absence of leaven (Le. 2:11) depicts the sinlessness of Christ. The baking of the offering pictures Christ's sufferings. [See Frankincense, Jesus Christ, Offerings.]

MEAN. (1) Obscure; unimportant (Pr. 22:29; Ac. 21:39). (2) To think; to devise (Ge. 50:20; Is. 10:7; Mt. 9:13). [See Humble, Poverty.]

MEARAH (a cave). Jos. 13:4).

MEASURE. (1) Size; stature; dimensions (Ex. 26:2; Nu. 35:5). (2) A common household measure (2 Ki. 7:1). "According to the rabbins, it was equal to one-third ephah" (Unger). [See Weights and Measures.] (3) To mete out; apportion (Is. 65:7). (4) Allotment; portion (Mt. 23:32). (5) "Beyond measure" and "out of measure" means beyond normal bounds, exceedingly (Mk. 6:51; 7:37; 10:26; 2 Co. 1:8; Ga. 1:13). (6) "Above measure" means excessively (2 Co. 11:23; 12:7).

MEASUREMENT. [See Weights and Measures.]

MEAT. In the Bible "meat" does not refer strictly to flesh, but is used generically for food in general (Ge. 1:29, 30; 9:3; 40:17; Le. 22:11, 13; 25:6; De. 20:20; Pr. 23:3; Eze. 16:19; Ac. 16:34). In the N.T. the term "meat" more often refers to flesh and is contrasted with vegetables and breads (Ro. 14:15-20; 1 Co. 8:8-13; 1 Ti. 4:3; Col. 2:16). [See Beast, Vegetarian.]

MEAT OFFERING. [See Meal offering, Offerings.]

MEBUNNAI (built by God). 2 Sa. 23:27.

MECHERATHITE (inhabitant of Mecherah). 1 Ch. 11:36.

MEDAD (love, affection). Nu. 11:26.

MEDAN (great enlargement, strife). Ge. 25:2.

MEDDLE. To be involved with; to mix up with (De. 2:5, 19; 2 Ki. 14:10; Pr. 20:19; 24:21).

MEDEBA (water of peace). Nu. 21:30.

MEDES, MEDIA. An ancient nation that God used to judge Israel (2 Ki. 17:6; 18:11; Es. 1:19; Is. 13:17; Da. 5:28). In about 550 BC the Medes were conquered by Cyrus the Great, king of Persians, creating the Medo-Persian Empire. The Medes and Persians conquered Babylon (Is. 13:17; Je. 51:11, 28; Da. 5:28) (Revell). [See Babylon, Persia.]

MEDIATOR. Intercessor; middle man; one that interposes between parties at variance for the purpose of reconciling them. The Lord Jesus Christ is the sole Mediator between God and men by the atonement He made on the cross (1 Ti. 2:5; He. 8:6; 9:15; 12:24). "Christ constantly presents the merits of his death as a reason why we should be saved. He does in heaven whatever is necessary to obtain for us grace and strength; secures the aid which we need against our foes; and is the pledge or security for us that the law shall be honoured, and the justice and truth of God maintained, though we are saved. It is reasonable to presume that this is somehow by the presentation of the merits of his great sacrifice, and that is the ground on which all this grace is obtained. As that is infinite, we need not fear that it will ever be exhausted" (Barnes). [See High Priest, Intercession, Jesus Christ.]

MEDITATION. Concentration; thinking (Ps. 19:14; 104:34; 119:97, 99). [See Bible, Heart, Mind.]

MEDITERRANEAN SEA. The sea which forms the western border of Israel. Also called "the Sea" (Nu. 13:29), "the great sea" (Jos. 1:4), "the uttermost sea" (De. 11:24), and "the sea of the Philistines" (Ex. 23:31).

MEDO-PERSIAN. [See Medes, Persia.]

MEEK. Mild of temper; gentle; not easily provoked; humble; gentle of spirit; not proud (Nu. 12:3; Ps. 22:26; 25:9; 37:11; 147:6; 149:4; Is. 61:1; Zep. 2:3; Mt. 5:5). "Meekness toward God is that disposition of spirit in which we accept His dealings with us as good and therefore without disputing or resisting. In the O.T., the meek are those wholly relying on God rather than their own strength to defend them against injustice. Thus, meekness toward evil people means knowing God is permitting the injuries they inflict, that He is using them to purify His people, and that He will deliver them in His time (Is. 41:17; Lk. 18:1-8). Meek is the opposite to self-assertiveness and self-interest. It stems from trust in God's goodness and control over the situation. The meek person is not occupied with self. This is a work of the Holy Spirit, not of the human will (Ga. 5:23)" (Vine). Meekness is a characteristic of the Lord Jesus Christ (Mt. 11:29; 21:5; 2 Co. 10:1). It is the fruit of the Spirit (Ga. 5:23). It is associated with gentleness (2 Co. 10:1; Tit. 3:2), lowliness (Ep. 4:2), mercy and kindness (Col. 3:12), humbleness of mind (Col. 3:12), longsuffering (Col. 3:12), a quiet spirit (1 Pe. 3:4). The rebellious and unsaved are to be dealt with in meekness (2 Ti. 2:25; 1 Pe. 3:15). The Word of God is to be received with meekness (Jam. 1:21). True wisdom is accompanied by meekness (Jam. 3:13). Meekness is being weak to defend one's own opinions, but strong to defend God and His Word. Meekness is to be weak to promote self, but strong to promote God and His Word.

Meekness is to be weak toward doing one's own will, but strong toward doing the will of God. Meekness is to be weak for personal views, but strong for God's truth. [See Gentle, Humble, Pride.]

MEET. (1) Fit; suitable; proper; qualified; convenient; adapted, as to a use or purpose" (Webster) (Ge. 2:18; Pr. 11:24; Mt. 3:8; 15:26; Ac. 26:20; 2 Pe. 1:13). (2) To meet together; to meet someone or something (Ge. 14:17; Ex. 25:22; Jos. 11:5; 1 Ch. 12:17; Mt. 25:1). [See Help Meet.]

MEETEST. Fittest (2 Ki. 10:3).

MEGIDDO, MEGIDDON (place of the great crowd). Jos. 12:21. [See Armageddon.]

MEHETABEEL (God benefits). Ne. 6:10.

MEHETABEL (God shows kindness). Ge. 36:39.

MEHIDA (a chain). Ezr. 2:52.

MEHIR (a choice). 1 Ch. 4:11.

MEHOLATHITE (weakness). 1 Sa. 18:19.

MEHUJAEEL (grief of God). Ge. 4:18.

MEHUMAN (habitually faithful). Es. 1:10.

MEHUNIM, MEUNIM (abodes). Ezr. 2:50.

MEHUNIMS (abodes). 2 Ch. 26:7.

MEJARKON (water of the great greenness). Jos. 19:46.

MEKONAH (sure seat). Ne. 11:28.

MELATIAH (deliverance of God). Ne. 3:7.

MELCHI (the Lord is king). Lk. 3:24.

MELCHISEDEC, MELCHIZEDEK (king of righteousness). Melchizedek (Ge. 14:17-20) foreviews Jesus Christ (Ps. 110:4; He. 5:6-10; 7:1-28). **His City.** Melchizedek reigned in Salem (Ge. 14:18). This later became Jerusalem, and will be Christ's reigning city (Ps. 76:2; Ze. 8:3-8). **His Name.** Melchizedek means "king of righteousness." He was also king of Salem, which means peace (He. 7:2). In the Lord Jesus Christ righteousness and peace have met. He makes peace between God and man because He paid man's sin debt (Ro. 5:1). There can be no real peace without righteousness (Is. 48:22; 57:21). **His Provision.** Melchizedek provided bread and wine for Abraham (Ge. 14:18). This foreviews Christ's provision of His body and blood for the needs of His people (Mt. 26:26-28). **His Office.** Melchizedek was king (Ge. 14:18), priest (Ge. 14:18), and prophet (Ge. 14:19). The Lord Jesus Christ also is Prophet (De. 18:15; Ac. 3:22), Priest (He. 7-10), and King (1 Ti. 6:14-15). **His Authority.** Melchizedek received tithes of Abraham (Ge. 14:20; He. 7:4-9). This is the first mention of tithing in the Bible, and it was long before God gave the law of Moses. Tithing has always been God's normal plan for the support of His earthly work. God's people today are to

tithe of their income for God's great program of world evangelism. Tithing honors God as the Giver and Possessor of all (Pr. 3:9-10). **His Work.** He ministered to God's people (Ge. 14:18; Mt. 20:28). He blessed God's people (Ge. 14:19; Lk. 24:51). He glorified God (Ge. 14:20; Jn. 17:4). **His Mystery.** There is a mysterious aspect to Melchizedek, because the Bible says he had no beginning of days nor end of life (He. 7:3). This reminds us that Jesus Christ is the eternal Son of God. Roman Catholic priests are ordained after the order of Melchizedek, but this is blasphemy because no man other than Jesus Christ can rightfully be a priest after this the order. Six times in the Bible God says Jesus Christ is of the order of Melchizedek (Ps. 110:4; He. 5:6, 10; 6:20; 7:17, 21). [See High Priest, Jesus Christ, Priest, Roman Catholic Church.]

MELCHISHUA, MALCHISHUA (my king is Saviour). 1 Sa. 14:49.

MELEA (full). Lk. 3:31.

MELICU (large possession). Ne. 12:14.

MELITA (a refuge). Ac. 28:1.

MELZAR (the glory has gone). A steward in the Babylonian court who had the charge of Daniel and his friends (Da. 1:11).

MEMORIAL. Memory; commemoration; recollection (Ex. 3:15; 17:16; Nu. 5:15; Es. 9:28; Ps. 9:6; Mt. 26:13; Ac. 10:4). [See Lord's Supper.]

MEMPHIS (a place). Ho. 9:6.

MEMUCAN (abounding in honor). Es. 1:14.

MENAHAM (comforter). 2 Ki. 15:14.

MEN PLEASERS. Working merely to please one's earthly masters instead of working first to please God (Ep. 6:6; Col. 3:22). [See Employment, Labor, Sluggard.]

MEN STEALER. Kidnapers; slave traders (1 Ti. 1:10).

MENAN (great trouble). Lk. 3:31.

MENE, MENE, TEKEL, UPHARSIN. The words which were written on the wall before God judged Babylon (Da. 5:25-28). The interpretation given in the text is MENE: God hath numbered thy kingdom, and finished it. TEKEL: Thou art weighed in the balances, and art found wanting. PERES: Thy kingdom is divided, and given to the Medes and Persians. [See Daniel.]

MENNONITE. Anabaptists which trace their roots through the 16th century Reformation in Europe. The first Mennonite congregation of historical record was organized at Zurich, Switzerland, in 1525; it consisted of Swiss Brethren who disagreed with Ulrich Zwingli in his readiness to consent to a union of church and state. They also denied the scriptural validity of infant baptism and hence were labeled Anabaptists, or Re-baptizers. Anabaptist congregations were organized in Holland by

MEONENIM - MERCY SEAT

Obbe Philips as early as 1534. Philips baptized Menno Simons (1496-1561) in 1536, and Simons, a converted Roman Catholic priest, organized so many Anabaptist congregations that his name became identified with the movement. Because they rejected infant baptism and statism, the Mennonites were persecuted by the Protestant Reformers as well as by the Roman Catholic Church. Many crossed over to England at the invitation of Henry VIII, but they met bitter persecution there as they had in Germany, Holland, and Switzerland. In 1683 the first Mennonite families settled in America, and Mennonite immigrants quickly spread across Pennsylvania, Ohio, Virginia, Indiana, Illinois, as well as into Canada. The 18 articles of the Mennonite faith, signed in Dordrecht, Holland, in 1632, includes the belief in the fall of man, the deity of Christ, the necessity of repentance and regeneration for salvation, baptism as a public testimony of faith, heaven, and hell. Many Mennonites today practice baptism by pouring; they refuse to take oaths; oppose secret societies; take the Lord's supper two times a year; and practice foot-washing in conjunction with the Lord's Supper (Handbook.) There are many groups of Mennonites today, among which exist a wide variety of belief and practice.

The Amish movement within the ranks of the Mennonites takes its name from Jacob Amman, a Swiss Mennonite bishop of the late 17th century. Many Amish, distinguished by their severely plain clothing, are found in the Conservative Amish Mennonite Church and Old Order Amish Mennonite Church. They are still the literalists of the movement, clinging tenaciously to the 'Pennsylvania Dutch' language and 17th-century culture of their Swiss-German forebears. They oppose automobiles, telephones, and higher education, and are recognized as extremely efficient farmers (Handbook). [See Brethren.]

MEONENIM (a juggler, enchanter). 2 Ki. 15:14.

MEONOTHAI (dwelling of God). 1 Ch. 4:14.

MEPHAATH (distinguished place, height). Jos. 13:18.

MEPHIBOSHETH (exterminating the shameful idol, destroyer of shame). Crippled son of Jonathan who was blessed by King David (2 Sa. 4:4; 9:6-13; 16:1-4; 19:24-30; 21:7). Mephibosheth is a lovely type of the redeemed sinner: (1) He belonged to a royal line, but was crippled by a fall (2 Sa. 4:4). (2) While living in exile from the king, he was remembered because of a covenant (2 Sa. 9:3-4; 1 Sa. 20:14-15). (3) He was called into the king's presence and exalted because of another (2 Sa. 9:5, 7). (4) He was given a glorious inheritance (2 Sa. 9:9). (5) During the king's absence he lived a life of self-denial (2 Sa. 19:24). (6) He was subject to persecution and slander (2 Sa. 16:3; 19:27).

(7) He rejoiced at the return of his lord (2 Sa. 19:30) (Thompson).

MERAB (multiplying). 1 Sa. 14:49.

MERAIAM (He is exalted). Ne. 12:12.

MERAIOTH (elevations). Ne. 12:15.

MERARI (my bitterness). Ge. 46:11.

MERATHAIM (double rebellion). This expression in Jeremiah 50:21 is a symbolic name for Babylon. She was doubly rebellious, in that she fought against the Lord (Je. 50:24) and she was proud against the Lord (Je. 50:29).

MERCHANDISE. Trade; business; buying and selling (Pr. 3:14; 31:18; Is. 45:14; Re. 18:11, 12).

MERCHANT. (1) Businessman; trader (Ge. 23:16; Pr. 31:24). (2) Commerce (Is. 23:11).

MERCHANT MAN. A merchant; businessman; trader (Ge. 37:28; Mt. 13:45).

MERCURIUS (an orator). A Greek god (Ac. 14:12). [See Idolatry.]

MERCY. There are many aspects to Bible mercy: tender pity; kindness; forgiveness; compassion. *God's mercy*. Ex. 20:6; 34:6, 7; Nu. 14:18, 19; De. 4:31; 5:10; 7:9, 12; 2 Sa. 24:14; 1 Ki. 3:6; 8:23; 2 Ch. 30:9; Ezr. 3:11; Ne. 9:17, 19, 27, 28, 31; Ps. 23:6; 25:10; 32:10; 36:5; 51:1; 57:10; 59:10; 69:16; 79:8; 86:13, 15; 89:2; 100:5; 103:4, 8, 11, 17; 106:1, 45; 107:1; 108:4; 116:5; 118:1-4; 119:64, 77, 156; 130:7; 136:1-26; 138:8; 145:8, 9; Is. 54:7; 63:7; Je. 33:11; 42:12; La. 3:22, 32; Da. 9:4, 9, 18; Joel 2:13; Jon. 4:2; Ho. 2:19; Lk. 1:50, 58, 72, 78; 6:36; Ac. 13:34; 2 Co. 1:3; Ep. 2:4; Tit. 3:5; He. 4:12; 8:12; Ja. 5:11; 1 Pe. 1:3. God's mercy is the cause of His salvation (Tit. 3:5; 1 Pe. 1:3). Mercy is through the atonement of Jesus Christ (Tit. 3:5-7). Mercy is constantly available to the believer (He. 4:15, 16). Mercy motivates us to serve God (Ro. 12:1-2). *Grace, mercy, and peace*. "In the order of the manifestation of God's purposes of salvation grace must go before mercy ... only the forgiven may be blessed. ... From this it follows that in each of the apostolic salutations where these words occur, grace precedes mercy, 1 Ti. 1:2; 2 Ti. 1:2; Tit. 1:4; 2 Jn. 3)" (Hogg and Vine, Notes on Galatians). The Christian is to be merciful. Mt. 5:7; Ph. 2:1; Col. 3:12; Ja. 2:13. [See Atonement, Blood, Forgive, Gospel, Grace, Jesus Christ, Justification, Love, Mercy Seat, Purge, Tender, Tenderhearted.]

MERCY SEAT. The lid which covered the ark in the Tabernacle (Ex. 25:17, 21). It was made of wood covered with gold, depicting the humanity and deity of Jesus Christ, our Mercy Seat. As the mercy seat perfectly covered the ark containing the table of the law (Ex. 25:10, 17, 21), so Jesus Christ perfectly covers the law of God in the sinner's stead. The mercy seat was

sprinkled with blood once a year (Le. 16:14-15), signifying the atonement for sin which was made by the shed blood of Jesus Christ (He. 9-10). The Greek word translated "mercy seat" in He. 9:5 (*hilasterion*) is translated "propitiation" in Ro. 3:25. Both mean a covering. The propitiation of Christ perfectly covers and satisfies the holy demands of God. [See Ark, Atonement, Blood, Atonement - Day of, Gospel, Justification, Propitiation.]

MERED (rebellion). 1 Ch. 4:17.

MEREMOTH (elevations). Ezr. 8:33.

MERES (worn out). Es. 1:14.

MERIBAH (contention). Ex. 17:7.

MERIBBAAL (He who strives with Baal). 1 Ch. 9:40.

MERODACH. [See Idolatry.]

MERODACH BALADAN (Merodoch the mighty lord, Baal worshiper). Is. 39:1.

MEROM. The "waters of Merom" was where Joshua's battle against the northern alliance occurred (Jos. 11:1-7). Merom is a large body of water (now called Lake Hula). Part of it has been made into a beautiful national park by the modern state of Israel. It is well called "the waters of Merom" in Scripture because it is not an open lake as we typically think of a lake, but it consists both of open bodies of water and large marshy areas. The Jordan River, which originates at the foot of Mt. Hermon, flows through Merom on its way to the Sea of Galilee.

MEROZ (place of refuge). Ju. 5:23.

MERRY. The Bible uses the term "merry" in two different ways. (1) Ungodly merriment (Ge. 43:34; 1 Sa. 25:36; 1 Ki. 4:20; Ec. 10:19). (2) Merriment of life in general (Pr. 15:13, 15). The Bible says a merry heart "doeth good like a medicine" (Pr. 22:17). God made man's sense of humor, and the Bible certainly does not forbid laughter in general. What the Bible does forbid is worldly merriment—merriment connected with drunkenness and immorality and ungodliness. This is the meaning of "jesting" in Ep. 5:4. The context is plainly speaking of immoral things. When the Bible speaks of being sober, it does not mean to be constantly dour, never smiling. The word "joy" is mentioned in the Bible 164 times. The word "happy" is mentioned 26 times. [See Cheer, Cheerful, Dancing, Delight, Glad, Happy, Jest, Joy, Laughter, Mirth, Music, Oil of Gladness, Rejoice.]

MESHA (a refuge). Ge. 10:30.

MESHACH. Daniel's friend who was thrown into a fiery furnace (Da. 1:3-7; 3:8-30). His Hebrew name, *Mishael* (meaning request, entreaty), was changed to the Babylonian name *Meshach* which probably refers to the Egyptian sun god.

MESHECH, MESECH (extraction). Ge. 10:2.

MESHELEMAH (the retribution of the Lord). 1 Ch. 9:21.

MESHEZABEEL (delivered by God). Ne. 3:4.

MESHILLEMITH (retribution). 1 Ch. 9:12.

MESHILEMOTH (retributions). 2 Ch. 28:12.

MESHOBAB (rewarded). 1 Ch. 4:34.

MESHULLAM (rewarded, friend). 1 Ch. 9:12.

MESHULLEMETH (rewarded, friend). 2 Ki. 21:19.

MESOBABE (congregation of the Lord). 1 Ch. 11:47.

MESOPOTAMIA (land between rivers). Mesopotamia is the Greek name for the land located between the Tigris and Euphrates rivers. It is called *Shinar* in Genesis 10:10 and was still called Shinar in Daniel's day 1,600 years after the Tower of Babel (Da. 1:2). It is here that the ancient city states originated under the leadership of Nimrod and Asshur as recorded in Genesis 10-12. Archaeology has unearthed many of these cities, including Babylon, Erech (Uruk), Nineveh, Calah, and Ur, the original home of Abraham (Ge. 24:7-10). The Garden of Eden was located in the same general area (Ge. 2:10-14). Mesopotamia was the location of the Babylon and Medo-Persian empires.

MESS. Portion (Ge. 43:34).

MESSIAH (anointed one). Messiah is the promised Saviour and King of Old Testament prophecy. "Messiah" (*Mashiach*) is the Hebrew word for "Anointed One"; "Christ" is the Greek equivalent. Messiah refers to Jesus as anointed by the Spirit of God, the One chosen by God to be Lord and Saviour (Ps. 2:2; Is. 11:1-5; 42:1-7; 61:1-3; Dan. 9:26; Mt. 16:16; Jn. 4:25-26). In the Old Testament, three offices received an anointing (symbolic of the calling and gifts of the Holy Spirit)—prophet (1 Ki. 19:16), priest (Ex. 30:30), and king (1 Sa. 10:1; 16:13; 1 Ki. 1:39). Jesus fulfills all three of these offices. [See Branch, Covenant, Jesus Christ, Son of God, Son of Man.]

MESSIAS. The Greek word for *Messiah*. [See Jesus Christ, Messiah.]

METAPHOR. "A figure of speech in which one object is likened to another by speaking of it as if it were that other, as 'He was a lion in battle.' Metaphor is distinguished from simile by not using any word of comparison, such as 'like' or 'as'" (Funk & Wagnalls). Metaphor is sometimes used in Christian writings for figures of speech in general. The Bible contains many metaphors. [See Poetry.]

METE. To measure; to weigh (Ex. 16:18; Ps. 60:6; Is. 40:12).

METEYARD. A measuring rod (Le. 19:35).

METHEG AMMAH (the bridle of bondage). 2 Sa. 8:1.

METHODIST. The Methodist denomination arose out of the Church of England in the 18th century. It originated with the evangelistic/revival ministry of the two brothers, *John (1703-91) and Charles (1707-88) Wesley*. The Wesleys were members of what was derisively labeled “the Oxford Methodists,” a group of Oxford University students who were methodical in their habits of prayer and Bible reading and who sought to live simple, holy lives. The Wesleys were also zealous in evangelism and preached to the prisoners and the poor and underprivileged of British society. John Wesley was converted in 1738 while attending a Moravian meeting and hearing Luther’s exposition on justification by faith from the book of Romans. Of that night, Wesley records: “I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine.” He and his brother, with fellow Oxford graduate George Whitefield, became central to a great spiritual revival that subsequently occurred in England and America.

The Church of England barred the Wesleys from their churches, so they preached in homes, in barns, in the streets and the fields. John Wesley was the preacher; Charles was a hymn writer (though he also preached). It is said that John rode 250,000 miles on horseback and preached over 42,000 sermons in his lifetime. He preached an average of 500 times yearly. Converts among the ordinary people multiplied and were organized into Methodist “societies.”

Though the Wesleys intended at first to keep their movement within the Anglican Church, that became impossible as time passed and the numbers of converts increased, together with the Church of England’s animosity. In 1739, John Wesley drew up a set of general rules, called the Articles of Religion, which are still used by many Methodists. Methodism spread rapidly to America, where the first Methodist society was organized in 1766. In 1784, the Methodist churches in America were set up as the Methodist Episcopal Church.

The Wesleys were prolific writers. John wrote over 50 books, and Charles wrote over 7,000 hymns.

Significant social change followed in the wake of Methodist preaching, including the establishment of hospitals and orphanages. Methodists were among those at the forefront of such social reforms as the humane treatment of prisoners, the abolition of slavery, and the establishment of workers rights.

Circuit riding preachers were an integral part of Methodism from its inception, and this played a key role

in its growth in the American frontier as America expanded westward across the continent. The camp meeting, involving extended gatherings for exuberant preaching and singing, also played a prominent role in Methodism in the 1800s.

Methodist Doctrine. Wesley’s Articles of Religion were drawn from the Anglican Thirty-Nine Articles. Traditional Methodist theology holds to the biblical doctrines of Inspiration, God, the Trinity, Jesus Christ, the Holy Spirit, Resurrection, Heaven, and hell. Wesley was Arminian and edited a magazine called the *Arminian Magazine*. He rejected Calvinism, particularly the points dealing with unconditional election, irresistible grace, and limited atonement. Wesley did not believe the human will was the cause of salvation, but he did believe a Christian could lose his salvation through turning from Christ. He also held that a believer could reach a state of sinless perfection called “entire sanctification” through the purifying power of the Holy Spirit. (Contrast 1 Jn. 1:8-10.) Methodist baptism is administered to both infants and adults, usually by sprinkling. Some aspects of Anglicanism were carried over into the Methodist denomination, such as the use of prayer books, a rigid, formal liturgy, and infant baptism.

Methodist Church Polity. Methodists follow an episcopal form of church government. With a few exceptions, congregations are not independent and autonomous, but are controlled by bishops that oversee conferences of churches. Two key words used in the United Methodist Church are “connectional” and “appointive,” meaning all UMC congregations are connected in a network of conciliar and legal relationships and the bishop has final appointive authority. The annual conference is composed of all the churches in a particular region, and the bishop of the conference ordains the pastors of the local churches and supervises many aspects of local church life and doctrine. There is also a general conference composed of representatives of all churches that meets every four years. One Methodist pastor described the polity of his denomination this way: “Local churches do not have final control over their pulpits. United Methodist bishops have the right to send any pastor to any church. While the wishes of the local church are often duly considered, this is not always so. Local churches have no protection against pastors who, regardless of their theology, are approved and supported by the hierarchy.” The denominational system even owns the property of the local church under modern liberal Methodist practice.

Methodism and the Charismatic Movement. That Methodism provided the soil for the pentecostal/charismatic movements is admitted by many, including

Pentecostal historian Vinson Synan ("The Great Methodist Awakening," *Charisma*, May 1987). The Methodist doctrine of "entire sanctification" produced longings which could not be satisfied scripturally, as God does not promise sinless perfection, and this false doctrine became a spring board to the pentecostal doctrines of "second blessing" and "baptism of the Holy Spirit" subsequent to salvation. Methodist camp meetings became occasions for all sorts of fanatical phenomena, such as "the jerks," "slaying in the Spirit," "the holy dance," and "the holy laugh." Outsiders called these the "Methodist fits." It is easy to see that the devil was having a heyday in leading people away from sound Bible experience into extremism and error. Out of this confused spiritual and doctrinal climate the Pentecostal movement of the late 19th century arose. The modern interdenominational charismatic movement started in the Methodist denomination in the 1950s. After Methodist Pastor Tommy Tyson experienced the pentecostal second blessing and spoke in "tongues," he traveled widely as a conference evangelist and spread the charismatic message. Well-known pentecostal faith healer Oral Roberts joined the United Methodist Church in 1968. Today there is a powerful charismatic movement within the UMC. United Methodist charismatic leader Ross Whetstone conducts a healing service once a week at the denomination's Nashville headquarters, and he estimates that 1.7 million United Methodists—about 18 percent—are involved in the charismatic movement (*Christian News*, May 19, 1986, p. 10). In 1980, the charismatic United Methodist Renewal Services Fellowship was given formal offices at the UMC national headquarters in Nashville, Tennessee. Pentecostalism has always fed on apostate denominations.

Today there are many different Methodist groups with varying beliefs and practices—23 groups in America alone. Some of the smaller groups have maintained a conservative doctrinal position and still adhere to old-line Methodism. The Evangelical Methodist Church was organized in 1946 in reaction to the modernism of The Methodist Church. The Evangelical Methodists stand upon Wesley's 25 Articles of Religion and seek to maintain a fundamentalist position against the onslaught of liberalism, neo-evangelicalism, psychology, and other destructive influences of these hours. They also exercise a greater degree of local church autonomy than the United Methodists, with each church owning and controlling its own property and calling its own pastors. They do not have bishops, but have district superintendents and a general conference which meets every four years. The Evangelical Methodist Church has a membership of roughly 10,000.

THE FREE METHODIST CHURCH OF NORTH AMERICA (membership 80,000) and the Southern Methodist Church (membership 7,500) were also opposed to the liberalism of the larger Methodist Church. These latter two groups hold to the old-time Methodist doctrinal platform, but are basically new-evangelical in mood and practice today.

The largest U.S. Methodist group, the *UNITED METHODIST CHURCH (UMC)*, was formed in 1968 from a merger of the Methodist Church and the Evangelical United Brethren Church. The combined membership of the two bodies was 11 million in 1965, but by 1983 had dropped to roughly 9 million members. Like most liberal denominations, the UMC has been declining in membership each year. The UMC lost almost 2,000,000 members in the 1970s and '80s. The United Methodist Church is extremely modernistic and ecumenical.

The UMC and Ecumenism. The United Methodist Church is a member of the radical National and World Council of Churches; in fact, the UMC is the largest financial supporter of the WCC. Roman Catholic Bishop James Malone, speaking before the UMC conference in Atlanta in 1972, said that the United Methodists and the RCC are on the same spiritual wave length. He announced an ecumenical dialogue between the RCC and the Methodists. Reporting on the success of RCC-UMC dialogue, Methodist Bishop William Cannon told the pope in 1982 that "doctrinally and spiritually, our two churches have much more in common than there are issues that separate us" and "there is a peculiar affinity between Methodists and Roman Catholics." At its 1980 Quadrennial General Conference, the UMC set up a Commission on Christian Unity and Interreligious Concerns to promote ecumenical activity. At his election to the presidency of the National Council of Churches in 1981, Methodist Bishop James Armstrong said, "I want to be such a bridge, helping to create an atmosphere of trust and mutual respect in which women and men can come together, races can come together, divergent points of view can come together. ... we will continue to seize initiatives, pursuing dialogue with Roman Catholics, Southern Baptists, the National Association of Evangelicals, and others who name the name of Christ as well as humanizing groups and forces that do not share our Christian confession." Efforts to absorb Methodists with other liberal denominations in the States have been in progress though the Consultation on Church Union (COCU) since 1961. This attempted union of Presbyterians, Episcopalians, Methodists, United Church of Christ, Disciples of Christ, and others has been making steady progress through the years.

United Methodist pastors participate in ecumenical clergy associations, joining hands at the local level with Roman Catholics, Unitarians, other Modernists, and

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non-Christians. An example is the Piedmont Interfaith Council which includes United Methodist churches in its membership. Its 1990 "Ecumenical Celebration of Thanksgiving" featured such "faith communities" as "the Franciscans, the Sikhs, the Japanese Community, Bahai, the Russian Jewish Emigres, Islam, Buddhist, the Native Americas and the Jewish and Christian faith traditions." Another example is the Salem, Massachusetts, clergy association, which, in September 1993, welcomed a high priest from a witch's coven into its membership. United Methodist pastor Ken Steigler was happy with this move, and said the group should become even more ecumenical by inviting Mormons, Buddhists, and Muslims to participate. UMC ecumenism and worldliness on the local level was illustrated when the Lafayette Park United Methodist Church in St. Louis co-sponsored in 1980 a cocktail party and house tour to raise funds for the restoration of a local Catholic shrine.

In these ecumenical adventures, Methodism has renounced its former position. The Twenty-five Articles of faith developed by John Wesley in 1784 and affirmed by Methodists until the second half of the 20th century, had these comments in regard to Romanism: "The Romish doctrine concerning purgatory, pardon, worshiping and adoration, as well of images, as of relics, and also invocation of saints, is a fond thing vainly invented and grounded upon no warrant of Scripture, but repugnant to the Word of God. ... Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord ... is repugnant to the plain words of Scripture, overthroweth the nature of the ordinance, and hath given occasion to many superstitions. ... the sacrifice of masses in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit" (Thomas Lewis, President of the General Conference, *Handbook of the Methodist Protestant Church*, 1925).

The UMC and Modernism. The prevailing theological climate in the UMC was stated by Bishop James Thomas at the UMC Quadrennial General Conference in 1976: "We do not believe ... in rigid doctrinal concepts to hold us steady in a wavering world." This is an understatement; the fact is that most UMC pastors don't believe the Bible. Polls have shown that at least 30 percent of UMC ministers do not believe Jesus Christ is God, and 82% say they do not believe the Bible is the perfect Word of God. As early as 1968 a widely publicized scientific survey by Jeffrey Hadden which was published by the Washington University showed that about 60% of the Methodist clergy did not believe in the virgin birth and at least 50% did not believe in the bodily resurrection of Christ. A Gallup survey in

1982 revealed that 34% of Methodists believe community service is more important than proclaiming the Gospel. In *The Battle for the Bible*, respected evangelical leader Harold Lindsell stated, "It is not unfair to allege that among denominations like Episcopal, United Methodist, United Presbyterian, United Church of Christ, the Lutheran Church in America, and the Presbyterian Church U.S. there is not a single theological seminary that takes a stand in favor of biblical infallibility. And there is not a single seminary where there are not faculty members who disavow one or more of the major teachings of the Christian faith."

Modernism is not new in the UMC. It began to take root in the late 1800s, as Methodist pastors were indoctrinated in higher criticism in Germany and returned to spread this poison. Robert Chiles has documented this shift from historic orthodoxy to liberalism in his book *Theological Transition in American Methodists: 1790-1935*. A book entitled *The Christlike God*, published in the early 1940s by Methodist Bishop Francis McConnell of the New York area, denied the deity of Jesus Christ. McConnell said, "Is not this tendency to deify Jesus more heathen than Christian?" On the west coast, Methodist Bishop Gerald Kennedy in Los Angeles was spouting every sort of unbelief and heresy prior to 1950. He denied the Inspiration of Scripture, the Trinity, the Atonement, the Deity of Christ, the Second Coming. Kennedy said, "I believe the testimony of the New Testament taken as a whole is against the deity of Jesus."

Apostasy among Methodist missionaries is illustrated by E. Stanley Jones, missionary to India. In his book *Christ and the Round Table* Jones stated, "If verbal infallibility is insisted upon, then the certainty is very precarious" (p. 257). In his *Song of Accounts* Jones says, "We do not believe that the New Testament is the revelation of God—that would be the Word become printer's ink" (p. 37). In his book *Mahatma Gandhi: An Interpretation*, Jones testified that he went to India to convert the heathen, but in the end the heathen conquered him and he became an idolizer of Gandhi and a promoter of pacifism. In 1943 Jones delineated his concept of a World Church Union. By this plan there would be a World Assembly of the Church of Christ and each nation would have a national expression of this world body. The World Assembly would be made up of delegates from the national assemblies; and, "interpreting the mind of Christendom on world affairs, ... would be listened to by the nations." This sounds more like the harlot of Revelation than the apostolic church of the first century. Jones denounced capitalism and praised Russian communism. In his book *The Choice Before Us* Jones argued for the establishment of a "new economic order" on earth which would

redistribute wealth along communist lines. Jones identified this communist world order with the kingdom of God. In *Song of Accounts*, Jones says, "I had to go outside my native land to make a discovery of the kingdom of God. I found it ... in Russia" (pp. 148, 149). At its 1972 Quadrennial Conference, the UMC formally approved a policy of doctrinal pluralism founded upon the four-fold authority of Scripture, Tradition, Experience, and Reason. United Methodist "scholars" participated in the Jesus Seminar which determined that Jesus did not believe that He was God, was not born of a virgin, did not perform miracles, did not give prophecies of the future, did not die for man's sins, and did not rise from the dead. Speaking at a meeting connected with the 1972 UMC Quadrennial Conference, Cecil Williams, pastor of the Glide Memorial Methodist Church in San Francisco, Calif., said, "I don't want to go to no heaven ... I don't believe in that stuff William's church replaced the choir with a rock band, and its "celebrations" have included dancing and even nudity. A Jewish rabbi is on William's staff. After attending a service at Glide Memorial, a newspaper editor wrote, "The service, in my opinion, was an insult to every Christian attending and was the most disgusting display of vulgarity and sensuousness I have ever seen anywhere." In spite of William's apostasy and immorality, his bishop has continued to support him.

One UMC pastor with wide experience who wrote on the conditions within his denomination said, "The pluralism of theology in United Methodism is bewildering. In my last year of denominational seminary, one classmate wanted a Methodist pastorate so he could help people get rid of the superstitious notion that there was a Higher Power who restricts their freedom to be authentically human. Yet in the same class were other seminarians who were eager to preach Jesus as Saviour and Lord. Under pluralism, United Methodist clergy can hold almost any view—unless (and here's the rub) it is too strongly and explicitly orthodox-evangelical. One student pastor in Ohio heard a professor at a United Methodist seminary deny the necessity of the Resurrection. The student, in his parish newsletter, then stated that, without the authenticity of the Resurrection, there could be no Christianity. A very much dissatisfied superintendent called him to warn that if he expected to be ordained into a pluralistic church, he could not be so rigid and dogmatic over specific doctrines, including the Resurrection. Yet few such restrictions seem to apply in the [modernistic] direction. ... A pastor who supports the UMC system can be anything from quietly conservative to universalist, agnostic, or even father Left. ... For many reasons, the United Methodist climate is alien and inhospitable to forthright evangelical faith" (Pastor Charles Keyser,

Christianity Today, Nov. 9, 1984).

The UMC and Homosexuality. The UMC formally states that homosexuality is incompatible with Christian teaching, and in 1984 voted to prohibit ordination of self-avowed, practicing homosexuals. In practice these statements mean very little. As soon as the prohibition against homosexual ordinations went into effect UMC bishops ordained sodomites in Colorado and California. The New York UMC Conference passed a resolution which said, "We deeply regret our denomination's continued oppression of homosexual persons ... We look forward to the day when the church will accept gay and lesbian persons into full fellowship." Retiring UMC bishop Melvin Wheatley spoke to a body of the Metropolitan Community Churches (MCC) in Sacramento, California, in 1985, and said the MCC is "wonderful because you are mixing the gay and Christian experience." The MCC is a homosexual denomination. Wheatley said in 1983, "I clearly do not believe that homosexuality is a sin. ... Homosexuality, quite like heterosexuality, is neither a virtue nor an accomplishment. It is a mysterious gift of God's grace ... His or her homosexuality is a gift--neither a virtue nor a sin." Many United Methodist churches have performed wedding ceremonies for homosexuals, and a number of homosexuals have been ordained to the ministry in the UMC. James Conn, pastor of a UMC congregation in Ocean Park, Calif., said, "The gospel as I understand it is about the quality of the relationship, whether it is a homosexual or heterosexual one." Ignacio Castuera of Hollywood First Methodist Church said the church is under a moral obligation to bless gay requests for marriage ceremonies. When Melvin Talbert was ordained head bishop for Northern California and Nevada in 1988, he stated: "I do not believe we know enough about homosexuality to make hard and fast rules. I would have hoped we could be more open and compassionate to people of different sexual orientations. I come with no prejudgments." Also in 1988 the California Methodist Conference sponsored an "enrichment weekend" for homosexual couples. (Homosexuality is not the only moral perversion condoned in UMC circles, by the way. The UMC communications agency in 1988 issued a statement on "erotica" which approved of sexually explicit pornography as long as it was not violent or coercive!) In 1992 the UMC Commission on Christian Unity and Interreligious Concerns declared itself open to the full participation of all people, including gays and lesbians, and the top judicial body of the UMC ruled that the agency was within its rights to make such a declaration. In May 2000, the United Methodist Quadrennial Assembly voted to retain its ban on "holy union"

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services and homosexual clergy, but in practice there are many such things within the denomination. Only four months early, in January 2000, 14 United Methodist leaders joined more than 800 other liberal “clergy” in signing “a declaration on morality” that calls upon all faiths to bless homosexual couples and allow homosexual ministers. Signers included United Methodist Bishop Roy Sano of Pasadena, California, and professors from United Methodist seminaries in Dallas; Denver; Washington D.C.; Claremont, California; and Evanston, Illinois.

The UMC and Paganism. The new UMC worship book “showed respect for the spirituality” of America’s pagan Indians by including American Indian ceremonies with optional smoking of the peace pipe! A song in the new UMC hymnal is entitled “Lord of the Dance.” “They buried my body and they thought I’d gone, but I am the dance and I still go on. They cut me down and I leapt up high, I am the life that’ll never, never die; I’ll live in you if you’ll live in me; I am the Lord of the Dance, said he.”

The UMC and Pacifism. At its 1984 national governing board meeting, UMC bishops called on America to disarm itself. “Unless we can abolish war, the chances are there will not be any world left for us to reform ... Christian conscience demands total disarmament by disbanding armies, navies and air forces over the face of the earth.” In 1986 the UMC bishops issued a pastoral letter titled “In Defense of Creation and a Just Peace” which opposed maintaining a nuclear deterrence and called the possession of nuclear arms idolatry.

The UMC and Abortion. At its 1972 General Conference the UMC called for the legalization of abortion. The UMC was a founding member of the Religious Coalition for Abortion Rights, which sought “to encourage and coordinate support for safeguarding the legal option of abortion.” In one year the Methodist Board of Church and Society contributed more than \$400,000 to the abortion rights coalition. The UMC came out in support of the 1973 Roe v. Wade Supreme Court decision which legalized abortion in the United States.

The UMC, Divorce, and Immorality. Though the UMC is officially opposed to immorality, in practice there is rampant moral sin. This denomination has fallen light years away from the holiness position of its forefathers. We have seen the UMC position on homosexuality and abortion. Divorce is rampant in the UMC. A comprehensive survey conducted by the denomination in 1986 revealed that divorce among the clergy is more than three times higher than among the non-ordained members. As of 1984, all three of the new Methodist bishops for the western part of the U.S. were divorced. United Methodist professor and minister Robert Elliott has developed a divorce service for couples seeking a

blessing on their breakup. Joseph Quillian, dean of the school where Elliott teaches, called the divorce service a sound concept. The dean said, “There’s no reason something shouldn’t be done ceremonially for committed Christians who divorce.” Writing in the Christian Century magazine for Oct. 31, 1984, Methodist minister David Jaeger claimed that a pastor who has had sexual relationships with other women besides his wife may still be considered faithful to his wife, and claimed that adultery should not disqualify a man from the ministry. The UMC meeting held to celebrate Methodism’s 200th anniversary featured country-western entertainer Willie Nelson, who glorifies adultery and drunkenness in his music. Nelson said, “I think all music is religious. We’re all given our talents by some supreme being—God, Buddah, whatever. They categorize it and call it country, gospel, rock and roll, but it all comes from the same place.” The UMC Board of Discipleship, prior to 1980, owned many explicit sex films which it used in conjunction with its “human sexuality forums.” The movies showed all sorts of moral reprobation, including male and female homosexuality.

The UMC and Feminism. The feminist movement exercises a powerful influence within the UMC. Women have been ordained to the ministry in what is now the UMC since 1956. As of 1992 they had 4,743 ordained women ministers, far more than any other U.S. denomination. The UMC ordained its first female bishop, divorcee Leotine Kelly, in July 1980. In 1983 a UMC congregation in Florida sponsored the first father-daughter clergy team. The new UMC worship book contains a number of references to God as both Mother and Father. One statement in the worship book is “Jesus, good Lord, are you not also Mother?” In 1984, the UMC approved a report which called on all its churches to refer to God and Jesus Christ only in sexually inclusive language—in other words, not to address God as “He” or as “Father.” In 1986 the UMC Rocky Mountain Conference issued a ruling that REQUIRED all candidates for ordination to use “inclusive language” in referring to God. Candidates would have to use inclusive words such as Creator or Redeemer, and phrases such as Divine Light instead of Father, King or Lord. Candidates could refer to God as Mother and Father or he/she. The following year the Rocky Mountain UMC Conference softened this resolution somewhat in that they no longer REQUIRED inclusive language, but they still urged such upon their people. The new resolution said, “All candidates are encouraged to use inclusive language both in reference to the deity and to persons.” The unscriptural feminist attitude of many of the UMC “clergy” is illustrated in comments made by “Pastor” Kim Smith, speaking before a women’s conference in 1985. She said Paul held “what we would

consider sexist views of women." She claimed that Paul was a man of his time and that he never meant his statements about women to become the basis for the teaching of the entire church. Smith estimated that by the year 2000 half of the ordained clergy in California would be women.

United Methodists participated in the production of the National Council of Churches inclusive lectionary, which removed masculine references to God; addressed God as "Father and Mother"; deleted passages which instruct the wife to submit to the husband; changed many words, such as "son" to "child," "king" to "ruler," "kingdom" to "realm"; and added the names of wives to the O.T. genealogies. NCC lectionary committee member Sharon Ringe of the Methodist Theological School in Delaware, Ohio, said, "Much hurt is caused by oppressive speech." In 1984 the UMC Women's Division issued an alternative to the Lord's Prayer: "Our Mother/Father, who is everywhere, Holy be your names. May your new age come, May your will be done. In this and in every time and place. Meet our needs each day and Forgive our failure to love, As we forgive this same failure in others. Save us in hard times, and Lead us into your ways of love. For yours is the wholeness and the power, And the loving forever. Amen." This was released in *Women and Worship* by Harper & Row Publishers.

Evangelical Resurgence? Though some claim to see an evangelical resurgence within the UMC in recent years, they are deceiving themselves. In concluding his remarks on an eyewitness report of the 1980 UMC Quadrennial General Conference, Editor M.H. Reynolds remarks, "In dozens of other actions taken, it was made clear that liberals are in control of the Methodist ship! Conservatives who remain on board are desperately trying to bail water out of a sinking ship—a ship which is moving into the storm of ecumenical and political revolution" (M.H. Reynolds, Jr., "The United Methodist Church: Pluralism in Full Bloom," *Foundation*, May-June 1980).

METHODISTS OUTSIDE OF THE UNITED STATES. While there are small Methodist groups throughout the world that have not followed the liberal path, such as the Free Methodists in Canada and the Evangelical Methodists in Mexico and Bolivia, the major Methodist denominations have departed from the evangelical faith of their forefathers. Many of the Methodist denominations outside the U.S.A. are being absorbed into larger ecumenical bodies. The Methodists in India united with Presbyterians, Anglicans and others to form the Church of South India in 1947 and the Church of North India in 1970. The Methodists in Australia united with the Presbyterians and Congregationalists in 1977 to form the Uniting Church of Australia. Most Methodists in Canada merged with the Presbyterians,

Congregationalists, and Evangelical United Brethren in 1968 to form the United Church of Canada. All of these bodies are radically modernistic and ecumenical. Similar ecumenical accords have happened in other lands. [See Adultery, Baptism, Charismatic, Church, Divorce, Ecumenism, Gospel, Modernism, Modesty, Nakedness, New Evangelicalism, Pacifism, Roman Catholic Church, Sanctification, Separation, Sodomy, Tares, World Council of Churches.]

METHUSAEL (infirmity). Ge. 4:18.

METHUSELAH (sending forth of death). Enoch's son; Noah's grandfather. He lived longer than any other person recorded in the Bible (Ge. 5:21-27). He died the year of the Flood. Compare Ge. 5:21-29 and Ge. 7:6. From Methuselah to the birth of Noah was 369 years (Ge. 5:25-28). Noah was 600 years old when the flood came (Ge. 7:6). That totals the exact number of years that Methuselah lived—969. Thus he died the year the flood came, either just before the Flood or by the Flood. We don't know if Methuselah believed the testimony of his father, Enoch, who walked with God and was taken to heaven without dying (Ge. 5:22-24), or the preaching of his grandson, Noah. [See Enoch, Flood, Old Age.]

MEUNIM (habitations). Ne. 7:52.

MEZAHAB (water of gold). Ge. 36:39).

MIAMIN (the right hand). Ne. 12:5.

MIBHAR (most select). 1 Ch. 11:38.

MIBSAM (delight). Ge. 25:13.

MIBZAR (defended). Ge. 36:42.

MICAH (who is as Jehovah?). (1) An apostate priest (Ju. 17- 18). (2) One of the prophets and the writer of the book of Micah (Je. 26:18; Mi. 1:1).

MICAIAH (poor, who is like God). This O.T. prophet appears only one time in Scripture, but what a man of God he was! He ministered in the apostate northern kingdom of Israel during the reign of Ahab (1 Ki. 22:7-28). Judah's godly king Jehoshaphat foolishly joined forces with wicked Ahab to fight against the king of Syria. When Jehoshaphat wanted to inquire about how the battle would go, Ahab's 400 false prophets all chimed in with their positive-only, feel-good message and said that everything would come out fine. "Go up; for the Lord shall deliver it into the hand of the king" (v. 6). The problem with this fine-sounding message was that it was a bald-faced lie! God was not going to bless this adventure. The truth was that it was Ahab's day to die (vv. 34-35), and God was very displeased with Jehoshaphat for joining forces with this evil man. When Jehoshaphat returned to Jerusalem, God sent the prophet Hanani to meet him with the message, "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord" (2 Ch. 19:2). To return to the point in time

before the battle, though, we note that Jehoshaphat apparently was a little concerned about the reliability of Ahab's smiling prophets, and he asked, "Is there not here a prophet of the Lord besides, that we might enquire of him?" (v. 7). This is when Ahab admitted, "There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil" (v. 8). Faithful Micaiah refused to tell men what they wanted to hear; he refused to tickle their ears with a self-esteem-building message; he refused to be positive when the Word of God was negative. His testimony was, "As the Lord liveth, what the Lord saith unto me, that will I speak" (v. 14). The wicked hated him, but God loved him! The faithful prophet warned that Israel would that day be "scattered upon the hills, as sheep that have not a shepherd" (v. 17). He prophesied that Ahab would die and Israel would be confounded before her enemies. For his faithfulness to God, the prophet was cast into prison and fed "with bread of affliction" (v. 27). He was punished for his stand for the Truth, but the story is not over. Today old faithful Micaiah is enjoying the eternal glories of heaven, while Ahab and his false prophets have gone the way of all Christ-rejectors. [See False Prophet, False Teacher, Separation, Timothy, Unity.]

MICHA (diminishing, humble). 2 Sa. 9:12.

MICHAEL (who is like God?). Michael the archangel is connected with Israel throughout Scripture (Da. 10:13, 21; 12:1; Jude 9; Re. 12:7). [See Angel, Archangel, Gabriel.]

MICHAIAH (who is like to God?). 2 Ki. 22:12.

MICHAL (prevailing). 1 Sa. 14:49.

MICHMAS (place of hiding). Ezr. 2:27.

MICHMASH (He who strikes). 2 Sa. 13:2.

MICHMETHAH (place of hiding). Jos. 16:6.

MICHRI (grief). 1 Ch. 9:8.

MICHTAM (engraving). Ps. 16: Title.

MIDDIN (extensions, measures). Jos. 15:61.

MIDDLEMOST. Nearest the middle (Eze. 42:5-6).

MIDIAN (great extension). Ge. 25:2.

MIDIANITES (native of Midian). Ge. 37:28,36; Nu. 10:29; 25:17; 31:2-7; Ju. 6:2-33; 7:1-25; 8:1; Ps. 83:9.

MIGDALEL (tower of God). Jos. 19:38.

MIGDALGAD (tower of Gad). Jos. 15:37.

MIGDOL (a tower). Ex. 14:2.

MIGHTIES. Mighty or valiant men (1 Ch. 11:12,24).

MIGRON (place of great fear). 1 Sa. 14:2.

MIJAMIN (the right hand). 1 Ch. 24:9.

MIKLOTH (scorn, rods). 1 Ch. 27:4.

MIKNEIAH (possession of the Lord). 1 Ch. 15:18.

MILALAI (promise of the Lord). Ne. 12:36.

MILCAH (a queen). Ge. 11:29.

MILCH. Milk giving (Ge. 32:15; 1 Sa. 6:7, 10).

MILCOM. [See Idolatry.]

MILETUS, MILETUM (refuge). Miletus was a seaport town about 35 miles south of Ephesus by sea but only about 20 miles by land. The Greek historian Strabo (died AD 24) said Miletus had four harbors. The city was the birthplace of the famous philosophers Anaximander and Anaximenes. Miletus had a large Roman theater, the ruins of which can be seen today. It also had a famous temple of Apollo whose oracle was consulted by many. Today Miletus is about 10 miles from the coast due to the silting effect of the river. Paul stopped here to meet the elders from Ephesus (Ac. 20:15; 2 Ti. 4:20).

MILITARY. [See Armour, Armoury, Army, Arrow, Battering Ram, Battle Axe, Bow, Bowman, Breastplate, Buckler, Cast a Bank Against, Centurion, Chariot, Coat of Mail, Dagger, Dart, Engine, Footmen, Forces, Garrison, Girdle, Greaves, Habergeon, Handstave, Harnessed, Helmet, Horse, Javelin, Lance, Maul, Quiver, Shield, Sling, Sword, Target, Troop, Trumpet.]

MILLENNIUM. Millennium means 1,000, and refers to the 1,000 years mentioned in Re. 20:2-7. This is the glorious earthly kingdom Jesus Christ will establish upon His return, the kingdom foretold by O.T. prophets. Christ's kingdom will not end at the conclusion of the 1,000 years, but will continue forever (Is. 9:7). The Millennial reign is only one phase to Christ's eternal rule. See Ps. 72; Is. 11:25-27; Is. 35; Is. 60-66; Je. 30-33; Da. 7; Ho. 2:14-23; 3:4-5; 14:4-8; Jo. 2:18—3:21; Am. 9:11-15; Ob. 15-21; Mi. 2:12-13; 4:1-13; 5:4-15; 7:7-20; Zep. 3:9-20; Hag. 2:6-9; Ze. 1:16-17; 2:1-13; 3:8-10; 8:1—10:12; 12:1—14:21; Mal. 3:1-6; 4:1-3. [See Allegorical, Covenant, Daniel, Day of the Lord, Fishing, Kingdom of God, Last Days, Peace, Prophecy, Tares, Times of Restitution.]

MILLO (fortification). 2 Sa. 5:9.

MILLSTONE. Stones used to grind grain into flour (Mt. 18:6; 24:41; Lk. 17:2; Re. 18:21-22). They were very heavy, and Jesus warned that if someone causes a child to be offended at the truth it "were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Mt. 18:6). Capernaum, where Jesus gave this warning, was a center of millstone production. These were personal millstones used in the homes. Two feet tall, they were cut from volcanic rock. The sound of the millstones was one of the common sounds heard in Jewish towns and villages (Je. 25:10). The Jewish millstone had two parts. The bottom was conical and stood upright. The other piece fit over it. This is called the nether or upper

millstone (De. 24:6). Grain was poured into the top, and the upper millstone was turned with wooden handles, crushing the grain into flour. A hole in the upper millstone allowed the flour to flow out.

MINCING. Walking in such a way as to draw attention to one's self and to entice men (Is. 3:16). In this passage the Lord condemned the women of Israel for their proud, immoral ways. [See Modesty.]

MIND. (1) The mind is used as a synonym for the heart (De. 28:65; 1 Sa. 2:35; 1 Ch. 28:9; Da. 5:20; Phil. 4:7; He. 8:10). The heart/mind is the source of the thoughts and imaginations (Gen. 6:5; De. 15:9; 1 Ch. 29:18; Pr. 23:7). (2) The mind refers to the thoughts, understanding, and intentions (Mk. 14:72; Acts 28:6; Rom. 8:6; 15:6). The two words most commonly translated "mind" in the N.T. are *nous* (Lk. 24:45) (denotes the seat of reflective consciousness, comprising the faculties of perception and understanding, and those of feeling, judging and determining) and *dianoia* (Mt. 22:37) (a thinking through, or over, a meditation, reflecting, signifies the faculty of knowing, understanding, or moral reflection) (Vine). *The mind can be* grieved (Ge. 23:8), can desire (De. 18:6), can sorrow (De. 28:65), can be willing (1 Ch. 28:9), can be uttered (Pr. 29:11), can be hardened in pride (Da. 5:20), and can be changed (Hab. 1:11). *The Bible speaks of* "despiteful minds" (Eze. 36:5), "right mind" (Mk. 5:15), "evil affected mind" (Ac. 14:2), "reprobate mind" (Ro. 1:28), "carnal mind" (Ro. 8:7), "spiritually minded" (Ro. 8:6), "vain mind" (Ep. 4:17), "fleshly mind" (Col. 2:18), "corrupt mind" (1 Ti. 6:5), "high minded" (2 Ti. 3:4), "defiled mind" (Tit. 1:15), "sober mind" (Tit. 2:6), "pure minds" (2 Pe. 3:1), "mind that has wisdom" (Re. 17:9).

Bible Lessons about the Mind: The first duty of man is to love God with all the mind (Mt. 22:37; Mk. 12:30; Lk. 10:27). The devil blinds the minds of those who do not believe (2 Co. 3:14; 4:4). The mind that is stayed on God will be kept in perfect peace (Is. 26:3). God's people should have a mind to work (Nu. 4:6). We should not serve God after our own mind (Nu. 16:28). The life is transformed by the renewing of the mind (Ro. 12:2; Ep. 4:23). The mind should be fully persuaded as to whether what we do is right or wrong (Ro. 14:5). Churches should be joined together in one mind (Ro. 12:16; 15:6; 1 Co. 1:10; 2 Co. 13:11; Ph. 1:27; 2:2; 3:16; 4:2; 1 Pe. 3:8). We have the mind of Christ in the Scriptures (2 Co. 2:16). We must be careful that the mind is not corrupted from the simplicity that is in Christ (Ph. 4:7). We must guard against becoming weary and fainting in our minds because of trials (He. 12:3). The law of God is written in the heart of the believer (He. 8:10; 10:16). One of the marks of the false teacher is that he minds earthly things (Ph. 3:19). [See

Heart, Soul, Spirit.]

MINISH. To diminish (Ex. 5:19).

MINISTER. (1) Servant; helper (Ex. 24:13; Jos. 1:1; Mk. 10:43; Ac. 13:5). (2) To serve; to assist (Ex. 28:1; Mk. 10:45). (3) To give; to supply; to furnish (2 Co. 9:10; Ep. 4:29). (4) Stir up; produce (1 Ti. 1:4). [See Deacon, Servant.]

MINNI (provision). Je. 51:27.

MINNITH (small, allotment). Ju. 11:33.

MINSTREL. One who plays a stringed instrument (2 Ki. 3:15; Mt. 9:23). [See Music.]

MIPHKAD (appointed place). Ne. 3:31. [See Gate.]

MIRACLE. No one who sincerely believes in the inspiration of Scripture can doubt that miracles were wrought by the power of God both in O.T. and N.T. times. To believe in the God of Genesis 1:1 is to believe in a God who can do anything.

Old Testament Words Translated Miracles: "The words translated 'miracle' in the O.T. are (1) *oth*, 'a sign,' as it is often translated, and in some places 'token' (Nu. 14:22; De. 11:3). (2) *mopheth*, 'a wonder,' as it is mostly translated; it is something out of the ordinary course of events (Ex. 7:9; De. 29:3). (3) *pala*, 'wonderful, marvelous' (Ju. 6:13).

Principal O.T. Miracles: "Aaron's rod becomes a serpent (Ex. 7:10-12), water made blood (Ex. 7:20-25), frogs (Ex. 8:5-14), lice (Ex. 8:16-18), flies (Ex. 8:20-24), murrain (Ex. 9:3-6), boils and blains (Ex. 9:8-11), thunder and hail (Ex. 9:22-26), locusts (Ex. 10:12-19), darkness (Ex. 10:21-23), death of the firstborn (Ex. 12:29-20), parting of the Red Sea (Ex. 14:21-31), curing the waters of Marah (Ex. 15:23-25), manna (Ex. 16:14-35), water from the rock at Rephidim (Ex. 17:5-7), death of Nadab and Abihu (Le. 10:1-2), death of Korah and his followers (Nu. 16:31-40), Aaron's rod (Nu. 17:8), water from the rock at Meribah (Nu. 20:7-11), brazen serpent (Nu. 21:8-9), Balaam's ass speaking (Nu. 22:21-35), parting of Jordan (Jos. 3:14-17), Jericho's walls fall (Jos. 6:6-26), sun and moon stay (Jos. 10:12-14), withering and cure of Jeroboam's hand (1 Ki. 13:4-6), widow's oil and meal do not fail (1 Ki. 17:14-16), raising the widow's son (1 Ki. 17:17-24), burning of the soldiers (2 Ki. 1:10-12), dividing of Jordan by Elijah (2 Ki. 2:7-8), Elijah carried to heaven (2 Ki. 2:11), dividing of Jordan by Elisha (2 Ki. 2:14), cure of the water of Jericho (2 Ki. 2:19-22), supply of water to the army (2 Ki. 3:16-20), increase of the widow's oil (2 Ki. 4:2-7), raising the Shunammite's son (2 Ki. 4:32-37), healing of the deadly pottage (2 Ki. 4:38-41), feeding the 100 with 20 loaves (2 Ki. 4:42-44), cure of Naaman's leprosy (2 Ki. 5:10-14), swimming of the axe-head (2 Ki. 6:5-7), resurrection of

the dead man on touching Elisha's bones (2 Ki. 13:21), return of the shadow on the dial (2 Ki. 20:9-11), deliverance of the three Hebrew children (Da. 3:19-27), Daniel from the lions (Da. 6:16-23), Jonah saved from the great fish (Jon. 2:1-10)" (*Concise Bible Dictionary*).

New Testament Words Translated Miracles: In the N.T. three Greek words are used in reference to miracles. (1) SEMEION is translated "sign" (Mt. 12:38-39; 16:1-4; 24:3, 24, 30; 26:48; Mk. 16:20; Jn. 20:30; Ac. 2:19, 22, 43; 4:30; 5:12; 7:36; 8:13; 14:3; Ro. 4:11; 15:19; 1 Co. 1:22; 14:22; 2 Co. 12:12; 2 Th. 2:9; He. 2:4; Re. 15:1), "miracle" (Lk. 23:8; Jn. 2:11, 23; 3:2; 4:54; 6:2, 14, 26; 7:31; 9:16; 10:41; 11:47; 12:18, 37; Ac. 4:16, 22; 6:8; 8:6; 15:12; Re. 13:14; 16:14; 19:20), "token" (2 Th. 3:17), and "wonder" (Re. 12:1, 3; 13:3). (2) TERAS is translated "wonder" (Mt. 24:24; Jn. 4:48; Ac. 2:19, 22, 43; 4, 9

4:30; 5:12; 6:8; 7:36; 14:3; 14:12; Ro. 15:19; 2 Co. 12:12; 2 Th. 2:9; He. 2:4). (3) DUNAMIS is translated "power" (Mt. 6:13; 22:29; 24:29-30; 26:64; Lk. 1:17, 35; 4:14, 36; 5:17; 9:1; 10:19; 24:49; Ac. 1:8; 4:7, 33; 6:8; 8:10; 10:38; Ro. 1:4, 16, 20; 9:17; 15:13; 1 Co. 1:18, 24; 2:4; 4:20; 5:4; 6:14; 15:43; 2 Co. 12:9; 13:4; Ep. 1:19; 3:7, 20; Ph. 3:10; 1 Th. 1:5; 2 Th. 2:9; 2 Ti. 1:8; He. 1:3; 6:5; 7:16; 1 Pe. 1:5; 2 Pe. 1:3, 16; Re. 4:11; 5:12; 7:12; 11:17; 13:2; 15:8; 17:13; 19:1), "miracles" (Mk. 9:39; Ac. 2:22; 8:13; 19:11; 1 Co. 12:10, 28, 29; Ga. 3:5; He. 2:4), and "mighty works" (Mt. 11:20, 21, 23; 13:54, 58; 14:2; Mk. 6:2, 5, 14; Lk. 10:13; 19:37; 2 Co. 12:12).

Principal N.T. Miracles: Blind men given sight (Mt. 9:27-31), dumb spirit cast out (Mt. 9:32, 33), tribute money in mouth of the fish (Mt. 17:24-27), deaf and dumb man healed (Mk. 7:31-37), blind man healed (Mk. 8:22-26), draught of fishes (Lk. 5:1-11), widow's son raised (Lk. 7:11-17), woman loosed from infirmity (Lk. 13:11-17), dropsy healed (Lk. 14:1-6), ten lepers cleansed (Lk. 17:11-19), Malchus' ear healed (Lk. 22:50,51), water made wine (Jn. 2:1-11), nobleman's son healed (Jn. 4:46-54), impotent man healed (Jn. 5:1-9), man born blind healed (Jn. 9:1-7), Lazarus raised from the dead (Jn. 11:38-44), draught of 153 fishes (Jn. 21:1-14), woman's daughter healed (Mt. 15:21-28; Mk. 7:24-30), 4,000 fed (Mt. 15:32-38; Mk. 8:1-9), fig tree withered (Mt. 21:18-22; 11:12-24), centurion's servant cured (Mt. 8:5-13; Lk. 7:1-10), blind and dumb demoniac cured (Mt. 12:22; Lk. 11:14), demoniac in the synagogue cured (Mk. 1:23-28; Lk. 4:33-37), Peter's wife's mother cured (Mt. 8:14-15; 1:30-31; 4:38-39), leper cured (Mt. 8:2-4; Mk. 1:40-45; Lk. 5:12-15), paralytic cured (Mt. 9:2-7; Mk. 2:3-12; Lk. 5:18-26), tempest stilled (Mt. 8:23-27; Mk. 4:36-41; Lk. 8:22-25), demoniacs cured at Gadara (Mt. 8:28-34; Mk. 5:1-20; Lk. 8:26-39), Jairus' daughter raised (Mt.

9:18-26; Mk. 5:22-43; Lk. 8:41-56), woman's issue of blood healed (Mt. 9:20-22; Mk. 5:25-34; Lk. 8:43-48), man's withered hand cured (Mt. 12:10-13; Mk. 3:1-5; Lk. 6:6-11), demon cast out of boy (Mt. 17:14-18; Mk. 9:14-27; Lk. 9:37-42), blind men cured (Mt. 20:30-34; Mk. 10:46-52; Lk. 18:35-43), Jesus walks on the sea (Mt. 14:24-33; Mk. 6:47-51; Jn. 6:16-21), 5,000 fed (Mt. 14:15-21; Mk. 6:35-44; Lk. 9:12-17; Jn. 6:5-14).

The Purpose of Christ's Miracles: Christ's miracles were to demonstrate that He was the Messiah. It is taught in some circles that Jesus performed miracles as an example for Christians to follow. Jesus' healing ministry, for example, is held forth as an example of what healers today are doing. This idea ignores the fact that Jesus healed as a sign that He was the Messiah, the promised Saviour, the Son of God. Jesus' healing ministry was not an example for us to follow, but was part of His unique credentials as the Christ. This is plainly what the Bible teaches. Consider the following Scriptures: Jn. 5:36; 10:25, 37-38; 14:11; 15:24; 20:30-31.

The Purpose of the Apostles' Miracles: The healing ministry of the apostles was unique and was for the purpose of authenticating their work (2 Co. 12:12; Mk. 3:14-15; Ac. 2:43; 4:33; 5:12, 15; 19:12). Note that the miracles of the Apostles were special and were for the purpose of marking them as the Apostles of Christ. They had miracle-working power to authenticate their unique ministries. That is what Scripture says. All Christians could not do the sign miracles of the Apostles. The only exceptions were a few men upon whom the Apostles had laid hands. There was no general miracle-working experience among the first churches. If there had been, Paul could not have pointed to his miracle-working ability as a special sign. His merely would have been another miracle-working Christian ministry if all could have performed such things. But all could not. If all could have performed miracles as a matter of course, the Christians would not have called for Peter to come and raise Dorcas from the dead (Ac. 9:36-42). Peter's miracle that day was the "sign of an apostle."

False Miracles in the Last Days: The signs and wonders spoken of for the last hours are deceiving signs (Mt. 24:24; 2 Th. 2:7-9; Re. 13:13-14). In light of these warnings it is crucial that the Christian be wary of any signs or wonders movement in these last hours. The signs and wonders movement prophesied in Scripture for the hours prior to Christ's return is one of demonic deception. [See Charismatic, Healing, Jesus Christ, Sign, Tares.]

MIRE, MIRY. Clay; mud; filth (2 Sa. 22:43; Job 8:11; 30:19; Je. 38:22; 2 Pe. 2:22).

MIRIAM (bitterness, rebellion, exalted). Sister of Moses and Aaron (Ex. 15:20-21; Nu. 12:1-15; 20:1; 26:59; De. 24:9; Mi. 6:4). Miriam is possibly the sister

who watched as Pharaoh's daughter took baby Moses out of the river (Ex. 2:1-10).

MIRMA (speech of guile). 1 Ch. 8:10.

MIRTH. Gladness; joy; gaiety; pleasure (Ge. 31:27; Ne. 8:12; Ps. 137:3). Mirth is frequently associated with worldly and sinful gaiety (Pr. 14:13; Ec. 2:1-1-22; 7:4; 8:15; Is. 24:8, 11; Je. 7:34; 16:9; 25:10; Ho. 2:11) The Hebrew word *simchah*, translated "mirth" 8 times, is also translated "joy" (1 Sa. 18:6; 1 Ki. 1:40; 1 Ch. 29:9), "gladness" (Nu. 10:10; 2 Sa. 6:12), "rejoice" (Ju. 16:23; 2 Ch. 20:27). [See Cheer, Cheerful, Comfort, Dancing, Delight, Glad, Happy, Hope, Jest, Joy, Laughter, Merry, Music, Rejoice, Worldly.]

MISCARRY. To fail; to perish; to be lost (Ho. 9:14).

MISERABLY. Grievously; sorely; severely (Mt. 21:41).

MISGAB (a high place). Je. 48:1.

MISHAEL (who is God?). Ex. 6:22.

MISHAM (hearing, inspection). 1 Ch. 8:12.

MISHEAL, MISHAL. See Meshach.

MISHMA (hearing, report). Ge. 25:14.

MISHMANNAH (fat land). 1 Ch. 12:10.

MISHRAITES (spread abroad, extension). 1 Ch. 2:53.

MISPERETH (of numbers). Ne. 7:7.

MISREPHOTHMAIM (burning of waters, warm water). Jos. 11:8.

MISSIONS. The work of the church in and to the world. It is related especially to world evangelism, as this is the definite emphasis of the N.T. Until the early 1900s, missions referred almost exclusively to the proclamation of the gospel and to church planting. A modern trend has been to broaden and change the concept of Christian missions. Now the term often is used to describe every form of social/political activity, even that which has nothing to do with gospel work. This usage of missions is unbiblical in that Christ's Great Commission did not include such activities. The Apostles gave themselves wholly to evangelism and church planting. [See Brought on the Way, Evangelist, Lucre, Gospel, Great Commission.]

MITE. [See Money.]

MITHCAH (sweetness, pleasantness). Nu. 33:28.

MITHNITE (hope, gift). 1 Ch. 11:43.

MITHREDATH (beholding, breaking the law). Ezr. 1:8.

MITER. A turban made of linen and worn on the head of the high priest. On it was the golden plate with the words "Holiness to the Lord" (Ex. 28:4,36-39; Le. 16:4; Eze. 21:26). [See High Priest.]

MITYLENE (the last, purity). Ac. 20:14.

MIZAR (a small place). Ps. 42:6.

MIZPAH, MIZPEH (watch-tower, lofty place). Ge. 31:49.

MIZPAR (number). Ezr. 2:2.

MIZRAIM (double pressure, tribulations, black). A name for Egypt, so named because this is where Mizraim, son of Ham, Noah's grandson, settled (Ge. 10:6).

MIZZAH (trembling). Ge. 36:13.

MNASON (about to call to remembrance). Ac. 21:16.

MOAB (progeny of a father). The descendants of Lot's grandson (Ge. 19:30-38; Nu. 21:13). The Moabites were enemies of Israel (Nu. 22-24; Ju. 11:17-18; 2 Sa. 8:2, 12; 1 Ch. 18:2, 11; Is. 15-16; Je. 9:26; Eze. 25:8-11; Am. 2:1; Zep. 2:8-11). God's grace is seen in His selection of Ruth the Moabitess to be an ancestor of Jesus (Ru. 1:4; 4:13-22; Mt. 1:6; Lk. 3:32).

MOADIAH (ornament of God). Ne. 12:17.

MOCK. The root meaning of this word means to imitate, and it refers to scorn; ridicule; derision; contempt (Ge. 39:14; Job 21:3; Pr. 1:26; Je. 38:19; Mt. 20:19).

MODERATION. This word is used only one time in the N.T. "Let your moderation be known unto all men. The Lord is at hand" (Ph. 4:5). A popular interpretation of this is that the Christian is free to do what he pleases as long as he is moderate in it. The Christian can drink in moderation, etc. This is an impossible interpretation. The same Greek word, *eipikees*, is translated "patient" (1 Ti. 3:3) and "gentle" (Tit. 3:2; Ja. 3:17; 1 Pe. 2:18). The Christian is to maintain a patient, moderate lifestyle in the midst of this wicked world. His life is to reflect qualities which are 180 degrees contrary to the world around him. The context is the coming of the Lord. It is His coming which motivates us to reject the dictates of the flesh and the siren call of the world in order to maintain a healthy Christian demeanor. The verses before and after this one exhort the Christian to rejoice in the Lord, to be careful for nothing, and to think only on things that are true and virtuous. It would be impossible to meditate strictly upon virtue while drinking or engaging in other worldly activities, even in moderation! This passage enjoins a moderation of spirit, not a moderation of action. [See Legalism, Separation, World.]

MODERNISM. A label for an unbelieving, rationalist approach to Christianity. Theological modernism, which had its origin in Europe, particularly in Germany, in the 19th century and was the rationalistic thinking of that time applied to Christianity. It was the dawn of the "scientific era"; many believed that mankind was on the verge of discovering the secrets of the universe and solving earth's problems. Anti-Christian thinkers such as

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Darwin, Hegel, and Marx led the movement to dethrone God and replace Him with Man. Unregenerate “Christian” professors in many European universities and seminaries, having already rejected the Word of God, gladly accepted the humanistic thinking of the day and set out to apply evolutionary philosophy to the Bible and Christianity.

The result was tragic: The Bible was brought down to the level of a mere human book, inspired only in the sense that Shakespeare’s writings were “inspired.” Jesus Christ was brought down to the level of a mere man; good, perhaps, a great teacher, perhaps, but a mere man nonetheless.

Modernism spread like ivy, which first sleeps, then creeps, then leaps. This is precisely what occurred with theological modernism. It began in a very insignificant way in the 18th century; it crept forward and expanded its influence in the 19th; and then it leaped from denomination to denomination and spread throughout the world in the 20th. It was introduced to American denominations by men who studied in prestigious, though apostate, European universities and by European professors and pastors who visited American schools and denominational churches.

Nominal Christianity had paved the way for this apostasy.

In Germany, the Lutheran state church was spiritually powerless. The nation’s citizens were members of the church by the rite of infant baptism, but they were not born again and the new birth was seldom preached.

A similar situation existed in England, though to a lesser degree. The Church of England, which dominated religious life, largely represented a nominal Christianity, but unlike in Germany, there was a stronger evangelical movement within the state church of England. There was also a stronger independent church movement apart from the state apparatus, as represented by Baptists, Methodists, Brethren, and others. Spiritual revivals had produced good fruit in England in the late 18th and early 19th century.

Theological modernism arose in a day when heretical philosophies and doctrines were on the increase.

It was the age of “enlightenment” in which rationalism was positively encouraged by Frederick II, the “philosopher king,” who reigned over Prussia 46 years (1740-1786). The “age of enlightenment” should be called the “age of unbelief.” Frederick was “a thorough rationalist and patron of ‘free thought.’ The sight of a cross, it was said, was enough to make him blaspheme” (Iain Murray, *Evangelicalism Divided*, p. 5). The *Shorter Oxford English Dictionary* of 1934 correctly defined “Enlightenment” as “shallow and pretentious intellectualism, unreasonable contempt for authority

and tradition.”

Professor H.E.G. Paulus (1761-1851) of Heidelberg, Germany, devised naturalistic explanations for Christ’s miracles during the first half of the nineteenth century. He claimed, for example, that Jesus did not walk on the water but was actually walking on the shore and in the mist and fog it only *appeared* that he was walking on the water. Paulus claimed that Jesus did not die on the cross, but only swooned, and in the coolness of the tomb revived, and after an earthquake moved the stone he walked out and appeared to the disciples. (He did not explain how that a nearly dead man could convince the disciples that he was the resurrected Messiah.)

Frederick Schleiermacher (1768-1834) of Halle, Germany, exalted experience and feeling over Bible doctrine. He used traditional Christian language but gave it a new definition. He emphasized the necessity of knowing Christ through faith, but his “faith” did not mean believing the Bible as the infallible Word of God but referred merely to man’s own intuition or consciousness. Schleiermacher did not consider historical biblical truth to be necessary to faith. By divorcing faith from the objectivity of an infallible Bible, Schleiermacher made it possible for one to be an atheist and a Christian at the same time. Thus he could say, “With my intellect I am a philosopher, and with my feelings quite a devout man; ay, more than that, a Christian” (quoted by Daniel Edward, “Schleiermacher Interpreted by Himself and the Men of His School,” *British and Foreign Evangelical Review*, vol. 25, 1876, p. 609). Schleiermacher barred doctrinal preaching from the pulpit (Iain Murray, *Evangelicalism Divided*, 2000, p. 11). “Schleiermacher is correctly viewed as the chief source of the massive change which has occurred in the historic Protestant denominations during the last two hundred years. ... In his separation of the intellectual content of Christianity (the objective biblical revelation) from Christian ‘feeling’, Schleiermacher seemed to provide a means whereby the essence of Christianity could remain unaffected, no matter how much of the Bible was rejected. Hostile criticism of Scripture need not therefore be seen as a threat to the ‘faith’ ... Christianity, it was concluded, could be successful irrespective of whether Scripture were preserved as the Word of God, and this thought was the more appealing as the theological scholarship of the nineteenth century became increasingly destructive” (Iain Murray, *Evangelicalism Divided*). Schleiermacher paved the way for the New Evangelical view that men can be genuine Christians and “love the Lord,” even though they reject biblical doctrine. For this reason, Billy Graham can have sweet fellowship with modernistic unbelievers and Roman Catholic bishops and popes.

F.C. Baur (1792-1860), founder of the Tuebingen School of New Testament criticism (Tuebingen, Germany), claimed that the Gospel of John was not written by the apostle and, in fact, was not written until 170 A.D., and that only four of Paul's Epistles were actually written by him. He argued that the New Testament was merely the natural record of the early churches. Baur's school was very influential in the spread of modernism.

David F. Strauss (1808-1874), a pupil of F.C. Baur, "dismissed all the supernatural and messianic elements in the Gospels as myth." In his book *The Life of Jesus* (1835-36) he boldly denied the divinity of Jesus Christ.

Soren Kierkegaard (1813-1855) popularized existentialism in contrast to biblical absolutes. Everything is relative. Though little known in his lifetime beyond the borders of Denmark, his writings later became influential through translations. For instance, Robert Runcie, who was Archbishop of Canterbury from 1980 to 1990, said he was indebted to Kierkegaard's idea "that religion had nothing to do with the rational part of your mind." Runcie said this showed him "a way in which I could hold together a fundamental skepticism with religious devotion" (Humphrey Carpenter, *Robert Runcie: The Reluctant Archbishop*, 1977, p. 88).

The Graf-Wellhausen theory was named for Julius Wellhausen (1844-1918) and Karl Heinrich Graf (1815-1869). (Wellhausen published the *Prolegomena to the History of Ancient Israel* in 1878.) According to this theory, the Old Testament is not divine revelation but merely the record of the evolution of Israel's religion. Wellhausen held "that Hebrew religion had undergone a development from the primitive stories of nomadic times to the elaborate, institutionalized ritualism of the period of the centuries before the birth of Christ" (*The History of Christianity*, Lion Publishing, 1977, p. 554). Wellhausen denied the historicity of Abraham, Noah, and other Bible characters in the history of Israel. He claimed that Israel did not know about Jehovah God until Moses taught them this at Mt. Sinai. He claimed that the laws and the priestly system were not given by Moses but were developed after Israel was in Canaan and, in some cases, after the Babylonian exile; that most of the Pentateuch was written during the days of Israel's kings as a "pious fraud." This theory has, in its ever-changing forms, wielded vast influence in theological education in most denominations.

At the heart of theological modernism is AN ATTACK UPON THE AUTHORITY OF THE BIBLE. A central tenant is the critical approach, which questions the traditional authorship and historicity of the Pentateuch and other parts of Scripture. The result is to question or openly deny Old Testament miracles such as the worldwide

flood of Noah's day, God's destruction of Sodom by fire from heaven, Lot's wife turning to a pillar of salt, the judgments upon Egypt, the crossing of the Red Sea, the account of Job's suffering, and Jonah's experience in the whale's belly.

The translators of the Revised Standard Version of 1951 were modernists and their writings illustrate this attack. They represented most of the mainline Protestant denominations in America at the mid-point of the 20th century. Following are just a few examples of their modernistic thinking:

Clarence T. Craig: "Revelation has sometimes been understood to consist in a holy book. ... Even on Christian soil it has sometimes been held that the books of the Bible were practically dictated to the writers through the Holy Spirit. ... I DO NOT THINK THAT THIS IS THE DISTINCTIVELY CHRISTIAN POSITION. ... The true Christian position is the Bible CONTAINS the record of revelation" (Craig, *The Beginning of Christianity*, 1943, pp. 17, 18).

Millar Burrows: "We cannot take the Bible as a whole and in every part as stating with divine authority what we must believe and do" (Burrows, *Outline of Biblical Theology*).

Russell Bowie: "According to the ENTHUSIASTIC TRADITIONS which had come down through the FOLKLORE of the people of Israel, Methuselah lived 969 years" (Walter Russell Bowie, *Great Men of the Bible*, New York: Harper & Brothers, 1937, p. 1).

Julius Bewer: "The dates and figures found in the first five books of the Bible turn out to be altogether unreliable" (Bewer, *The Literature of the Old Testament*, 1940).

Fleming James: "The narrative of calling down fire from heaven upon the soldiers sent to arrest him is PLAINLY LEGENDARY. . . . What REALLY happened at the Red Sea WE CAN NO LONGER KNOW" (James, *The Beginnings of Our Religion*).

Edgar Goodspeed: "The oldest of these elements [that formed Genesis] was a Judean account of the nation's story from the beginning of the world to the conquest of Canaan by the tribes. ... BABYLONIAN MYTHS AND LEGENDS AND CANAANITE POPULAR TALES HE FREELY APPROPRIATED to his great purpose of enforcing morality and the worship of one God. Sometimes crude old SUPERSTITIOUS IDEAS still cling to some of these. The writer of this ancient record was a prophet ... He wrote his book about 850 B.C. in the Southern Kingdom of Judah. ... And IN THE CAPTIVITY IN BABYLONIA THESE BOOKS [THE FIRST SIX BOOKS OF THE BIBLE] WERE COMBINED INTO A GREAT COMPOSITE WORK of history and law ... So at last, not long after 400 B.C., arose the Hexateuch" (Goodspeed,

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The Story of the Old Testament, Chicago: University of Chicago Press, 1934, pp. 107-110).

Leahey Sperry: "Plainly no divine fiat compounded man out of the dust of the earth and the universal spirit on a Friday in the year 4004 B.C. It is harder than once it was to see God walking in that garden in the cool of the evening" (Sperry, *Signs of These Times*, New York: Doubleday, 1929, p. 110).

A more recent illustration of theological modernism comes from the pen of John Shelby Spong, a bishop in the Episcopal Church in America. Consider an excerpt from this man's writings:

"Am I suggesting that these stories of the virgin birth are not literally true? The answer is a simple and direct 'Yes.' Of course these narratives are not literally true. Stars do not wander, angels do not sing, virgins do not give birth, magi do not travel to a distant land to present gifts to a baby, and shepherds do not go in search of a newborn savior. ...

"To talk of a Father God who has a divine-human son by a virgin woman is a mythology that our generation would never have created, and obviously, could not use. To speak of a Father God so enraged by human evil that he requires propitiation for our sins that we cannot pay and thus demands the death of the divine-human son as a guilt offering is a ludicrous idea to our century. The sacrificial concept that focuses on the saving blood of Jesus that somehow washes me clean, so popular in Evangelical and Fundamentalist circles, is by and large repugnant to us today" (John Spong, *Rescuing the Bible from Fundamentalism: A Bishop Rethinks the Meaning of Scripture*, Harper & Row, 1991, pp. 215, 234).

Another recent example of theological modernism is *The Jesus Seminar*. This misnamed organization, composed of some 75 "experts in religion and New Testament studies," began meeting in March 1985 (it was first announced in 1978) with the misguided objective of discovering which words of the Gospels are authentic.

The Jesus Seminar met from time to time to analyze the New Testament. After a passage was discussed by the participating "scholars," they voted by means of colored pegs to indicate the degree of authenticity they felt should be ascribed to it. Red signified a strong degree of certainty in favor of authenticity; pink signified probably; gray signified maybe; black signified not authentic. The colors therefore indicate degrees of doubt in God's Word.

In 1993 the Jesus Seminar published *The Five Gospels: The Search for the Authentic Words of Jesus*. This included a new translation called "The Scholar's Translation." The color coding was incorporated into the text to describe the degree to which the various portions of the Gospels are considered authentic. Very few of the

passages are red!

The Seminar concluded that Christ spoke only 18 percent of the sayings attributed to Him in the Bible. According to this group of modernistic scholars, Christ did not speak most of the beatitudes in the Sermon on the Mount; He did not say anything about turning the other cheek; He did not speak the parable of the sower, the parable of the ten virgins, the parable of the ten pieces of money, or the parable of the talents; He did not say, "I will build my church, and the gates of hell shall not prevail against it"; He did not pray in the garden of Gethsemane; He did not say, "Take eat, this is my body," and the other sayings associated with the Lord's Supper; He did not say, "Father, forgive them; for they know not what they do," or, "My God, my God, why hast thou forsaken me," when He was on the cross. The Jesus Seminar determined that Christ did not walk on the water, did not feed the thousands with only a few loaves and fishes, did not prophesy of His death or resurrection or second coming, did not conduct the Last Supper as it is recorded in Scripture, did not appear before the Jewish high priest or before Pilate, did not rise again bodily on the third day, and did not ascend to heaven.

According to the Jesus Seminar, "THE STORY OF THE HISTORICAL JESUS ENDED WITH HIS DEATH ON THE CROSS AND THE DECAY OF HIS BODY" (Religious News Service, March 6, 1995).

According to these modernistic scholars, Jesus Christ was a mere man who was filled with delusions and was caught up in some sort of political intrigue. At the Redlands, California, meeting in 1986, Jesus Seminar scholar Ron Cameron stated:

"THE DEATH OF JESUS WAS LIKE A CAR WRECK; IT'S AN ACCIDENT OF HISTORY. ... I'm not sure why the Romans killed Jesus, but the gospel stories are not historical in the modern sense of the word. I don't think Jesus had the notoriety that the gospels say he had. His sayings don't anywhere give evidence that he was trying to found a church or a reform movement" (*Christian News*, April 7, 1986).

Jesus Seminar leader Marcus Borg made the following statement to the religious press in 1992:

"I would argue that the truth of Easter does not depend on whether there was an empty tomb, or whether anything happened to the body of Jesus. ... I DO NOT SEE THE CHRISTIAN TRADITION AS EXCLUSIVELY TRUE, OR THE BIBLE AS THE UNIQUE AND INFALLIBLE REVELATION OF GOD. ... It makes no historical sense to say, 'Jesus was killed for the sins of the world.' ... I am one of those Christians who does not believe in the virgin birth, nor in the star of Bethlehem, nor in the journeys of the wisemen, nor in

the shepherds coming to the manger, as facts of history" (*Bible Review*, December 1992).

Modernism flies under many flags and assumes many guises. Not all modernists are as bold and plainspoken as the translators of the RSV or John Spong or Marcus Borg, BUT ALL DENY THE INFALLIBLE INSPIRATION OF HOLY SCRIPTURE.

It is important to remember that the Holy Spirit prophesied of this. The Lord's apostles warned that many unregenerate false teachers would creep into the churches and would deceive many, and in fact, such false teachers were already active during the times of the apostles.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (2 Pe. 2:1-2).

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:19-30).

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Ti. 4:1-2).

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Ti. 3:13).

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Ti. 4:3-4).

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pe. 3:3-4).

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 4).

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (1 John 2:18-19).

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets

are gone out into the world" (1 John 4:1).

For a refutation of modernistic theories of biblical inspiration see the *Advanced Bible Studies Series Course on Bible Doctrine*. [See also Anglican, Episcopal, Fundamentalism, Inspiration, Jesus Christ, Lutheran, Methodist, New Evangelicalism, Presbyterian.]

MODESTY. A godly character that results in proper attire (1 Ti. 2:9). The Greek word translated "modest" ("kosmios") is also translated "of good behaviour" (1 Ti. 3:2). It means "decent and orderly" and describes "an inner self-control -- a spiritual 'radar' that tells a person what is good and proper" (*The Bible Exposition Commentary*). It refers to something that is becoming to a woman who professes godliness. The Christian woman should not wear anything that would be characterized as NOT of good behavior, as NOT becoming to a woman professing godliness. "Shamefacedness" is translated from the Greek word "aidos," which "has the idea of downcast eyes" and means "bashfulness, i.e. (towards men), modesty or (towards God) awe" (Strong). It implies "a shrinking from trespassing the boundaries of propriety" (William Hendrickson, *New Testament Commentary*). Shamefacedness is the opposite of the cheeky, pert, saucy, impertinent, flippant, insubordinate attitude that the world seeks to develop in women today. The shamefaced woman loves God and is committed to obeying His Word and this is reflected on her face. A shamefaced Christian woman will not have the rebellious attitude that says, "Don't tell me how to dress; I will dress as I please!" She will not be stubborn and sassy. She will not say, "I don't care what some old-fashioned men say about how I dress; that is their problem; I'm not going to be a weirdo!" "Sobriety" is translated from the Greek word *sophrosune*, which is also translated "soberness" (Acts 26:25). It means "soundness of mind, self-control" (Strong), "habitual inner self-government" (Trench), "the well-balanced state of mind arising from habitual self-restraint" (Ellicott), "moderation of the desires and passions, opposed to all that is frivolous and to all undue excitement of the passions" (Barnes). Sobriety means not to be drunk, neither with alcoholic beverages, or drugs, or any other thing. Many professing Christian teenage girls and young women are drunk with the fashions and fads and ways of the world. They are drunk with television, and Hollywood movies and sensual magazines, and pop music. The Bible and the things of Christ do not excite them, but they are giddy over what some worldly movie star or pop singer is wearing and doing, and over the latest vain fashion or hair style or cosmetic. Sobriety is the opposite of foolish,

MOLADAH - MOLECH

silly, flippant, careless, intoxicated, shallow, worldly, and vain. We see from this passage that the Christian woman's modesty must come from the inside out. It comes from a sober and shamefaced spirit. It is a matter of the heart, which reminds us that it is not enough to set forth dress standards. Every effort must be made to educate the women so that they understand the biblical principles of modesty and know the reason for the church's standards, and every effort must be made to reach their hearts, to challenge them to surrender themselves wholly to Christ and to live for His glory. "Broided hair" refers to braiding the hair. This does not mean that the Christian woman should not take care of her hair; it is a warning against spending a great deal of time adorning herself in the manner of the world, of making this her focus in life. We agree with the Barnes commentary, which says: "It cannot be supposed that the mere braiding of the hair is forbidden, but only that careful attention to the manner of doing it, and to the ornaments usually worn in it, which characterized worldly females." The mention of "gold, or pearls, or costly array" reminds us that it is God's will that the Christian woman refuse to display an extravagant, showy, worldly appearance. The goal of this world's godless fashion industry is to create a haughty, ostentatious, worldly-wise look, as well as a sexual look. The godly woman will reject such fashion and clothe herself and her daughters in "modest apparel." "It is not to be supposed that all use of gold or pearls, as articles of dress, is here forbidden; but the idea is that the Christian female is not to seek these as the adorning which she desires, or is not to imitate the world in these personal decorations. It may be a difficult question to settle how much ornament is allowable, and when the true line is passed. ... It is, that the true line is passed when more is thought of this external adorning, than of the ornament of the heart. Any external decoration which occupies the mind more than the virtues of the heart, and which engrosses the time and attention more, we may be certain is wrong" (Barnes).

The Reason for Modesty. Before the fall, the man and the woman were naked and were not ashamed, but after the fall man's heart became darkened, and it became necessary that men and women be clothed. One of the first things God did after the Fall was to cover Adam and Eve (Ge. 3:21). Immodesty increases sin among men (Le. 19:29; Pr. 7:10-13; 23:27-28). Some women excuse their immodest dress by saying lust is the man's problem, but Jesus Christ warned that fornication begins as lust (Mt. 5:28), and the woman who does not clothe herself properly is guilty of stirring up unlawful passions in the man. David and Bathsheba both were guilty in the transgression. Bathsheba should not have been bathing in a public place; David should not have

gazed upon her nakedness. The Bible warns that "the strange woman," the immoral woman, can "catch" a man with her seductive dress and actions (Pr. 7:10-13). "Whether you realize it or not, men look at certain portions of the body, and it doesn't matter whether you think that is good, bad, or otherwise, they are going to do it. And if you wear clothing that attracts attention to that, you are just helping them in their sin. That's why a dress, unless it's too tight, is better than pants, because a dress does not draw the attention to that part of the body that people look at and lust after" (Bruce Lackey, *Bible Guidelines for Clothing*).

The Way of Modesty. The Bible says God "covered" Adam and Eve (Ge. 3:21). This is a good pattern for modesty. The man and woman should be covered decently so that the body is not improperly displayed in a sexual way. There are three areas which must be addressed when dressing modestly: First, the nakedness must be covered. It is obvious that it is immodest to wear clothing which exposes the parts of the body which have sexual appeal. This includes short skirts, low blouses, shorts, and skimpy swimsuits. Second, the sexual organs must not be sensually accented. Tight, clinging attire is as immodest as skimpy attire because the outline of the body is emphasized and exposed, and man's attention is directed to that which is forbidden. Third, the attire must not be extravagant. When the Apostle deals with modest attire in 1 Ti. 2:9, he mentions "broided hair, gold, pearls, and costly array." Obviously, then, it is God's will that the Christian woman refuse to show an extravagant, worldly appearance. The goal of the world's wicked, proud fashion designers often is to create a haughty, ostentatious, worldly-wise look. The godly woman will reject such fashion and clothe herself and her daughters in "modest apparel, with shamefacedness and sobriety."

Modesty Contrasted with the Strange Woman. The immoral woman of Proverbs 7:10-13 is in contrast with the modest woman. (1) Different in attire (Pr. 7:10). The immoral woman has "the attire of an harlot"—skimpy, tight, suggestive—to draw attention to herself sexually. The modest woman is clothed in such a way so as NOT to draw undue attention sexually. (2) Different in spirit (Pr. 7:10-11). The immoral woman is "subtil of heart ... loud and stubborn." The modest woman has "a meek and quiet spirit" (1 Pe. 3:4). (3) Different in countenance (Pr. 7:13). The immoral woman has "an impudent face." The modest woman is "shamefaced" (1 Ti. 2:9). [See Adultery, Chaste, Discreet, Fornication, Legalism, Lust, Mincing, Nakedness, Shamefacedness, Trim.]

MOLADAH (place of nativity). Jos. 15:26.

MOLECH, MOLOCH. [See Idolatry.]

MOLLIFY. To soften or make tender; to assuage, as pain or irritation; an old medical term (Is. 1:6).

MOLTEN. Melted; the old strong form of the past participle of the verb 'to melt,' now used only as an adjective (The Bible Word-Book) (Job 28:2; Mic. 1:4).

MONEY. A portable medium of exchange generally accepted in a society as a measure of value. In early biblical times, wealth was measured in land, animals, or crops (Ge. 12:16). Barter was common. Vassal nations paid tribute in sheep and rams (2 Ki. 3:4), and individuals paid tithes and taxes in grain, oil, or wine (De. 14:22, 23). But as early as Abraham's time, silver was the most common medium of exchange (Ge. 23:15, 16). In fact, "silver" frequently means "money" in both the O.T. and N.T. Thus, De. 14:24, 25 suggests that if it is too difficult to transport a tenth of one's crops to the place of worship, the crops may be exchanged for silver. At first, silver and gold were weighed out on scales. The different values of money we read about in the Bible—the talent, shekel, maneh, and gerah—refer to units of weight. But even these weight units were not standardized in early times. Thus, the shekels Abraham paid for Sarah's burial field were computed "according to the weight current among the merchants" (Ge. 23:16). And later, when government attempted to standardize weights, there were still "heavy" and "light" weight systems. Coins were not invented until about 600 B.C. ... their value was determined by the weight of the metal they contained (Revell). Our knowledge of biblical weights and measures is not only incomplete, but authorities differ as to values and quantities (Analytical).

Money Values in the O.T.:

The "talent" (*kikkar*) was 75.558 pounds (Ex. 25:39; 37:24; 2 Sa. 12:30; 1 Ki. 9:14, 28; 10:10; 16:24; 2 Ki. 5:5; 15:19; 18:14; 23:33; Ezr. 8:26; Es. 3:9; Ze. 5:7). It was equal to 60 manehs.

The "maneh" was 20.148 ounces (Eze. 45:12). It was equal to 50 shekels. The maneh is translated "pound" in 1 Ki. 10:17; Ezr. 2:69; Ne. 7:71, 72.

The "shekel" was 20 gerahs, 1/50th of a maneh, or about four-tenths of an ounce (Ge. 24:22; Ex. 30:13; Eze. 45:12). It must be noted that there are two shekels mentioned in the O.T.: one according to 'the king's weight,' probably the standard shekel used for all ordinary business (Ex. 38:29; Jos. 7:21; 2 Sa. 14:26; Am. 8:5); and another called the 'shekel of the sanctuary,' of which it is said the shekel is 20 gerahs (Ex. 30:13; Le. 27:25; Nu. 3:47; 18:16). This seems confirmed by the word maneh in the following passages. By comparing 1 Ki. 10:17 with 2 Ch. 9:16 it will be seen that a maneh equals 100 shekels; whereas in Eze. 45:12 the maneh equals 60 shekels, because the latter would

be shekels of the sanctuary. A homer of barley (six bushels) was worth 50 shekels (Le. 27:16). A war chariot was valued at 600 shekels and a horse at 150 shekels (1 Ki. 10:29).

The "bekah" was worth half a shekel (Ex. 38:26), roughly 1/5th of an ounce.

The "gerah" was 1/10th of a bekah (Ex. 30:13; Le. 27:25; Nu. 3:47; 18:16; Eze. 45:12).

The "dram" (*daric*), a Persian gold coin (1 Ch. 29:7; Ezr. 2:69; 8:27; Ne. 7:70-72), was possibly worth about one British pound or two U.S. dollars.

Money in the N.T.:

"Penny" and "pence" (*denarion*) (Mt. 18:28; 20:2-13; 22:19; Mk. 6:37; 14:5; Lk. 10:35; 20:24; Jn. 12:5; Re. 6:6). The value of the penny was a laborer's pay for one day (Mt. 20:2,9). This is the same as the piece of money in Mt. 17:24-27. The modern American penny, being one one-hundredth of a dollar and having insignificant value, gives the wrong idea. The original Roman penny, the denarius, was a silver coin equal to ten brass coins. It was the common wage for a Roman soldier. The value of the penny helps us understand the meaning of Jesus' parable of the unmerciful servant (Mt. 18:21-35). The king, who represented God, had forgiven the servant a debt of 10,000 talents, which would be equal to 30 million days of labor. This servant, in turn, refused to forgive the debt of 100 pennys, or roughly 100 days' wage. Though it was a significant debt, it was as nothing when compared with the debt which had been forgiven the unmerciful servant. The value of the penny also shows the value of the ointment with which Martha anointed Jesus' feet (Jn. 12:1-5). It was worth 300 pennys, roughly the amount a laborer would earn in a full year.

The "talent" (Mt. 18:24; 25:15-28) (*talanton*) equaled roughly 200 British pounds or 400 U.S. dollars.

The "mite" (*lepton*) was the smallest copper coin, worth half a farthing (Mk. 12:42; Lk. 12:59; 21:2) Its value would be less than a U.S. penny. We see from Mt. 10:29 that the mite, as one-half a farthing, would be the price of one insignificant sparrow.

The "farthing" (*kodrantes*) (Mt. 5:26) was worth two mites (Mk. 12:42) and had the value of two sparrows (Mt. 10:29).

The "pound" (Lk. 19:13-25) was worth about 100 times the value of the penny.

The "piece of silver" (*argurion*) (Mt. 26:15; 27:3-9; Ac. 3:6; 19:19; 20:33; 1 Pe. 1:18) was worth about three times the value of the penny.

The "piece of money" (*Istater*) (Mt. 17:27) was worth about three times the value of the penny. [Lack of money as a trial see Suffering.] [See Brought on the Way, Covet, Employment, Gold, Labor, Lucre, Offerings,

MONEY CHANGERS - MORMONS

Possessions, Private Ownership of Property, Steal, Stewardship, Tithe, Weights and Measures.]

MONEY CHANGERS. Businessmen who served as bankers in N.T. times, exchanging currency and sometimes taking deposits and making loans—with interest, which was contrary to the Mosaic Law. Many money changers did business in the outer court of the Temple. The rabbis decreed that Temple taxes and the price of sacrificial animals (De. 14:24-25) be paid in silver didrachmas or tetradrachmas (shekels of Tyre). Thus, worshipers were forced to change any of the many coinages current in Palestine into “acceptable money”—at a charge ranging from four to eight percent. Money changers often cheated their customers, and certain priestly families shared in the proceeds, a fact established by first-century documents as well as by Jesus’ charge that the money changers were making God’s house “a den of robbers” (Mt. 21:13).

MONOTHEISM. The belief that there is only one God.

MONSTER. Same Hebrew word as Dragon (La. 4:3). [See Dragon.]

MORASTHITE (native of a place named Moresheth). Je. 26:18.

MORDECAI (taught of God). The hero who helped save the Jews during the times of Queen Esther (Esther).

MORESHETHGATH (possession of Gath). Mi. 1:14).

MORIAH (high). The land in which was situated the mount on which Abraham was told to offer his son Isaac (Ge. 22:2). This was the same place upon which the temple was built hundreds of years later (2 Ch. 3:1). Abraham’s sacrifice of Isaac typified the sacrifice of the Lord Jesus Christ by God the Father for the sins of the world. [See Isaac, Jesus Christ, Type.]

MORMONS. This false group started in America in the early 19th century. A man named Joseph Smith founded the group. In 1820 he claimed that God and Jesus Christ appeared to him and informed him that all existing churches and denominations had become apostate and that Smith had been chosen to reestablish the true church—hence the name Church of Jesus Christ of Latter Day Saints. He claimed that an angel then described to him the location of a book written on gold plates. The angel, named Moroni, also told, supposedly, of a pair of special glasses which would enable Smith to translate the book. Smith claimed to have found these things and to have translated the writing. Called The Book of Mormon, this supposed translation of the secret plates contains what is purported to be the account an ancient civilization in America which descended from the Hebrews and to whom Jesus Christ appeared after His resurrection. Smith claimed that the plates were

returned to the angel after he had completed the translation. Smith also claimed that the priesthood of Aaron was conferred upon him by a heavenly messenger he identified as John the Baptist, and that Peter, James, and John bestowed upon him the priesthood of Melchizedek! [See Melchizedek.]

The *Book of Mormon* and two other books by Smith, *A Pearl of Great Price* and *Doctrines and Covenants*, are the Mormon holy books. While Mormons profess to believe and revere the Bible as well, they refuse to accept its teachings, preferring instead to follow the contradictory teachings of Smith’s writings and of the later Mormon prophets and apostles.

In spite of the fanciful nature of Joseph Smith’s story, the Mormon church grew quickly. Soon they grew into a large settlement, and, because of opposition, traveled toward the western United States. In 1844 Joseph Smith and his brother Hyrum were killed by an angry mob in Carthage, Illinois. The Mormons split into several groups at that time. One group followed Joseph Smith, Jr., and founded the Reorganized Church of Jesus Christ of Latter Day Saints. This group claims roughly 238,000 members today. The largest group remained intact and accepted the leadership of Brigham Young. The Mormons moved to Salt Lake City, Utah, arriving in 1847, enduring great hardships to establish a prospering community in the Salt Lake Valley. They built a huge church edifice called the Mormon Tabernacle. In 1877, when Young died, there were already 140,000 Mormons. As of 1989 there were 4.5 million members in 98 countries and 24 territories. The membership increased by 60 percent in the 1980s (Handbook).

The Mormons are very aggressive in promoting their beliefs. About one-third of young Mormon men dedicate 18 months to two years for missionary service. In 1989 there were 35,000 Mormons serving as full-time missionaries throughout the world (Handbook).

Some of the false Mormon beliefs are as follows: (1) Salvation is by faith in Christ plus the good works of the Mormon Church. [See Gospel, Grace.] (2) Adam was God who had come from heaven with one of his heavenly wives, Eve. (3) The Book of Mormon and other writings of Joseph Smith are as true and binding as the Bible. [See Inspiration.] (4) Men can become gods by obedience to Mormon teachings. (5) Men have eternal pre-existence before being born into this world. (6) The Mormon Church is the only true church today. (7) God did not create the universe from nothing; matter has always existed. (8) Jesus was helped by Adam and others in creating the world. (9) Adam’s sin was necessary for other men to be born and for men to have joy. (10) Jesus was born as the result of a physical union between God the Father and Mary; Mormons believe God the Father has a body. (11) Jesus was

married while on earth. (12) There are sins which man must atone for himself because Christ's blood cannot cleanse them. (13) No one can have eternal life without keeping all the commandments of God. (14) Living people can be baptized for dead people to help the dead achieve salvation. (15) The saved will go to three different heavens, according to their particular merit.

All of these beliefs are contrary to the Bible. The Mormon Church must be avoided in obedience to Ro. 16:17-18; 2 Jn. 9-11 and other passages which command separation from error. (For more about Mormon history and beliefs see the Way of Life Advanced Bible Studies Series course *Defense of the Faith*.) [See also Apostasy, Baptism - Immersion, Fable, False Teaching, Foolish Questions, Gospel, Grace, Heaven, Heresy, Heretic, Polygamy, Separation, Tares.]

MORNINGSTAR. [See Star.]

MORROW. Morning; tomorrow (Le. 22:30; Nu. 16:5; Es. 2:14).

MORTAL, MORTALITY. The natural human condition as being subject to death (Job 4:17; 6:12; Ro. 8:11; 1 Co. 15:53, 54). [See Death, Eternal, Eternal Security, Immortal, Resurrection.]

MORTAL SIN. [See Roman Catholic Church.]

MORTAR. A vessel of wood, stone, or metal in form of an inverted bell, in which substances are pounded or bruised with a pestle (Webster) (Nu. 11:8; Pr. 27:22). [See Pestle.]

MORTIFY. Put to death (Ro. 8:13; Col. 3:5).

MOSERA (chain, binding, discipline). De. 10:6.

MOSEROTH (chains, bonds, corrections). Nu. 33:30.

MOSAIC COVENANT. [See Covenant, Law, Gospel, Seventh-day Adventism.]

MOSES (drawer out). The man God chose to lead Israel out of Egypt and through whom He gave the law (Exodus-Deuteronomy; Jos. 1:1-17; Ju. 1:20; 1 Sa. 12:6, 8; 1 Ki. 2:3; 8:9, 53, 56; 2 Ki. 14:6; 23:25; Ezr. 3:2; 6:18; 7:6; Ne. 1:7-8; 8:1,14; 9:14; 10:29; 13:1; Ps. 77:20; 99:6; 103:7; 105:26; 106:16-32; Is. 63:11, 12; Je. 15:1; Da. 9:11, 13; Mi. 6:4; Mal. 4:4; Mt. 17:3-4; Mk. 12:26; Lk. 16:29, 31; 24:27, 44; Jn. 1:17,45; 7:19-23; Ac. 7:20-44; 13:39; 2 Co. 3:7-15; He. 2:3-16; Jude 9). [For proof that Moses wrote the first five books of the Bible, see Inspiration.] [For commentary on Moses' father-in-law see Reuel.] [See also Covenant, Law.]

MOTE. Splinter (Mt. 7:3-5; Lk. 6:41, 42).

MOTHER. [See Home.]

MOTHER OF HARLOTS. The apostate religion of the last days (Re. 17:5). We believe the Roman Catholic Church is the partial fulfillment of the prophecy in Revelation 17 of a one-world religious Harlot. This is

not to say that Revelation 17 is entirely fulfilled by Roman Catholicism. This prophecy will not be completed until the reign of the Antichrist just prior to the coming of the Lord, and Rome will be joined by a conglomeration of other apostate churches and organizations, the end result, no doubt, of the present Ecumenical Movement. Even so, every feature of this religious Harlot is found in the Roman Catholic Church: yoked together with secular government, having great wealth, clothed in purple and scarlet, having a golden cup in her hand, drunk with the blood of the saints. For a thousand years and more, separatist Bible-believing Christians have identified Rome with the Harlot of Revelation 17. At the end of the NINTH CENTURY, "Tergandus, Bishop of Treves, called the pope antichrist, yea, a wolf, and Rome, babylon" (*Martyrs Mirror*, 5th English edition, p. 240). In the TENTH CENTURY, Arnulphus, Bishop of Orleans, called the pope antichrist, in a full council at Rheims (Peter Allix, *The Ecclesiastical History of the Ancient Churches of Piedmont*, 1821, p. 229). In the ELEVENTH CENTURY, Berenger of Tours denounced Rome's dogmas and maintained that the Roman Church was the See of Satan (George Faber, *The History of the Ancient Vallenses and Albigenses*, 1838, p. 159). THE WALDENSIANS, throughout their long history, identified the pope as the antichrist. The Waldensian treatise titled the Noble Lesson, dated 1100 A.D., stated: "Antichrist, the predicted murderer of the Saints, hath already appeared in his true character, seated monarchally in the seven-hilled city." In the TWELFTH CENTURY, in roughly 1120 A.D., A Treatise Concerning Antichrist identified the pope of Rome as the antichrist. George Faber identifies this as a production of Peter the Valdo (Faber, pp. 379-384). In 1206, at the conference of Montreal, the ALBIGENSES made the following confession: "That the Church of Rome was not the spouse of Christ, but the Church of confusion, drunk with the blood of the martyrs. That the polity of the Church of Rome was neither good nor holy, nor established by Jesus Christ" (Peter Allix, *The Ecclesiastical History of the Ancient Churches of the Albigenses*, 1821 edition, first published in 1692, p. 178). The BOHEMIANS, a colony of Waldenses in Bohemia, held the following beliefs, according to the Roman Inquisitor. This description was given in the 14th century but uses material from the 13TH CENTURY: "The first error, saith he, is that the Church of Rome is not the Church of Jesus Christ, but an assembly of wicked men, and the whore that sits upon the beast in the Revelation. ... They declare the pope to be the head and ringleader of all errors" (Allix, *Ancient Churches of Piedmont*, pp. 242-259). The LOLLARDS of the 14TH AND 15TH CENTURIES maintained "that the Church of Rome was not the Church of Christ, but of infidel heathens; and they despised all ecclesiastical laws,

together with all the Bishops and Ministers of the Church" (Allix, *Ancient Churches of the Albigenses*, p. 230). The Petrobusians judged the pope to be the antichrist (Allix, *Ancient Churches of the Albigenses*, p. 142).

Throughout THE REFORMATION ERA, Rome was considered the Mother of Harlots. On September 9, 1560, Pastor Jean Louis Paschale of Calabria, just before he was burned alive in the presence of Pope Pius IV in Rome, turned to the pope and "arraigned him as the enemy of Christ, the persecutor of his people, and the Anti-Christ of Scripture, and concluded by summoning him and all his cardinals to answer for their cruelties and murders before the throne of the Lamb" (J.A. Wylie, *History of the Waldenses*, c1860, p. 120).

All of the Reformation leaders considered the pope the antichrist. Luther said, "I believe the pope is the masked and incarnate devil because he is the Antichrist" (*Table Talks*, Vol. 54, No. 4487, p. 346). The Articles of Schmalkald call the pope "the vertiable Antichrist." Calvin calls the pope "antichrist" (Treatise I: 276). The Second Scotch Confession of Faith (1580) calls the pope "that Roman Antichrist." The Irish Articles of Religion (1615), No. 80, call the pope "that man of sin." The Savoy Declaration (1658) calls the pope "antichrist." Bible translator William Tyndale identified the pope as the antichrist in his treatise *The Practice of Prelates* and in the Preface to the 1534 edition of his New Testament. Their successors in the 17TH, 18TH, AND 19TH CENTURIES persisted in this. Many of the early Protestant Bibles contained dramatic wood cuttings portraying the Scarlet Woman of Revelation 17, plainly identifying the Roman Catholic Church with this apostate religious system. Those accompanying the Luther New Testament were made by Cranach. In his 1893 work titled *Union with Rome*, Bishop Christopher Wordsworth of the Church of England stated the view which prevailed among Protestants at that time: "... we tremble at the sight, while we read the inscription, emblazoned in large letters, 'Mystery, Babylon the Great,' written by the hand of St. John, guided by the Holy Spirit of God, on the forehead of the Church of Rome." These examples could be multiplied almost endlessly. Further, old-line Protestants, Baptists, and other fundamentalist Bible-believing Christians continue TODAY to identify Rome with Revelation 17. For example, there are hundreds of thousands of fundamental Baptists scattered throughout the world who so identify Rome. [See Antichrist, Babel, Babylon, Church, Church History, Great Tribulation, Prophecy, Roman Catholic Church, Separation, Tares, Timothy, Unity.] [For a study comparing the Harlot of Revelation 17 with the Roman Catholic Church see Prophecy.]

MOTIONS. Passions (Ro. 7:5). The word translated "motions" in this verse, *patheema*, is also translated "sufferings" (Ro. 8:18), "affections" (Ga. 5:24), and "afflictions" (2 Ti. 3:11).

MOUNT. (1) Mountain (Ge. 14:6; Ex. 19:1). (2) Embankment or mound of earth (Je. 6:6; 32:24; Eze. 4:2; 21:22).

MOUNT SINAI. [See Sinai, Moses, Law.]

MOUNTAIN. (1) A hill or mountain (Is. 64:1,3). (2) Gentile governments (Je. 51:25). (3) The future Messianic kingdom (Is. 2:2-3; 11:9; 66:20). [See Kingdom, Millennium.]

MOURN. To be sorrowful; to grieve; to lament (Ge. 23:2; Mt. 5:4). Things for which we are to mourn: God's judgment (Je. 4:28; Joel 1:9); oppression (Ps. 55:2; Pr. 29:2; Is. 38:14); personal sin (Pr. 5:11; Ro. 7:18,24; Ja. 4:8-9); lost souls (Ps. 126:6); sin in the church (1 Co. 5:2); others (Job 2:11; 1 Sa. 16:1; Mt. 23:37-39); loss of loved ones (Ge. 23:2; 1 Th. 4:13-18); God's chastening (Ps. 30:5). [See Suffering, Tribulation.]

MOVE. (1) To carry, convey or draw from one place to another; to cause to change place or posture in any manner or by any means (Webster) (2 Sa. 7:10; 1 Ki. 23:18). (2) Motion; action; life (Ge. 7:21; Le. 11:10). (3) To compel; to motivate; to stir up (De. 32:21; Jud. 13:25; Mk. 1:41; 15:11). (4) Shaken; fallen; destroyed; cast down (Ps. 55:22; 62:2; 1 Th. 3:3). (5) Carried along; controlled (2 Pe. 1:21).

MOZA (bubbling waters). 1 Ch. 8:36.

MOZAH (bubbling waters). Jos. 18:26.

MUFFLER. A wrapper or covering for the neck and lower part of the face, as the kerchief was for the head (Is. 3:19).

MULTITUDE. A great number; abundance (Ge. 16:10).

MUNITION. Stronghold; fortress (Is. 29:7; 33:16).

MUPPIM (anxieties, coverings). Ge. 46:21.

MURDER. [See Kill.]

MURMUR. To grumble; to complain; to utter complaints in a low, half articulated voice; to utter sullen discontent (Webster) (Ex. 5:22; 15:24; 16:2-12; 17:3; Nu. 14:2, 27, 29, 36; 16:11, 41; 17:5, 10; De. 1:27; Jos. 9:18; Ps. 106:25; Lk. 5:30; 15:2; 19:7; Jn. 6:41, 43, 61; 7:12, 32; Ac. 6:1; 1 Co. 10:10; Ph. 2:14; Ja. 5:9; Jude 16). [See Gossip.]

MURRAIN. An infectious and fatal disease among cattle (Webster) (Ex. 9:3).

MUSE. To meditate (Ps. 143:5).

MUSIC, MUSICK. "Melody or harmony; any succession of sounds so modulated as to please the ear, or any combination of simultaneous sounds in accordance or harmony. Music is vocal or instrumental.

Vocal music is the melody of a single voice, or the harmony of two or more voices in concert. Instrumental music is that produced by one or more instruments” (Webster).

THE ORIGIN OF MUSIC

Satan is mentioned in connection with musical instruments before his fall (Eze. 28:12-14). The mention of “thy tabrets and of thy pipes” in v. 13 is a possible reference to the fact that Satan, as the “anointed cherub” (v. 14), had the ability to produce music for the glory of God prior to his fall.

The angels sang together at the creation (Job 38:7).

Cain’s offspring made musical instruments. The first mention of music among men is in Ge. 4:21. Cain’s great-grandson Jubal “was the father of all such as handle the harp and organ.” Thus men have made music from the earliest days after creation. God put music in the heart of man, but sin has often corrupted it.

David made many musical instruments and established the music program in Israel (1 Ch. 23:5; 2 Ch. 7:6; 29:26; Am. 6:5).

THE NATURE OF MUSIC

The following is from *Music in the Balance* by Frank Garlock and Kurt Woetzel, Copyright 1992, Majesty Music, pp. 55-59:

Music is considered to have three primary parts: melody, harmony, and rhythm. ... The most prominent part of the music should be the melody. It is the horizontal arrangement of sounds which is recognized first when we sing a song like ‘When I Survey the Wondrous Cross.’ Some of us may have sung what is sometimes called harmony, such as the alto part. The alto part is normally sung by the lower female voices, but actually the altos, as well as the tenors and basses, are each singing a melody that harmonizes with the other three parts.

The harmony is the vertical aspect of the music, or the chords of the music. It is the sounds which are heard when the individual parts coincide. In what is called homophonic music, the voices sound simultaneously most of the time. By contrast, in polyphonic music in which the individual voices are more independent, the harmony is less pronounced because of the dominance of the melodic lines and their linear movement. The rhythm makes the music move. If it were not for the rhythm, the music could not progress—it would stand still as one continuous, quickly boring, and uninteresting sound.

The part of music to which the spirit responds is the **melody**. Ephesians 5:18-19 gives us a clear indication the part of music which God wants to be preeminent in the music of a Christian. Verse 18 commands us to be ‘filled with the spirit.’ The word ‘filled’ literally means ‘to be controlled.’ The very next verse then states that

we should be ‘making melody.’ The words translated ‘singing and making melody’ in Ephesians 5:19 come from two Greek words: *adontes*, meaning ‘singing’ and *psallontes*, meaning ‘psalming,’ or ‘putting music to poetry’ (setting poetry to music), which is what the word melody means. Melody comes from two Greek words, *meloidia* meaning ‘choral song,’ derived from *melos*, tune, plus *aoidein*, ‘to sing.’... This instrumental term refers to the music and only by implication to the words. Thus, when the King James Version of Scripture follows the command to be filled with the Spirit with the musical form melody, it is accurately teaching that this element of music and God’s control in our lives are closely related.

The part of music to which your mind responds is the **harmony**. Harmony is the intellectual part of music. Extensive training and a disciplined lifelong study are required to write and understand music with correct harmony. ... A correct, good-sounding, mood-producing harmony can be arranged and effectively written only by a trained musician. The word harmony, ultimately from the Greek word for ‘joint,’ suggests the idea of fitting together. The harmony joins the melody and the rhythm together.

The part of music to which your body responds is the **rhythm**. The Greek word from which the word rhythm comes is *rheo*, which means ‘to flow,’ or ‘to pulse.’ Although this word is not used in relation to music in the Bible, its meaning and use do give some insight concerning rhythm in music. For instance, Jesus used this word in John 7:38 when He said, ‘He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.’ The rhythm is the pulse of the music, and the analogy between the pulse and rhythm will help any desirous Christian to gain discernment in his choice of music.

Too much (or erratic pulse)	Body is sick
Too much (or erratic rhythm)	Music is sick
No pulse	Body is dead
No rhythm	Music is dead
Pulse under control	Body is well
Rhythm under control	Music is ‘well’

Rhythm is the physical part of music. The Christian with a Scriptural order and balance in his life emphasizes the spiritual first (Mt. 6:33), the intellectual or emotional second (2 Co. 10:5), and the physical last (Ro. 13:14). Consider also Pr. 3:5-6 and Lk. 12:31.

Just as the spiritual considerations of life receive priority by the balanced Christian, so the melody (that part of music to which the spirit responds) must dominate the music in the Christian’s life. Similarly, the harmony (that part of music to which the mind and emotions respond) needs to have a supportive role in music, just as the mind and the emotions play a secondary role in the Christian experience. Last, and most obvious, the rhythm (that part of music to which the body responds) must be under strict control in music, just as the body and its desires need to be

MUSIC

disciplined in the Christian's life. If we genuinely want to do right and understand, then these concepts become extremely sensible and logical. But frequently, as in other areas of the Christian life, our tastes, preferences, and opinions blur our vision and interfere with comprehension. Consider Paul's words as he speaks of the body: 'For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live (Ro. 8:13). 'But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway' (1 Co. 9:27).

The body must be in proper relationship with the mind and spirit. It is not that rhythm should be abandoned, but it needs to be in proper balance with the harmony and the melody. ...

If the body and physical things are a priority in one's life, that person is sensual. If the rhythm is the primary dominating part of any piece of music, then that music is sensual. ...

The pulse is there to sustain life. It does not call attention to itself in that role. Rhythm should play the same part in music. It is there to keep the music moving, not to dominate the sound (The previous study is from *Music in the Balance* by Frank Garlock and Kurt Woetzel, Copyright 1992, Majesty Music, pp. 55-59).

MUSIC USED FOR THE GLORY OF GOD

Moses and Israel sang in the wilderness (Ex. 15:1-21; Nu. 21:17)

Deborah and Barak sang at the downfall of Sisera (Ju. 5:1-31).

The Levites were organized to sing and make music in praise to God. "And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy" (1 Ch. 15:16). See also 1 Ch. 15:16-28; 16:4-42; 23:3-6, 27-30; 25:1-8; 2 Ch. 5:12-13; 20:19-28; 23:13; 29:25-28; 31:2; 35:15, 25; Ezr. 2:64; 3:10-11; Ne. 12:42-47.

The Psalms contain 150 musical psalms to God—"Make a joyful noise unto the Lord all ye lands. Serve the Lord with gladness: come before his presence with singing" (Ps. 100:1). "Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals" (Ps. 150:3-5). (See also Ps. 33:1-4; 68:4,25-35; 81:1-3; 87:7; 92:1-3; 95:1-2; 98:1-8; 104:33; 105:2; 135:1-3; 137:1-6; 144:9; 149:1-6).

Israel sang when God fought against Moab and Ammon (2 Ch. 20:14-23).

David sang to comfort Saul (1 Sa. 16:15, 16, 23).

The Israelite women sang at the return of the armies from battle (1 Sa. 18:6-7).

David made many musical instruments and organized music for the worship of God (1 Ch. 23:5; 2 Ch. 7:6; 29:26; Am. 6:5)

Solomon made musical instruments (1 Ki. 10:12; 2 Ch. 9:11; Ec. 2:8).

Israel sang at the coronation of Solomon (1 Ki. 1:39,40).

Israel sang at the coronation of Joash—"...and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise" (2 Ch. 23:12-13).

Israel sang at the rededication of the temple by Hezekiah—"...and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord" (2 Ch. 29:20-36).

Israel sang at the dedication of the rebuilt temple (Ezr. 3:10-11).

Israel sang at the dedication of the rebuilt wall in Jerusalem (Ne. 12:42-47)

Jesus sang with his disciples (Mk. 14:26; He. 2:12).

Paul and Silas sang praises to God in the jail (Ac. 16:25).

The earth will break forth in singing during the Millennium (Is. 14:7).

There is singing in heaven (Re. 5:8-10; 14:2-3; 15:2-3).

Miscellaneous references to music in the O.T. (Ge. 31:27; Ju. 11:34; 2 Sa. 19:35; Job 30:31; Pr. 29:6; Is. 5:12; 12:5; 14:7; 16:10; 23:16; 30:29-32; 44:23; Eze. 26:13; 33:32; 40:44; 8:10; Hab. 3:19).

MUSIC USED FOR THE WICKEDNESS OF MAN

Israel made music when they committed idolatry and immorality (Ex. 32:4-6, 17-19,25).

Nebuchadnezzar required music to be played at his idolatrous festival (Da. 3:4-16).

The wicked make music to entertain themselves in their rebellion to God (Job 21:12-14).

The wicked make music in connection with moral debauchery (Is. 5:11-12; 24:8-9; Am. 6:5-6).

The rebellious Babylonian world system loves music (Eze. 26:13; Re. 18:22).

SEVEN PRINCIPLES OF SPIRITUAL MUSIC

(1) It must be understandable (1 Co. 14:15). (2) It must be under the control of the Holy Spirit (Ep. 5:18,19). (3) It must be "to the Lord" (Ep. 5:19). (4) It must be thankful (Ep. 5:20). (5) It must be in the name of Jesus Christ (Ep. 5:20). (6) It must be based on the Word of Christ (Col. 3:16). (7) It must be sung with grace in the heart to the Lord (Col. 3:16).

MUSIC IN THE OLD TESTAMENT TEMPLE

David organized the music worship program for the temple (1 Ch. 15:16-28; 16:4-6; 23:1-5; 25:1-31), and he did this by divine revelation (2 Ch. 29:25).

Though some churches don't believe in using music instruments, it is obvious that God loves sacred worship music. Today the church is the house of God and these things in the Old Testament are an example for the churches (Ro. 15:4).

Notice some lessons from these passages.

(1) The instruments were harps, psalteries, cymbals, trumpets and cornets (1 Ch. 15:28). These are not the type of instruments used to create worldly dance music. Notice that there were no drums. These are instruments that provide good accompaniment to the human voice, because it is the human voice that enunciates the words of edification and praise.

(2) The singers and musicians were skillful ("excel," 1 Ch. 15:21; "skilful," 1 Ch. 15:22; "cunning," 1 Ch. 25:7). One qualification for ministry is ability. When God calls an individual to a ministry, he gifts and equips him for that ministry. For example, the elder must be apt to teach and must be able to exhort and convince false teachers (1 Ti. 3:2; Titus 1:9). If a man cannot do this work, he is not called to be an elder.

(3) They excelled (1 Ch. 15:21). They wanted everything to be as perfect as possible; mediocrity was unacceptable.

(4) They were trained (1 Ch. 25:7). Churches should do everything they can to provide training for their singers and musicians to the glory of the Creator. It is one thing to be untrained and ignorant, but it is quite another thing to be content to remain untrained and to offer unto God something less than our best. Every church must be a serious Bible training institute.

(5) They were well organized; they submitted to God's order and to the authority figures God had put over them; they were assigned their places (1 Ch. 15:17, 19; 25:2, 6).

- The lot was used (1 Ch. 25:8) so that God's will would be done in the appointment of the singers and musicians and so that no favoritism would be exercised by the leaders. The lot was used to determine God's mind. There is no place for jealousy and carnality and favoritism in the church's music ministry. All things should be done by the mind of God and for the glory of God rather than for man. Compare 1 Co. 12:7. We don't need to use the lot today, because we have the indwelling Spirit and the complete Word of God.

- Submission to God-ordained authority is the way of peace in the congregation (1 Thes. 5:12-13).

(6) They sang and played with enthusiasm and joy (1 Ch. 15:16). God's people should follow this example in the

churches, and the music leaders should teach and encourage it. I believe that congregational singing is a reflection of a church's spiritual character. Many of the Lord's people do not sing or sing so softly that no one can hear them, but the song service is not about me and whether or not I feel like singing or whether I like to sing, and it's not a time to be entertained. It is about singing to God and edifying one another, and it should be done with exuberance.

(7) They prophesied (1 Ch. 25:1-3). Compare 1 Corinthians 14:24-25 which says that all the saints should prophesy. This doesn't mean that every member preaches. Paul limited the actual prophesying or preaching to two or three (1 Co. 14:29). 1 Corinthians 14:3 says prophesying is speaking "unto men to edification, and exhortation, and comfort." Any of that is prophesying. For all to prophesy means that every believer participates in and responds to every part of the service from the heart: to the singing and playing, to the preaching and teaching, even to the corporate prayer. I like the practice I have seen in Korean Baptist churches. During public prayer, as one brother is leading, the brethren say a loud "amen" after every statement. This is prophesying! This is unity in corporate prayer. When visitors see that the members are enthusiastically involved in the services, they understand that the brethren really do believe in Christ, and they are convicted of the truth of the gospel of Jesus Christ.

(8) They sang God's Words (1 Ch. 25:5). Compare Colossians 3:16.

- Worship must be based solidly upon Scripture; it must not be heretical or frivolous or shallow. The first test of Christian music is the test of whether its message is Scriptural.

- Worship music should flow from lives that are filled richly with God's Word, and from lives that understand the Word and practice its precepts wisely in daily living. This is what creates a spiritual song service. Yet in my experience, the average member of Bible-believing churches is ignorant of God's Word and doesn't have the wisdom to apply it to daily living. No wonder our services are so lukewarm.

(9) They gave thanksgiving to God (1 Ch. 25:3). This is the first and foremost purpose of the Christian life and church.

- There are two kinds of spiritual songs: those that teach and edify the brethren and those that praise the Lord (Col. 3:16). The churches need to make sure that they sing hymns of worship and not only songs for the edification of the saints.

- True worship is not a rock & roll dance party; it is not a performance. True worship is glorifying God with the mind and heart for His attributes and character and

works. See Psalm 100. True worship is to give thanks to God (Heb. 13:15).

All of this looks forward to the Millennial Temple when Christ will be seated on the throne of His glory and the priests will sing and play to His glory and people will worship Him (Ezek. 40:44). The Psalms are filled with prophecies of this (e.g., Psalm 33:1-11; 149:1-3; 150:3-6).

MUSICA SYMBOLS USED IN THE O.T.

The following study was taken primarily from Naves Topical Bible:

Alamoth. Literally virgins. A musical term which appears in 1 Ch. 15:20 and in the title of Ps. 46. It seems to indicate the rendering of the song by female voices, possible soprano.

Al-Taschith. It appears in the titles of Ps. 57, 58, 59, 75, and seems to have been used to indicate the kind of ode, or the kind of melody in which the ode should be sung.

Higgaion. In Ps. 92:3, according to Gesenius, it signifies the murmuring tone of a harp, and hence that the music should be rendered in a plaintive manner. In Ps. 9:16, combined with 'Selah,' it may have been intended to indicate a pause in the vocal music while the instruments rendered an interlude. In Ps. 19:14, Mendelssohn translates it 'meditation, thought.' Hence that the music was to be rendered in a mode to promote devout meditation.

Mahalath, Leannoth. These terms are found in the titles of Ps. 53 and 88. ... They may indicate the instruments to be played or the melody to be sung.

Maschil. This musical sign occurs in the titles of Psalms 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142. The meaning is obscure, but its signification where it occurs elsewhere than in the titles of Psalms is equivalent to the English word 'instruments,' or to become wise by instruction; hence Ps. 47:7, 'Sing ye praises with understanding.'

Michtam. A musical term in the titles of Ps. 16, 56, 57, 58-60. Luther interprets as 'golden,' that is, precious. Ewald interprets it as signifying a plaintive manner.

Muth-Labben, in the title of Ps. 9. Authorities, ancient and modern, differ as to the probable signification. Gesenius and De Wette interpret it, 'with the voice of virgins, by boys.' Others derive the word from a different Hebrew root, and interpret it as indicating that the Psalm was a funeral ode.

Neginah and *Neginoth* appear in the titles of Ps. 4, 54, 55, 61, 67, and Hab. 3:19. Its use seems to have been to indicate that the song should be accompanied by stringed instruments.

Nehiloth, in the title of Ps. 5, seems to indicate, according to Gesenius, that when this Psalm was sung it was to be accompanied by wind instruments.

Selah. This term appears frequently in the Psalms. Possibly it signified a pause in the vocal music while an instrumental interlude or finale was rendered.

Sheminith, in the titles of Psalms 6 and 12, translated 'eighth,' probably indicates the measure, movement, or pitch.

Shiggaion, in the title of Ps. 7, and its plural, *Shigionoth*, in the title of Hab. 3, are supposed to have been musical terms to guide in rendering the song. At the close of the chapter the author refers the ode 'to the chief musician, on my stringed instruments.' The term may suggest the movement in interpreting the music set to it.

Shoshannim and *Shushan-Eduth*, in the titles of Ps. 45, 60, 69, 80, seem to indicate the manner in which these Psalms were to be rendered. Kimchi, Tremellius, and Eichhorn render it 'hexachorda,' that is, that in singing these Psalms instruments of six strings were to accompany. "Gesenius refers it to the form of the instruments as resembling lilies. Furst, as the name of one of the musical choirs" (Concise). [See Cornet, Cymbals, Dancing, Harp, Hymn, Laughter, Organ, Pipe, Psalter, Rejoice, Sackbut, Timbrel, Trumpet.]

MUTH-LABBEN (death, on the death of the son). Ps. 9: Title. [See Music.]

MUTTER. To utter with imperfect articulations, or with a low murmuring voice; to grumble; to murmur; to make obscure utterance (Webster) (Is. 8:19). The Hebrew word (*hagah*) is also elsewhere translated "mourn" (Is. 16:7; 38:14; 59:11), "roaring" (Is. 31:4), "utter" (Job 27:4), "speak" (Ps. 35:26; 115:7), and "imagine" (Ps. 38:12). The wizards are said to "peep and mutter," referring to the various odd utterances they made in their incantations and séances. The familiar spirits were those who professed to be able to communicate with the dead, whereas the wizards were the magicians and soothsayers who sought to prophesy the future and control events in this world through magic. The mutterings of those with familiar spirits is referred to in Is. 29:4. "These conjurors had strange fantastic gestures and tones. They delivered what they had to say with a low, hollow, broken sound, scarcely articulate, and sometimes in a puling or mournful tone, like a crane, or a swallow, or a dove. They spoke not with that boldness and plainness which the prophets of the Lord spoke with, but as those who desire to amuse people rather than to instruct them. Dread the use of spells and charms, and consulting those that by hidden arts pretend to tell fortunes, cure diseases, or discover things lost; for this is a heinous crime, and, in effect,

denies the God that is above" (Matthew Henry). "[The peeping] is applied to the gentle whispering which the ancients ascribed to departed spirits; the small, low, shrill voice which they were supposed to use, and which, probably, those attempted to imitate who claimed the power of raising them to the earth. It was believed among all the ancient nations, that departed spirits did not speak out openly and clearly, but with an indistinct, low, gentle, suppressed voice" (Barnes). [See Peep, Witchcraft.]

MUZZLE. To bind the mouth; to fasten the mouth to prevent biting or eating (De. 25:4).

MYRA (burnt up, weeping). Ac. 27:5.

MYRRH. A fragrant, valuable gum resin which ranked among the chief spices and fragrances (Song 4:13-14). It was used as a perfume in romance (Pr. 7:17; Song 3:6; 5:5, 13). It was used in the holy anointing oil (Ex. 30:23), in the beautification of queens (Es. 2:12), and in Christ's burial (Jn. 19:39). Myrrh was one of the gifts offered to the infant Christ by the wise men (Mt. 2:11). Myrrh is used in the description of Christ's heavenly glory (Ps. 45:8). Mingled with wine, it was offered to Christ as a stupefying drink (Mk. 15:23). [See Crucify, Gall.]

MYSIA (abominable, criminal). Ac. 16:7.

MYSTERY. (1) The term *mystery* in common usage refers to *something secret; something difficult to understand; something mystical and out of the ordinary*. The Bible does use the term this way in certain instances (Ep. 5:32; Re. 17:5). (2) *Most references to mystery in the N.T., though, refer to truths which God hid from men in O.T. times, but which He has revealed in the N.T. It speaks of N.T. revelation*. It particularly refers to church truth regarding Gentiles and Jews being brought into a new spiritual body through Christ (Mt. 13:11; 1 Co. 2:7-12; Ro. 11:25; 16:25-26; Ep. 3:1-12; 6:19; Col. 1:25-27; 2:2; 4:3). The curtain in the temple illustrates the meaning. The thick curtain covered the presence of God in that day, but now it is torn apart and formerly hidden things are revealed. In some instances the term appears to be used in both senses (2 Th. 2:7; 1 Ti. 3:9; Re. 10:7).

SOME OF THE MYSTERIES REVEALED IN THE N.T.

(1) *The mystery of the kingdom of heaven* (Mt. 13:3-50; Mk. 4:1-25; Lk. 8:4-15). This describes "the result of the presence of the Gospel in the world during the present age, that is, the time of seed-sowing which began with our Lord's personal ministry and will end with 'the harvest.' The result is the mingled tares and wheat, good fish and bad, in the sphere of Christian profession. It is Christendom" (Scofield). (2) *The mystery of the Rapture* (1 Co. 15:51, 52; 1 Th. 4:16). The mystery revealed here is that those believers living at the time of

Christ's appearance will be glorified and caught up without seeing death. "The O.T. prophets saw the return of Christ to the earth with His saints in power and glory, but not His coming to the air for the saints." (3) *The mystery of the church as the body of Christ, composed of saved Jews and Gentiles of this age* (Ro. 16:25; Ep. 3:1-11; 6:19; Co. 4:3). "The O.T. does not mention anything about the founding of the N.T. Church by Christ, the component members of N.T. churches (Ep. 3:3-9), or the special relationship Christ has with His churches (Ep. 5:23-32; Re. 1:12, 13, 20)." (4) *The mystery of the indwelling Christ* (Ga. 2:20; Col. 1:26-27). (5) *The mystery of the incarnate Christ of God manifest in the flesh* (Col. 2:2, 9; 1 Co. 2:7; 1 Ti. 3:16). (6) *The mystery of Israel's temporary blindness*, that Israel would be blinded and set apart while God called out a people for His name from among the nations (Ro. 11:25). (7) *The mystery of Babylon* (Re. 17:5, 7). "The Babylonian system is seen throughout the O.T. narrative, but this final form of a one-world religion as a tool of the Antichrist (Re. 17:7) is N.T. truth." (8) *The mystery of iniquity* (2 Th. 2:7). This is the revelation of the devil's program to bring in the antichrist; it is the revelation of the increase of apostasy throughout the church age. (9) *The mystery of God* (Re. 10:7). This mystery is in reality the long time span of this present age of man. "The mystery of God is the long delay of our Lord in taking the kingdom unto Himself and in establishing righteousness in the earth. The mystery of God is seen in these thousands of years ... God has allowed Satan to wrap his vicious slimy, filthy, cruel tentacles around this earth" (H.L. Willmington, *The King Is Coming*). (10) *The mystery of consummation* (Ep. 1:9-10). This may be described as the mystery of eternity. (Some of the previous study is taken from one prepared by Robert Sargent.) [See Antichrist, Apostasy, Church, Ecumenical Movement, False Teaching, Heresy, Parable, Prophecy, Rapture, Revelation, Tares, Timothy, Tongues.]

MYSTERY BABYLON. The apostate religion of the last days (Re. 17:5). [See Babel, Babylon, Church, Roman Catholic Church, Separation, Timothy, Unity.] [For a study comparing the Harlot of Revelation 17 with the Roman Catholic Church see Mother of Harlots, Prophecy.]

MYSTERY OF INIQUITY. [See Mystery.]

MYTH. A story without factual basis. A religious myth is a story told to teach a moral or spiritual truth, but which did not historically occur. Non-Christian religions contain many myths, such as the wild and fanciful tales of the gods in Hinduism. In modern times there is a wide movement of thinking which believes the events recorded in the Bible are at least partially mythical. Some say, for instance, that the accounts of the serpent deceiving Eve, the worldwide flood, and

MYTH

Jonah being swallowed by the great fish are myths. Some say even the virgin birth, miracles, and resurrection of Jesus Christ are myths. This thinking is entirely false. The accounts of the Bible are well-attested historical facts. It is clear from the N.T. that Jesus and the Apostles considered O.T. accounts to be true historical events. If the Bible is not accurate history,

it is the biggest deception ever fostered upon the human race, because it claims to be the perfect, infallible Word of God. Those who claim to be Christians but who question the authenticity of any aspect of the Bible are deceivers and false teachers, regardless of what they might call themselves. [See Bible, Evolution, Fable, False Teaching, Foolish Questions, Inspiration.]

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NAAM (pleasantness). 1 Ch. 4:15.

NAAMAH (pleasant, agreeable). Ge. 4:22.

NAAMAN (pleasantness). Commander of the Syrian army. Naaman was healed of leprosy (2 Ki. 5:1-27). Naaman's cleansing is symbolic of healing from sin. Leprosy is like sin in that it separates (Is. 59:2), maims, and kills (Ro. 6:23). Naaman's philosophy. 2 Ki. 5:11 says, "I thought..." Like all sinners, Naaman had many wrong ideas about God and salvation. (1) He thought God would honor his self-esteem (v. 11). (2) He thought God would give him a mysterious experience (v. 11). (3) He thought God would accept his own way (v. 12). Man must come God's way; there is only one way of salvation, the narrow way, the way of faith in Jesus Christ (Mt. 7:13-14; Jn. 14:6; Ac. 4:12; 1 Ti. 2:5). Naaman's healing. (1) It was according to God's Word. (2) It called for cleansing. Man needs more than reformation and self-esteem; the sin problem must be dealt with. (3) It required faith (v. 10). (4) It was sufficient; it resulted in perfect cleansing (v. 14). [See Gospel, Leprosy, Type.]

NAAMITES. The family descended from Naaman, the grandson of Benjamin (Nu. 26:40).

NAARAH (wandering, watching). 1 Ch. 4:5.

NAAARAI (my young children, youthful). 1 Ch. 11:37).

NAARAN (wandering). 1 Ch. 7:28.

NAARATH (wandering). Jos. 16:7.

NAASHON (lucky omen, enchanter). Ex. 6:23.

NAASON (prosperous). Mt. 1:4.

NABAL (foolish, wicked). The wealthy man who refused to help David and his men (1 Sa. 25:1-42).

NABOTH. The man killed by Jezebel because her husband desired Naboth's vineyard (1 Ki. 21).

NACHON (violent stroke). 2 Sa. 6:6.

NACHOR (white, snorer). Jos. 24:2.

NADAB (liberally, spontaneous). The son of Aaron who was killed by God because he ignored God's instructions about worship (Le. 10:1-7). Nadab is a warning to all who ignore God's Word and who try to approach God in man-made ways. [See Strange Fire.]

NAGGE (brightness). Lk. 3:25.

NAHALIEL (valley of the oak). Nu. 21:19.

NAHALLAL, NAHALAL, NAHALOL (often led). Jos. 19:15.

NAHAM (consolation). 1 Ch. 4:19.

NAHARAI, NAHARI (chosen of the Lord). 1 Ch. 11:39.

NAHASH (a serpent, foretelling). 1 Sa. 11:1.

NAHATH (rest). Ge. 36:13.

NAHBI (hid by God). Nu. 13:14.

NAHOR (white, dry). Ge. 11:22.

NAHSHON (good omen). 1 Ch. 2:10.

NAHUM (comfort). Na. 1:1.

NAIN (pleasant). Lk. 7:11.

NAIOTH (habitations). 1 Sa. 19:18.

NAKEDNESS. Man was naked before the Fall (Ge. 2:25), but after the man and woman sinned their conscience was defiled and God made coats and clothed them (Ge. 3:7, 10, 11, 21). Ever since, God has instructed man to clothe himself because of the sinfulness of his thoughts (Mt. 5:28; 15:19). Nakedness is connected with immorality (Ge. 9:22-23; Ex. 32:5-6, 25; Le. 18:6-19; 20:11-21; Hab. 2:15). Nakedness is shameful (Is. 47:3; Eze. 23:18; Re. 3:18). [See Adultery, Concupiscence, Fornication, Lascivious, Lust, Modesty.]

NAMES OF GOD. [See God, Holy Spirit, Jesus Christ.]

NAOMI (pleasant). Ruth's mother-in-law (Ru. 1-4). She changed her name to Mara, meaning "bitter." [See Boaz, Ruth.]

NAPHISH, NEPHISH (increase). Ge. 25:15.

NAPHTALI (my wrestling). Son of Jacob (Ge. 46:24; 49:21). Naphtali's children became the tribe of Israel bearing his name (Nu. 1:43; 26:50; Jos. 19:32-39; Ju. 1:33; 4:6,10; 5:18; 6:35; 7:23; 2 Ki. 15:29; Is. 9:1; Eze. 48:3-4).

NAPKIN. Handkerchief; clothe (Lk. 19:20; Jn. 11:44; 20:7).

NARCISSUS (daffodil, surprise). Ro. 16:11.

NATHAN (He has given). A godly prophet who served in David's kingdom (2 Sa. 7; 12:1-25; 1 Ki. 1:8-53; 1 Ch. 17; 29:29; 2 Ch. 9:29; 29:25).

NATHAN MELECH (the king gave). 2 Ki. 23:11.

NATHANAEL (gift of God). Jn. 1:47.

NATIONS. A word normally used to describe all non-Jewish people (Mt. 24:14; 25:32; 28:19). [See Gentile, Heathen, Idolatry, Pagan, Uncircumcision.]

NATURAL. Pertaining to or consonant to nature; according to the stated course of things; discoverable by reason; producing or coming in the ordinary course of things; native (Webster) (De. 34:7; Ro. 1:26-31; 11:21; 1 Co. 15:44; 2 Ti. 3:3; Ja. 1:23; 2 Pe. 2:12).

NATURAL MAN - NEEDS

NATURAL MAN. This expression in 1 Co. 2:14 refers to the unsaved man. In his natural, fallen condition man cannot understand the things of God because he does not have the Holy Spirit to give him understanding. When a man receives Jesus Christ and is born again, he receives the Spirit of God (Ep. 1:12-13), Who guides into the truth (Jn. 16:13; 1 Jn. 2:27). The Greek word translated 'sensual' in Ja. 3:15 and Jude 19 is the same word translated 'natural' in 1 Co. 2:14. [See Carnal, Flesh, Holy Spirit, Old Man, Sin.]

NATURE. (1) That which is natural to man (Ro. 1:26; 2:14; 1 Co. 11:14). "The word nature denotes evidently that sense of propriety which all men have, and which is expressed in any prevailing or universal custom. ... if any reason is asked for numerous habits that exist in society, no better answer can be given than that nature, as arranged by God, has demanded it. ... it refers to a deep internal sense of what is proper and right; a sense which is expressed extensively in all nations, showing what that sense is" (Barnes). (2) Man's natural being: physical, moral, and spiritual (Ep. 2:3; Ga. 2:15; He. 2:16). (3) The being of God (2 Pe. 1:4). [See God, Heart, Jesus Christ, Sin.]

NAUGHT. Nothing; of little value; worthless (Pr. 20:14).

NAUGHTY. (1) Evil; wicked (1 Sa. 17:28; Pr. 6:12; 11:6; 17:4; Ja. 1:21). (2) Worthless (Je. 24:2).

NAUM (comfort). Lk. 3:25.

NAY, SAY THEE. To deny; refuse (1 Ki. 2:17,20).

NAZARENE (A native of Nazareth). A name for Jesus, from the fact that His childhood home was in Nazareth (Mt. 2:23; 26:71; Mk. 14:67; Ac. 2:22; 3:6; 10:38; 22:8). Some have confused Nazarene for Nazarite in reference to Jesus, but Christ was not a Nazarite. [See Hair, Nazarite.]

NAZARETH (separated). Jesus spent His childhood in this town (Mt. 2:23; 4:13; 21:11; 26:71; Ac. 2:22; 3:6; 4:10; 6:14; 10:38; 22:8; 26:9). [See Nazarene.]

NAZARITE, NAZIRITE (separated). One who made a special vow of dedication to God (Nu. 6:2-21; Ju. 13:5, 7; 16:17; Lk. 1:15). The characteristics of the Nazarite vow: (1) It was voluntary. (2) Any true Israelite could make the vow (Nu. 6:2). (3) It was a vow both men and women could make (Nu. 6:2). (4) It was a vow of total consecration and separation (Nu. 6:2, 5-8). (5) It was a vow of reproach. This is symbolized by the fact that the man was not to cut his hair (compare Nu. 6:5; 1 Co. 11:14). (6) It involved extreme caution (Nu. 6:9). (7) God was to be above all other relationships (Nu. 6:7). Though the Nazarite was ordinarily a vow voluntarily taken, there were examples of men ordained of God to be Nazarites (Am. 2:11): Samson (Ju. 13:5); Samuel (1 Sa. 1:11); John the Baptist (Lk. 1:15). [See Hair,

Nazarene, Sanctification.]

NEAH (wandering). Jos. 19:13.

NEAPOLIS (a new city). Ac. 16:11.

NEARIAH (the Lord cast off). 1 Ch. 3:22.

NEBAI (budding forth). Ne. 10:19.

NEBAJOTH, NEGAIOTH (removals). Is. 60:7.

NEBALLAT (concealed habitation). Ne. 11:34.

NEBAT (view). 1 Ki. 11:26.

NEBO (high). (1) A Babylonian god (Is. 46:1). [See Idolatry.] (2) A mountain in Moab (Nu. 32:3). Pishgah was the top point on the mountain of Nebo (De. 34:1).

NEBUCHADNEZZAR (Nebo, the fire of brightness). The ruler of Babylon who destroyed Jerusalem and carried the Jews away captive (2 Ki. 24-25; 2 Ch. 36; Je. 27:6, 8,20; 28:3-14; 29:1-3; 34:1). The book of Daniel gives us Nebuchadnezzar's testimony of salvation (Da. 1-5). Also spelled "Nebuchadrezzar" (Je. 21:2).

NEBUSHASBAN (the deliverance of Nebo). Je. 39:13.

NEBUZARADAN (whom Nebo favors). 2 Ki. 25:8.

NECHO (injured in the feet). 2 Ch. 35:20.

NECROMANCER. From a Greek word meaning to divine with the dead; one who tries to communicate with the dead, which is forbidden by God (De. 18:10-11). [See Death, Devils, Satan, Witchcraft.]

NEDABIAH (the Lord gave willingly). 1 Ch. 3:18.

NEEDFUL. Needed; necessary; required (Ezr. 7:20; Lk. 10:42).

NEEDLE. Christ used the expression about the camel going through the eye of a needle to illustrate the impossibility of a rich man being saved apart from the power of God (Mt. 19:24-26). The covetousness of the fallen human heart is so great and the enticements of riches so powerful, that it would appear an impossibility for a rich man to give up his love of wealth and his pride of life and his confidence in the flesh to repent and trust Jesus Christ as Lord and Saviour. The Bible says, "The rich man's wealth is his strong city, and as an high wall in his own conceit" (Pr. 18:11). Apart from God's miracle-working power, it would indeed be an impossibility for a rich man to be saved. The new birth is always a miracle (John 3:7-8). The eye of the needle was a proverbial saying that described something so difficult as to appear impossible. The Indians have a similar saying, "It is like the elephant trying to get through the spout of a kettle."

NEEDS. Of necessity. The phrases "must needs" (Ge. 17:13), "will needs" (Ge. 19:9), and "wouldst needs" (Ge. 31:30) all mean basically the same thing: of necessity.

NEESING. From an unused root meaning to sneeze (Strong) (Job 41:18).

NEGINAH, NEGINOTH. [See Music.]

NEHELAMITE (a dreamer). Je. 29:24.

NEHEMIAH (consolation of the Lord). Ne. 1:1.

NEHILOTH (perforated). To be sang with the accompaniment of the flute and similar wind instruments (Ps. 5: Title). [See Music.]

NEHUM (compassion). Ne. 7:7.

NEHUSHTA (brazen fetter, brass). 2 Ki. 24:8.

NEHUSHTAN. [See Brass Serpent, Idolatry.]

NEIEL (the moving of God). Jos. 19:27.

NEIGHING. To whinny, like a horse (Je. 5:8; 8:16). God compared apostate Israel's adulterous yearnings to a male horse neighing after the female (Je. 5:8; 13:27).

NEITHER YET. Neither; also not (2 Ch. 1:11; Ro. 4:19).

NEKEB (a hole, cave). Jos. 19:33.

NEKODA (distinguished). Ezr. 2:48.

NEMUEL (circumcised of God). Nu. 26:12.

NEPHEG (a bud). 2 Sa. 5:15.

NEPHEW. Offspring; descendant. The term "nephew" in the King James Bible is used differently than it is today. It refers to a grandchild rather than to the son of a brother or sister (Jud. 12:14; Job 18:19; Is. 14:22; 1 Ti. 5:4).

NEPHISHESIM (torn in pieces, scatter). Ne. 7:52.

NEPHTHALIM (strugglings). Mt. 4:13.

NEPHTOAH (opening). Jos. 15:9.

NEPHUSIM (enlargements). Ezr. 2:50.

NER (candle, lamp). 1 Ch. 9:36.

NEREUS (light). Ro. 16:15.

NERGAL (2 Ki. 17:30). [See Idolatry.]

NERGAL SHAREZER (Nergal, the splendor of brightness). Je. 39:3.

NERI (light). Lk. 3:27.

NERIAH (the light of the Lord). Je. 32:12.

NETHANEEL (God gave). Nu. 1:8.

NETHANIAH (given of the Lord). 1 Ch. 25:12.

NETHER. lower (Jos. 16:3; 1 Ki. 6:6). The nether millstone was the largest and heaviest of the two stones used to grind grain (De. 24:6). [See Millstone.]

NETHERMOST. Lowest (1 Ki. 6:6).

NETHINIMS. A class of persons employed as servants or assistants to the Levites; probably the Gibeonites and others reduced to servitude (Young) (1 Ch. 9:2; Ezr. 2:43, 58, 70; 7:7, 24; 8:17, 20; Ne. 3:26, 31; 7:46, 60, 73; 10:28; 11:3, 21). [See Levites.]

NETOPHAH (dropping, flowing). Ezr. 2:22.

NETTLE. A wild, noxious, thorny weed (Pv. 24:31; Is. 34:13; Zep. 2:9).

NEVER A. Not a (2 Ch. 21:17; Jud. 14:3; Mt. 27:14).

NEVER SO. (1) So very; exceedingly (Ge. 34:12; Job 9:30; Ps. 58:5). (2) Not (Mt. 9:33).

NEW BIRTH. [See Believe, Born Again, Gospel, Repentance.]

NEW COVENANT. [See Covenant.]

NEW EVANGELICAL, NEW EVANGELICALISM. New Evangelicalism is a movement of theological compromise that began in the late 1940s and that has spread throughout evangelical Christianity. The founders of New Evangelicalism grew up in Fundamentalist homes. They were a new generation. *"And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel"* (Judges 2:10). In the first half of the 20th century, Evangelicalism in America was largely synonymous with Fundamentalism.

Many historians make this connection, including Mark Ellingsen (*The Evangelical Movement*) and George Marsden (*Reforming Fundamentalism*). Marsden says, "There was not a practical distinction between fundamentalist and evangelical: the words were interchangeable" (p. 48).

When the National Association of Evangelicals (NAE) was formed in 1942, for example, participants included such Fundamentalist leaders as Bob Jones, Sr., John R. Rice, Charles Woodbridge, Harry Ironside, and David Otis Fuller.

By the mid-1950s, though, a clear break between separatist Fundamentalists and non-separatist Evangelicals occurred. This was occasioned largely by the ecumenical evangelism of Billy Graham. The stronger men dropped out of the NAE. The terms *evangelicalism* and *fundamentalism* began "to refer to two different movements" (William Martin, *A Prophet with Honor*, p. 224).

The sons of Evangelical-Fundamentalist preachers determined to create a "New Evangelicalism." They would not be fighters; they would be diplomats, positive in their emphasis rather than militant, infiltrators rather than separatists. They would not be restricted by a separationist mentality.

Harold Ockenga claimed to have coined the term "new evangelical" in 1948. Ockenga was pastor of Park Street Church in Boston, founder of the National Association of Evangelicals, co-founder and first president of Fuller Theological Seminary, first president of the World Evangelical Fellowship, president of Gordon College, on the board of directors for the Billy Graham Evangelistic Association, and chairman of the

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Gordon-Conwell Theological Seminary, and one-time editor of *Christianity Today*. Following is how Ockenga defined New Evangelicalism in 1976 when he wrote the foreword to Harold Lindsell's *The Battle for the Bible*:

"Neo-evangelicalism was born in 1948 in connection with a convocation address which I gave in the Civic Auditorium in Pasadena. While reaffirming the theological view of fundamentalism, this address REPUDIATED ITS ECCLESIOLOGY AND ITS SOCIAL THEORY. The ringing call for A REPUDIATION OF SEPARATISM AND THE SUMMONS TO SOCIAL INVOLVEMENT received a hearty response from many evangelicals. The name caught on and spokesmen such as Drs. Harold Lindsell, Carl F.H. Henry, Edward Carnell, and Gleason Archer supported this viewpoint. We had no intention of launching a movement, but found that the emphasis attracted widespread support and exercised great influence. Neo-evangelicalism... DIFFERENT FROM FUNDAMENTALISM IN ITS REPUDIATION OF SEPARATISM AND ITS DETERMINATION TO ENGAGE ITSELF IN THE THEOLOGICAL DIALOGUE OF THE DAY. IT HAD A NEW EMPHASIS UPON THE APPLICATION OF THE GOSPEL TO THE SOCIOLOGICAL, POLITICAL, AND ECONOMIC AREAS OF LIFE. Neo-evangelicals emphasized the restatement of Christian theology in accordance with the need of the times, the REENGAGEMENT IN THE THEOLOGICAL DEBATE, THE RECAPTURE OF DENOMINATIONAL LEADERSHIP, AND THE REEXAMINATION OF THEOLOGICAL PROBLEMS SUCH AS THE ANTIQUITY OF MAN, THE UNIVERSALITY OF THE FLOOD, GOD'S METHOD OF CREATION, AND OTHERS" (Harold J. Ockenga, foreword to Harold Lindsell's book *The Battle for the Bible*).

Regardless of who coined the term "New Evangelical" (Ockenga's claim has been disputed), it is certain that it described the new mood of positivism and non-militancy that was permeating that generation. Ockenga and the new generation of Evangelicals, Billy Graham figuring most prominently, determined to abandon a militant Bible stance. Instead, they would pursue dialogue, intellectualism, non-judgmentalism, and appeasement. They refused to leave the modernist-permeated denominations, determining to change things from within rather than practice separation. The New Evangelical would dialogue with those who teach error rather than proclaim the Word of God boldly and without compromise. The New Evangelical would meet the proud humanist and the haughty liberal on their own turf with human scholarship rather than follow the humble path of being counted a fool for Christ's sake by standing simply upon the Bible. New Evangelical leaders also determined to start a "rethinking process" whereby the old paths were to be continually reassessed in light of new goals, methods, and ideology. (The Church Growth movement epitomizes this.)

THE OLD EVANGELICALISM

Before this, the terms "evangelical" and "fundamentalist" referred to A STRICT "PROTESTANT" CHRISTIANITY. Generally speaking (and certainly in contrast to the mushy Evangelicalism of our day), Evangelicals of past generations were militant soldiers for Christ.

The term "evangelical" can be traced to the English revivals of the Wesleys and Whitefield and even to the earliest days of the Protestant Reformation. In either case, Evangelicalism of old was dogmatic and militant. It was old-fashioned Protestantism. Luther was excommunicated by the pope; John Wesley and George Whitefield were barred from Anglican churches for their bold preaching. All of the Protestant denominations once identified Rome as the Revelation 17 whore of Babylon. Those men, though we Baptists don't see eye to eye with them on many important points, stood militantly for what they believed. This is exactly what the New Evangelical does *not* do (except, as we will see, on a few issues that are popular within his circles).

John Calvin was no New Evangelical when he said: "Popery is nothing else than a monster formed out of the innumerable deceptions of Satan, and that which they call the Church is more confused than Babylon." This was typical of the position held by all of the old Protestant leaders.

Martin Luther was no New Evangelical when in December 1520 he published two tracts in answer to the Bull of Leo X, one of which was entitled, "Martin Luther against the Execrable Bull of Anti-Christ." He charged the Pope and his cardinals of acting "the undoubted part of the Anti-Christ of the Scriptures."

William Tyndale, the father of our English Bible, was no New Evangelical when he identified the pope as the Antichrist in his treatise *The Practice of Prelates* as well as in the preface to the 1534 edition of his New Testament.

William Latimer, an Anglican Greek scholar who loved the Word of God during the time of Tyndale, was no New Evangelical when he said, "Do you not know that the Pope is very Antichrist, whom the Scripture speaketh of? But beware what you say; for if you shall be perceived to be of that opinion, it will cost you your life. I have been an officer of his but I have given it up, and defy him and all his works" (Christopher Anderson, *Annals of the English Bible*, I, pp. 35, 36). Latimer was burned at the stake by Queen Mary.

In his 1893 work titled *Union with Rome*, Christopher Wordsworth, bishop of Lincoln in the Church of England, stated the view that prevailed among evangelical Protestants at that time, and it was not a New Evangelical position: "... we tremble at the sight,

while we read the inscription, emblazoned in large letters, 'Mystery, Babylon the Great,' written by the hand of St. John, guided by the Holy Spirit of God, on the forehead of the Church of Rome" (Wordsworth, *Union with Rome*, p. 62).

David Otis Fuller, speaking of evangelicals of bygone days, said: "Each man possessed the same fierce conviction--that all truth is absolute, never relative. For these men, truth was never a nose of wax to be twisted to suit their system of dialectics or deceptive casuistry. Two times two made four. In mathematics, their supreme authority was the multiplication table; in theology, their absolute authority was the Bible" (D.O. Fuller, Preface, *Valiant for the Truth*, New York: McGraw-Hill Book Company, 1961, pp. ix, x).

It is impossible to be a New Evangelical and hold "fierce" convictions!

Baptist pastor CHARLES HADDON SPURGEON (1834-1892) is an example of what "evangelical" meant in generations past. Spurgeon's ministry was characterized by unhesitating exposure of error. He stood unhesitatingly against Roman Catholicism. Consider this excerpt from one of Spurgeon's sermons, which demonstrates just how much he was NOT a New Evangelical:

"It is impossible but that the Church of Rome must spread, WHEN WE WHO ARE THE WATCHDOGS OF THE FOLD ARE SILENT, AND OTHERS ARE GENTLY AND SMOOTHLY TURFING THE ROAD, and making it as soft and smooth as possible, that converts may travel down to the nethermost hell of Popery. We want John Knox back again. DO NOT TALK TO ME OF MILD AND GENTLE MEN, OF SOFT MANNERS AND SQUEAMISH WORDS, we want the fiery Knox, and even though his vehemence should 'ding our pulpits into blads,' it were well if he did but rouse our hearts to action" (C.H. Spurgeon, *Sermons*, Vol. 10, pgs. 322-3).

It is obvious that Charles Spurgeon was no New Evangelical, but his description of the soft-mannered men and silent watchdogs of his day fits today's New Evangelicalism exactly.

Spurgeon was not content to preach boldly against error; he also separated from it. Though misunderstood and misrepresented even by his own brother and some of his former students, Spurgeon did not draw back from separating from the Baptist Union of Britain because of the false doctrine that was being countenanced:

"Complicity with error will take from the best of men the power to enter any successful protest against it. It is our solemn conviction that where there can be no real spiritual communion there should be no pretense of fellowship. FELLOWSHIP WITH KNOWN AND VITAL ERROR IS PARTICIPATION IN SIN. As soon as I saw, or

thought I saw, that error had become firmly established, I did not deliberate, but quitted the body at once. Since then my counsel has been 'Come out from among them.' I have felt that no protest could be equal to that of distinct separation from known evil. That I might not stultify my testimony I HAVE CUT MYSELF CLEAR OF THOSE WHO ERR FROM THE FAITH, AND EVEN FROM THOSE WHO ASSOCIATE WITH THEM."

This position is ridiculed today as "secondary separation," but it is obedience to God's Word (2 Th. 3:6) and it is wisdom, because "*evil communications corrupt good manners*" (1 Co. 15:33).

Another example of what old Evangelicalism was is the late evangelist JAMES A. STEWART. He was used mightily in revivals in Eastern Europe between the end of World War II and the descent of the Communist Iron Curtain, and his sermons were characterized by uncompromising declaration of Bible truth. Not only did he preach the gospel and the "positive truths" of the Word of God, he also reproved error and compromise in a very bold fashion. In sermons such as "Potpourri Evangelism," Stewart witnessed unhesitatingly against ecumenical evangelism, which was beginning to raise its head in his day. Consider a quotation from that sermon, first preached in the 1940s (excerpted from James Stewart, *Evangelism*, Asheville, NC: Gospel Projects), and ask yourself how popular would James Stewart be in Evangelical circles today?

We must be more afraid of flattery from the camp of the enemy than persecution. Read the pages of Church history. Persecution never did the Church of God any harm, but compromise with the world has always robbed it of the power of its purity. ...

'Potpourri Evangelism' consists of two features: mixed evangelistic campaigns and mixed Christianity. By mixed evangelistic campaigns I mean the alliance of Modernistic and Evangelical churches together in an evangelistic effort. ...

When religion gets up a revival, it must have from five to twenty churches of heterogeneous creeds and sectarian bodies to go into a great union effort; it must have a mammoth choir with great musical instruments, and many preachers and multiplied committees, and each committee headed by some banker, judge, mayor, or millionaire's wife. It signs cards as a substitute for the broken-hearted cry of scriptural repentance. It must count its converts by the hundreds in a few days' meeting. It must apologize for natural depravity. ...

Human religion's enterprises have an atmosphere of earthliness about them. It despises the day of small things and scorns little humble people and lonely ways. It is eager to jump to the height of prosperity. Its music has no pathos in it, its laughter lacks divine cheerfulness, its worship lacks supernatural love, its prayers bring down no huge answers, it works no miracles, calls forth no criticism from the world, and

has no light of eternity in its eyes. It is a poor, sickly thing, born of the union of the heart of the world with the head of Christian theology--a mongrel, bastard thing with a backslidden church for its mother and the world for its father. Oh, my dear brother and sister, never forget that this unnatural monster will be destroyed at the coming-again of our Blessed Lord Jesus Christ (James A. Stewart, *Pot-Pourri Evangelism*, pp. 25-28).

Countless other examples could be given to show that Evangelicalism of past generations involved contending plainly for the faith and separating from error. When was the last time you read things like the above, that we have quoted from the pens of old-line Protestants and Evangelicals, in *Christianity Today* magazine or preached by Billy Graham or Charles Colson or Charles Swindoll or Max Lucado or John Maxwell or James Dobson or other popular Evangelicals today? Sadly, today's Evangelicalism is almost 100% in the business of upholding "potpourri evangelism" and "turfing the road of Roman Catholicism." Even the most conservative of Southern Baptist Evangelicals do not speak out boldly against the Pope after the former fashion or against the ecumenical evangelism practiced by their fellow Evangelicals such as Billy and Franklin Graham and Luis Palau.

THE INFLUENCE OF NEW EVANGELICALISM

New Evangelicalism was popular, appealing to the carnality and lust of the age, and it spread rapidly to become the prominent doctrine among Evangelicals.

New Evangelicalism was popularized through pleasing personalities. It has been adopted by such well-known Christian leaders as Billy Graham, Bill Bright, Harold Lindsell, John R.W. Stott, Luis Palau, E.V. Hill, Leighton Ford, Charles Stanley, Bill Hybels, Warren Wiersbe, Chuck Colson, Donald McGavran, Jack Van Impe, Tony Campolo, Arthur Glasser, D. James Kennedy, David Hocking, Charles Swindoll, Max Lucado, John Maxwell, Tony Evans, and a multitude of other men (and women).

New Evangelicalism became the working principle of large interdenominational and parachurch organizations such as the National Association of Evangelicals, National Religious Broadcasters, Youth for Christ, Campus Crusade for Christ, Back to the Bible, InterVarsity Christian Fellowship, the Evangelical Alliance of Britain, Lausanne Committee for World Evangelization, World Vision, Operation Mobilization, the Evangelical Foreign Mission Association, World Evangelical Fellowship, and the National Sunday School Association, to name a few.

New Evangelicalism has spread through educational institutions such as Fuller Theological Seminary, Wheaton College, Gordon-Conwell, BIOLA, Regent

College, Westminster, The Evangelical Divinity School, and Moody Bible Institute.

New Evangelicalism has been broadcast through powerful print, radio, and television media. *Christianity Today*, for example, was founded in 1956 to voice the new philosophy. It was distributed freely for the first two years to ministers in the U.S.A., Canada, Great Britain, Australia, and New Zealand, and also sent freely to missionaries throughout the world. Large Christian publishers such as Eerdmans, Zondervan, InterVarsity Press, Tyndale House, Moody Press, Thomas Nelson, Baker Book House, and Broadman, have promoted the New Evangelical philosophy.

New Evangelicalism has been promoted through large conferences, such as the International Congress on World Evangelization (Lausanne, Switzerland, July 1974) and the International Conference on Itinerant Evangelists at Amsterdam in 1983, 1986, and 1999.

Because of the tremendous influence of these men and organizations, New Evangelical thought has swept the globe. *Today it is no exaggeration to say that almost without exception those who call themselves Evangelicals are New Evangelicals; the terms have become synonymous.* Old-line Evangelicals, with rare exceptions, have either aligned with the Fundamentalist movement or have adopted New Evangelicalism. For all practical purposes the Evangelical movement today is the New Evangelical movement.

"Part of the current confusion regarding New Evangelicalism stems from the fact that there is now little difference between evangelicalism and New Evangelicalism. The principles of the original New Evangelicalism have become so universally accepted by those who refer to themselves as evangelicals that any distinctions which might have been made years ago are all but lost. It is no doubt true to state that 'Ockenga's designation of the new movement as *New or Neo-Evangelical* was abbreviated to *Evangelical*. ... Thus today we speak of this branch of conservative Christianity simply as the Evangelical movement'" (Ernest Pickering, *The Tragedy of Compromise*, p. 96).

THE CHARACTERISTICS OF NEW EVANGELICALISM

The following are important characteristics of New Evangelicalism that will enable the Bible believer to identify it. Not every New Evangelical will hold to every one of these characteristics, but every New Evangelical will hold to most of them, particularly to the repudiation of separation, the love for positivism, a judge-not philosophy, exalting love and unity above doctrine, pragmatism, pride of scholarship, an anti-fundamentalism attitude, and a mood of softness and neutrality.

1. *New evangelicalism is characterized by a repudiation of separation.*

"The ringing call for A REPUDIATION OF SEPARATISM . . . received a hearty response from many evangelicals. . . . Neo-evangelicalism [is] different from fundamentalism in its REPUDIATION OF SEPARATISM" (Harold J. Ockenga).

The very first mark of New Evangelicalism is its repudiation of separation. The New Evangelical does not like separation and refuses to allow it to play a significant role in his life and ministry. This was what Harold Ockenga emphasized two times in his Fuller Seminary speech in 1948.

Evangelicals do not separate from denominations that are infiltrated with modernism, such as the United Methodist Church, the Presbyterian Church USA, the American Baptist Convention, the Southern Baptist Convention, and the Anglican Church. The Billy Graham religion column gave the following advice to a Roman Catholic couple who were disillusioned with their church and were thinking about leaving: "Don't pull out of the church. Stay in it . . . help your church" (*Sun Telegram*, Jan. 6, 1973).

Evangelicals practice ecumenical evangelism, which is a blatant rejection of separation. Billy Graham has worked hand-in-hand with Roman Catholics and theological modernists since the 1950s, and yet he is praised and exalted by the evangelical world.

Graham's 1957 New York City Crusade was sponsored by the liberal Protestant Council and featured prominent theological modernists. At a preparatory banquet held the previous fall (September 17, 1956) at the Hotel Commodore in New York, Graham stated that he wanted Jews, Catholics, and Protestants to attend his meetings and then go back to their own churches. This statement was confirmed in the September 18 edition of the *New York Evening Journal*. The New York Crusade was the catalyst for Graham's break with Fundamentalists such as Bob Jones, Sr. and John R. Rice of the *Sword of the Lord*.

The Graham organization and the co-operating churches in the 1957 San Francisco Crusade appointed Dr. Charles Farrah to follow up the "converts" and to report on the same. His findings were announced December 16. Of the roughly 1,300 Catholics who came forward, PRACTICALLY ALL REMAINED CATHOLIC, CONTINUED TO PRAY TO MARY, GO TO MASS, AND CONFESS TO A PRIEST (*Oakland Tribune*, Wed., Dec. 17, 1958).

Graham has continued this practice throughout his career and has turned tens of thousands of "converts" over to the Roman Catholic Church. David Cline, vice-chairman of the organizing committee of the 1984 Graham Crusade in Vancouver, British Columbia, stated the policy regarding Catholic inquirers: "If Catholics

step forward there will be no attempt to convert them and their names will be given to the Catholic church nearest their homes" (*Vancouver Sun*, October 5, 1984).

Graham has affiliated with and endorsed hundreds of rank modernists and Roman Catholic leaders. At the 1957 New York crusade, Graham spent ten minutes eulogizing Dr. Jesse Baird, a well-known liberal and apostate, calling him a great servant of Christ. At the 1957 San Francisco Crusade, Graham honored Episcopal Bishop James Pike, who blatantly denied the deity, virgin birth, miracles, and bodily resurrection of Jesus Christ. Methodist Bishop Gerald Kennedy was chairman of the 1963 Los Angeles Crusade, and Graham called him "one of the ten greatest Christian preachers in America," even though he denied practically every doctrine of the Christian faith. The first Sunday of that Crusade, Graham took several minutes to eulogize the modernist E. Stanley Jones, calling him "my good friend and trusted advisor." Graham's 1997 autobiography is filled with references to his friendship with apostates.

The practice of ecumenical evangelism has spread throughout Evangelicalism. Bill Bright, head of Campus Crusade, Luis Palau, and other prominent Evangelicals have walked in Graham's footsteps in ecumenical evangelism. While reporting on Amsterdam '86, Dennis Costella asked Luis Palau if he would cooperate with Roman Catholics. Palau replied that he certainly would and admitted that it was being done. He went on to mention specific plans for more extensive Catholic involvement in his future crusades (*Foundation*, Jul.-Aug. 1986). The 1987 Palau crusade in New Zealand was reportedly "the first time the Catholic Church has ever backed a major evangelical Christian mission" in that area. Catholic Bishop Dennis Browne of Auckland accepted an invitation to join the mission's advisory board (*Challenge Weekly*, April 18, 1986, reprinted in *Australian Beacon*, May 1986).

Even the most conservative of Evangelical Southern Baptists support Graham's ecumenical evangelism. The Southern Baptist Theological Seminary proudly hosts the Billy Graham School of Missions, Evangelism and Church Growth. Southern Seminary has a course entitled *Christian Life and Witness*, which trains students in crusade counseling techniques. On May 3, 2001, the Baptist Press ran an article entitled "Hundreds of Southern Students Prepare for Graham Crusade." R. Albert Mohler, Jr., President of Southern Seminary and a prominent conservative SBC voice, served as Chairman of Graham's crusade. He told the Baptist Press, "Nothing else has brought together the kind of ethnic and racial and denominational inclusivity as is represented in this crusade; nothing in my experience and nothing in the recent history of Louisville has brought together such a group of committed Christians for one purpose." To say

that all of the participants of Graham's inclusive evangelism crusades are "committed Christians" is to refuse to apply critical doctrinal standards.

At the same time, not all of the Graham crusades include Roman Catholics. If the ecumenical climate in a certain city is not conducive for that broad of an ecumenical umbrella, the Graham team will acquiesce. (See our book *Billy Graham and Rome* for extensive documentation of Graham's practice.)

Evangelicals speak at ecumenical meetings and thus affiliate closely with heretics. For example, in 1997, Don Argue, the head of the National Association of Evangelicals, spoke before the general assembly of the National Council of Churches. The extremely modernistic National Council has sponsored such things as the Re-imagining conference in Minneapolis in November 1993 during which hundreds of women from various mainline denominations applauded lesbianism and worshipped the goddess Sophia. Thousands of examples of this could be given from our own files.

Evangelicals quote heretics with no warning to their readers.

Consider, for example, well-known Evangelical writer and conference speaker Warren Wiersbe. His practice of quoting rank modernists without any warning was described by Jerry Huffman, editor of the *Calvary Contender*: "In a panel discussion at the April 1987 Tennessee Temple Bible conference, Wiersbe expressed gladness that Malcolm Muggeridge -- a liberal Roman Catholic -- 'backed up' one of Wiersbe's views. In a Dec. 1977 *Moody Monthly* article, Wiersbe endorsed writings by liberal authors Thieliicke, Buttrick, and Kennedy. More recently he praised books by other liberals such as Barclay, Trueblood, and Sockman" (*Calvary Contender*, July 15, 1987).

Consider also Rick Warren of Purpose Driven Church fame. In keeping with his "judge not" philosophy, Warren uncritically quotes from a wide variety of theological heretics, especially Roman Catholics such as Mother Teresa, Brother Lawrence (Carmelite monk), John Main (Benedictine monk), Madame Guyon, John of the Cross, and Henri Nouwen. Warren does not warn his readers that these are dangerous false teachers who held to a false gospel and worshipped a false Christ. Mother Teresa and Nouwen believed that men can be saved apart from personal faith in Jesus Christ.

Another example of this is Chuck Swindoll, who devoted an entire edition of his *Insights for Living* publication (April 1988) to uncritical promotion of the German neo-orthodox Dietrich Bonhoeffer. Swindoll calls Bonhoeffer "a saint bound for heaven." But this "saint" promoted the "de-mythologizing" and questioning of Scripture. Cornelius Van Til documented

Bonhoeffer's dangerous theology in *The Great Debate Today*.

What the Bible Says:

First, separation is not an optional part of Christianity; it is a commandment (Ro. 16:17-18; 2 Co. 6:14-17; 1 Ti. 6:5; 2 Ti. 2:16-18; 3:5; Titus 3:10; 2 John 7-11; Re. 18:4).

Separation is not mean or unloving; it is obedience to God.

"mark them . . . avoid them" (Ro. 16:17)

"Be ye not unequally yoked together with" (2 Co. 6:14)

"Have no fellowship with" (2 Co. 6:14)

"Come out from among" (2 Co. 6:17)

"withdraw thyself" (1 Ti. 6:5)

"shun" (2 Ti. 2:16)

"purge oneself from" (2 Ti. 2:21)

"from such turn away" (2 Ti. 3:5)

"reject" (Titus 3:10)

"Receive them not into your house neither bid them Godspeed" (2 Jn. 10)

Second, we are to separate even from brethren who are walking in disobedience. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Th. 3:6).

In this context Paul referred to those who refused to work, but does it not apply to those who are disobedient and disorderly in other ways?

Third, separation is a wall of protection against spiritual danger. Failure to separate from error leaves one open to the influence of error. "Be not deceived: evil communications corrupt good manners" (1 Co. 15:33). The reason the gardener separates the vegetables from the weeds and bugs and the reason a shepherd separates the sheep from wolves is to protect them. Likewise, a faithful and godly preacher will seek to separate his flock from spiritual dangers that are even more destructive than bugs and wolves.

2. New evangelicalism is characterized by replacing separation with dialogue.

Since the last half of the 20th century, theological dialogue has become a prominent aspect of Christianity. A report issued in 1983 by the Center for Unity in Rome listed 119 official ongoing dialogues between representatives of Anglican, Baptist, Disciples, Evangelical, Lutheran, Methodist, Eastern Orthodox, Old Catholic, Oriental Orthodox, Pentecostal, Reformed, Roman Catholic, United, and World Council of Churches.

Dialogue has also become a major aspect of evangelicalism. The late Harold Ockenga said that the New Evangelicalism differs "from fundamentalism in its repudiation of separatism and its determination to engage itself in the theological dialogue of the day" (Ockenga, foreword to Harold Lindsell's *The Battle for the Bible*).

There is dialogue between EVANGELICALS AND ROMAN CATHOLICS.

On the side of the Roman Catholic Church, the Second Vatican Council, in its "Decree on Ecumenism," called for "dialogue with our brethren" and said that "dialogues and consultations ... are strongly recommended."

Evangelicals have responded to this call. Following are a few examples:

From 1977 to 1984 Evangelical-Roman Catholic Dialogue In Mission was conducted in Britain. John R.W. Stott was at the forefront, and one of Stott's co-workers, Michael Harper (formerly assistant curate at All Souls Church where Stott is pastor), wrote the 1977 book, *Three Sisters*, which contends that the "Three Sisters" -- *Evangeline* (the Evangelicals), *Charisma* (the Charismatics), and *Roma* (the Roman Catholic Church) -- are part of one family and should be reconciled.

In 1986 Kenneth Kantzer called for dialogue with Roman Catholics.

"How does all this affect the Evangelical? First, we should continue to dialogue. To refuse to dialogue would be to say two things no Evangelical wants to say: (1) We are not interested in our Lord's desire to have a united church, and (2) We Evangelicals have nothing to learn from anyone" (Kantzer, "Church on the Move," *Christianity Today*, Nov. 7, 1986).

This statement is predicated upon an unscriptural view of "the church" and Christian unity and the strange notion that Bible believers should "learn" from heretics.

In 1992 Chuck Colson, in his book *The Body*, called for closer relationship with and dialogue between evangelicals and Catholics. Colson said, "...the body of Christ, in all its diversity, is created with Baptist feet, charismatic hands, and Catholic ears--all with their eyes on Jesus" (*World*, Nov. 14, 1992). [Colson was either ignorant of the fact that there are false christs, false gospels, and false spirits, or he ignored the fact.] *The Body* was endorsed by many well-known Evangelicals, including Carl Henry, J.I. Packer, Pat Robertson, Bill Hybels, and Jerry Falwell.

In 1992 Catholic priest Thomas Welbers announced in the Los Angeles diocese paper that a four-year dialogue between InterVarsity Christian Fellowship and the Catholic Campus Ministry had resulted in an agreement to seek "mutual understanding" and to "refrain from competition in seeking members" (*Battle*

Cry, October 1992).

In 1994 Moody Press published *Roman Catholicism: Evangelical Protestants Analyze What Divides and Unites Us*. Thirteen Evangelicals contributed. Michael Horton concluded his chapter, "What Still Keeps Us Apart?" with these words: "I do not suggest that we should give up trying to seek visible unity, nor that we refuse to dialogue with Roman Catholic laypeople and theologians, many of whom may be our brothers and sisters" (p. 264). He does not explain how someone committed to Rome's false sacramental gospel could be a born again child of God.

In 1997 InterVarsity Press published *Reclaiming the Great Tradition: Evangelicals, Catholics and Orthodox in Dialogue*. It was edited by James Cutsinger and contained articles by Harold O.J. Brown, Peter Kreeft, Richard Neuhaus, J.I. Packer, and others. The book is a collection of material from an ecumenical dialogue held at Rose Hill College, May 16-20, 1995. The objective of the dialogue was to answer the question: "How can Protestants, Roman Catholics and Eastern Orthodox Christians talk to each other so as together to speak with Christ's mind to the modern world?" (p. 8).

There is also dialogue between EVANGELICALS AND MODERNISTS.

In about 1976 Pentecostal David du Plessis became chairman of dialogues with the World Council of Churches' Secretariat for the Promotion of Christian Unity. Du Plessis was long at the forefront of promoting ecumenical dialogue between Pentecostals, Roman Catholics, and liberal and evangelical Protestants. Fuller Theological Seminary made du Plessis its "resident consultant on ecumenical affairs."

In 1983, after attending the Sixth General Assembly of the World Council of Churches in Vancouver, some prominent Evangelicals signed an open letter encouraging dialogue with the exceedingly liberal WCC. The signers included Richard Lovelace of Gordon-Conwell Theological Seminary and Arthur Glasser of Fuller Seminary. The letter rebuked those who practice separation and said:

"Is there not the possibility that evangelicals have not only much to contribute but something to receive through ecumenical involvement? Do evangelicals not also have the obligation along with other Christians to seek to overcome the scandal of the disunity and disobedience of the churches that the world might believe (John 17:21)? Should evangelicals not seek to receive all who confess Jesus Christ as Lord, even though they may seriously disagree on theological issues apart from the core of the Gospel?"

A three-day dialogue was held October 22-24, 1986, at Fuller Theological Seminary, involving Pentecostals,

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Roman Catholics, Orthodox, and liberal Protestants. The Ecumenical Press Service said, "Although some came with predetermined agenda, many came to listen and learn" (Ecumenical Press Service, November 1-15, 1986).

In 1988 InterVarsity Press published *Evangelical Essentials: A Liberal-Evangelical Dialogue*. The Evangelical was John R.W. Stott and the liberal was David Edwards, who rejects the fall of man and the atonement and bodily resurrection of Jesus Christ. Stott said heretics such as this "do not forfeit the right to be called Christians" (Iain Murray, *Evangelical Essentials*, p. 228). To the contrary, to deny the fall of man and the atonement of Christ is to deny the very gospel itself, and there is no salvation apart from the biblical gospel.

There is even dialogue between EVANGELICALS AND MORMONS.

Evangelicals have been dialoguing with Mormons since InterVarsity Press published "How Wide the Divide: A Mormon and an Evangelical in Conversation" in 1997. This is a dialogue between Craig Blomberg of Denver Seminary and Stephen Robinson of Brigham Young University.

In November 1998, Assemblies of God pastor Dean Jackson presented Mormon leaders in Provo, Utah, with "a formal declaration of repentance for prejudice against members of the Church of Latter Day Saints." The document was signed by more than 160 members of Jackson's Canyon Assembly of God Church in Provo, and roughly 100 Mormon visitors were on hand to receive the official apology (Charisma News Service, March 1, 2000, citing *Deseret News* of Salt Lake City). The declaration of repentance was also endorsed by the regional presbytery of the Assemblies of God.

Standing Together Ministries was formed in 2001 in Utah "to build greater dialogue between Evangelical Christians and Latter-day Saints." Founder Greg Johnson has traveled extensively conducting public dialogues with Mormon professor Robert Millet of Brigham Young University.

An "EVENING OF FRIENDSHIP" was held in the Salt Lake City Tabernacle on November 14, 2004, featuring Evangelicals who are calling for dialogue with Mormons. Ravi Zacharias was the main speaker. He was joined by Richard Mouw (president of Fuller Seminary), Craig Hazen (a professor at Biola University), Greg Johnson (director of Standing Together Ministries), Joseph Tkach, Jr., (head of the World Wide Church of God), and Michael Card (Contemporary Christian musician). Roughly 7,000 attended the meeting, filling the Tabernacle to capacity. Fuller Seminary President Richard Mouw apologized to the Mormons, making the following amazing statements: "Let me state it clearly.

We evangelicals have sinned against you. ... We have demonized you."

Evangelical dialogue is witnessed in the way the publishers and magazines print all sides of theological debates while remaining "neutral." InterVarsity Press, for example, has printed books defending the infallible inspiration of Scripture and books attacking it. *Christianity Today* has printed articles opposing ecumenical relations with Rome and supporting it, articles warning of Karl Barth's heresy and promoting Karl Barth, etc.

What the Bible Says:

First, the Bible does not instruct believers to dialogue with false teachers and apostates, but rather to separate from them. See Ro. 16:17-18; 2 Ti. 2:16-18; 3:5; Titus 3:10-11.

Second, it is not dialogue that we see in the New Testament, but preaching. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Ti. 4:1-2). The Bible does not instruct believers to dialogue with false teachers *but to preach* the truth to them and to rebuke their errors.

Third, theological dialogue is built upon an unscriptural doctrine of Christian unity. [See Ecumenism, Separation.]

Fourth, theological dialogue results in "toning down the rhetoric," in softening the plain charges of heresy and apostasy and unbelief, in quieting down the warnings about judgment. It is impossible to dialogue without doing this, but this is contrary to the Scriptures.

Greg Johnson of Standing Together Ministries in Utah said that we must "cease throwing our theological rocks and start loving as Christ commanded us." This is his definition of dialogue. Thus, speaking the truth about heresy is likened to "throwing rocks," which is potentially very hurtful, even deadly. Actually, preaching plainly against false christs and false gospels is a very loving, compassionate thing. If a man is on his way to hell but is self-deceived into thinking that he is on his way to heaven, it is an act of the greatest Christian charity to tell him plainly that he is deceived.

"Toning down the rhetoric" and softening the plain charges of heresy and apostasy is precisely what the Bible does not do and what the apostles and prophets did not do and what Bible preachers today are not allowed to do.

Paul called false teachers "dogs" and "evil workers" (Ph. 3:2). Of those who pervert the gospel he said, "Let them be accursed" (Ga. 1:8, 9). He called them "evil men and seducers" (2 Ti. 3:13), "men of

corrupt minds, reprobate concerning the faith" (2 Ti. 3:8), "false apostles, deceitful workers" (2 Co. 11:13). He named the names of false teachers and called their teaching "vain babblings" (2 Ti. 2:16, 17). He warned about "philosophy and vain deceit" (Col. 2:8). He spoke of their "cunning craftiness." When Elymas tried to turn men away from the gospel, Paul wasted no time with dialogue but said, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10). He warned about false teachers who would come into the churches, calling them "grievous wolves" (Acts 20:29) and their teaching "perverse things" (Acts 20:30). Those who denied the bodily resurrection are called "fools" (1 Co. 15:35-36). He warned about false christs, false spirits, false gospels (2 Co. 11:1-4). He labeled false teaching "doctrines of devils" (1 Ti. 4:1). In the Pastoral Epistles Paul warned of false teachers and compromisers by name 10 times, and this is the example that the Spirit of God has left for the churches.

Peter wasn't much of a dialoguer, either. He was much too plain spoken about heresy. Of the false prophets in his day and those he knew would come in the future, he labeled their heresies "damnable" and warned of their "swift destruction" (2 Pe. 2:1). That would end a good dialogue right there, but he wasn't finished. He called their ways "pernicious" and their words "feigned" and boldly declared that "their damnation slumbereth not" (2 Pe. 2:3). He warned them of eternal hell (2 Pe. 2:4-9) and called them "presumptuous" and "selfwilled" (2 Pe. 2:10). He likened them to "natural brute beasts, made to be taken and destroyed" (2 Pe. 2:12) and exposed their deception (2 Pe. 2:13). Peter is in high gear now. Consider how he ended his little "dialogue" in 2 Peter 2:14-21. I don't suppose that Peter would get invited to too many ministerial association meetings or ecumenical dialogues today. He might be invited once, seeing that he is an apostle and the first pope and all, but I can assure you that he would not be invited back!

But what about John, the Apostle of Love? How was his dialoguing technique? Again, not too effective, because he was too often warning about antichrists (1 John 2:18-19), calling them liars (1 John 2:22) and seducers (1 John 2:26) and deceivers (2 John 7); saying that they denied the Son (1 John 2:23) and that they don't have God (2 John 9). He put too much of an emphasis upon trying the spirits (1 John 4:1-3). He even made all sorts of exclusive claims, such as, "And we know that we are of God, and the whole world lieth in wickedness" (1 John 5:19). Just who did he think he was! John even forbade the believers to allow the false teachers into their houses or to bid them God speed (2

John 10-11). It is not possible to maintain a good dialogue when you do such things.

In this, the apostles were only following their Lord, who was not big on soft-spoken, "let me listen carefully and make sure I understand you," give-and-take dialogue; but He was a great preacher. He scalded the Pharisees because they perverted the way of truth and corrupted the gospel of grace, calling them hypocrites, blind guides, fools and blind, serpents, generation of vipers. And that was just one sermon! Even when he visited in the homes of the Pharisees He didn't try to be socially acceptable or avoid offending their self-esteem. He wasn't concerned about being invited to speak at the next big Pharisee convention. He spoke the truth in love at all times and therefore offended them coming and going! They were so angry that they plotted His murder.

Fifth, dialogue calls for "mutual respect," but this is not what we see in Scripture. Jesus did not show a lot of respect toward the Pharisees who were leading people to hell through their works gospel. Paul did not show a lot of respect toward the heretics who were bothering the early churches. How much respect did he show toward the following two fellows? "And their word will eat as doth a canker: of whom is Hymenaeus and Philetus" (2 Ti. 2:17). Didn't Paul understand that such language would hurt these men's feelings and might even injure their self-esteem? Today, the ecumenical crowd would say, "Paul, how do you think we are ever going to have a good dialogue if you persist in talking like that? Don't you understand the need for Christian unity? Why are you so harsh and judgmental?"

Sixth, dialogue requires "listening, which at its best includes restating what the other is saying to his complete satisfaction." This ignores the fact that heretics lie and try to hide and shade their error. The Bible repeatedly warns about the subtilty and deceit of false teachers. Jesus referred to them as wolves in sheep's clothing (Mt. 7:15). Though they are wolves, they hide their appearance. Paul warned of "deceitful workers" (2 Co. 11:13), of "false brethren" who work "privily" (Ga. 2:4), of their "cunning craftiness" (Ep. 4:14), of their habit of "speaking lies in hypocrisy" (1 Ti. 4:2), of those who "who creep into houses" (2 Ti. 3:6), of "seducers ... deceiving and being deceived" (2 Ti. 3:13). Peter warned of "feigned words" (2 Pe. 2:2). Jude warned of "certain men crept in unawares" (Jude 4).

Consider some modern fulfillments of these warnings:

The example of Jehovah's Witnesses

Even the name of the organization has changed several times in its attempt to escape its past and hide its identity. Its many false prophecies have been swept under the rug. Its early history has been whitewashed to

hide the deception, chicanery, and immorality of its leaders.

The example of Seventh-day Adventism

It has modified its history, hiding the fact that early Adventists were anti-Trinitarian, hiding Ellen White's nervous disorder, hiding her false prophecies and her use of the "prophetic gift" to manipulate the everyday lives of her followers, even "prophesying" that Adventist women had to wear a certain type of dress, etc.

It hides its heresy under a re-definition of theological terms. I have an SDA pamphlet entitled "Saved by Grace," but it actually teaches salvation by grace *plus* law.

It has tried to hide its identity when conducting evangelistic campaigns. I visited an SDA prophecy conference in Tennessee and the only way one would know that it was sponsored by the SDA was the presence of Ellen White's literature.

It often downplays its stranger doctrines, such as "the spirit of prophecy" (Ellen White's role as a prophetess) and Investigative Judgment. In the 1970s I took some correspondence courses offered by the Seventh-day Adventists. In a course designed for the general public, these things were glossed over; whereas in courses designed for Adventists, they were highlighted.

The example of the Mormons

The Mormons have whitewashed their early history, hiding the true character of Joseph Smith, his conviction in a court of law for deceiving people with a "peek stone" that he claimed could locate hidden treasure, his adultery, his violence, his false claim that he could read ancient languages, etc.

The Mormons have gotten rid of inconvenient doctrines --such as that which said black people are inferior (they were not allowed into the Mormon priesthood) and polygamy --by means of new "prophecies."

The example of the Roman Catholic Church

Rome has re-written its history so that most Catholics do not know the truth about such things as the brutality and extent of the Inquisition, Rome's persecution of the Jews, Rome's curses against Bible believers, and the moral vileness and greed surrounding the papacy. It has also downplayed doctrines such as purgatory and indulgences and Mariolatry.

Rome adapts itself to any given situation. Today it is becoming more "evangelical" and more "charismatic" for ecumenical purposes.

Rome redefines terms, speaking of salvation by grace, for example, but meaning salvation through sacraments.

Because of the deceptive nature of false teachers, it is not wise simply to ask them to state their doctrine and then accept what they are saying at face value, as dialogue requires. One must analyze what they are saying carefully and be willing to expose fraud, which makes a fruitful dialogue impossible!

Seventh, dialogue results in weakening of biblical convictions. The Bible warns, "Be not deceived: evil communications corrupt good manners" (1 Co. 15:33). Close association with sin and error corrupts godly thinking and living. Just as a good apple cannot raise the standard of a barrel of bad apples, a true Christian cannot raise the standard of an apostate or deeply compromised church or association. Contrariwise, it is the man or woman of God that will always be corrupted.

Look at Billy Graham. When he first began his ecumenical ventures, he claimed that he wanted to use ecumenism to get the gospel to more people and that the liberals and Roman Catholics needed the gospel. It wasn't long before his thinking had changed entirely and was saying that the liberals and Roman Catholics are fine like they are. In a May 30, 1997, interview with David Frost, Graham said: "I feel I belong to all the churches. I'M EQUALLY AT HOME IN AN ANGLICAN OR BAPTIST OR A BRETHREN ASSEMBLY OR A ROMAN CATHOLIC CHURCH. ... And the bishops and archbishops and the Pope are our friends" (David Frost, *Billy Graham in Conversation*, pp. 68, 143). It is Graham who has been converted by the dialogue process. He admitted, "The ecumenical movement has broadened my viewpoint" (Curtis Mitchell, *Billy Graham Saint or Sinner*, p. 272).

The same is true for Graham's co-workers. When an evangelist said that he did not believe that Catholics are true Christians, Graham's co-laborer "Grady" T.W. Wilson exclaimed that this is "absolutely wrong"; he continued, "...to say they are not Christians--man alive! Anybody that receives Jesus Christ as their Lord and Saviour is converted! They're born again. I believe the Pope is a converted man. I believe a lot of these wonderful Catholics are Christians" (William Martin, *A Prophet with Honor: The Billy Graham Story*, p. 461). Obviously, Wilson is not asking any hard questions about what a person means by believing in Jesus as "Lord and Saviour."

This same thing will happen with those who are dialoguing with Mormons. Do not Mormons also believe on Jesus as Lord and Saviour? Of course they do, but only if we allow them to define these things by their own heretical dictionary

The ecumenical crowd, which has been busy dialoguing for half a century and more, has been so weakened that they can't even speak out about salvation

and say that pagans need to be converted. When the Southern Baptist Convention published a prayer guide in 2000 calling upon Baptists to pray for the conversion of Hindus, ecumenical leaders in India rose up in alarm. Ipe Joseph, general secretary of the National Council of Churches in India, condemned the prayer guide and said, "We should find ecumenical space for followers of other faiths in salvation. ... Christians should stop thinking of Christianity as the religion among religions." The general secretary of the Council of Baptist Churches in North-East India, Pastor Gulkhan Pau, also condemned the Southern Baptist prayer guide. Pau said, "You preach your faith, but don't play down others. ... I am not going to condemn the Hindu or the Muslim for his faith."

For eleven years the Church of England conducted a formal dialogue with the Roman Catholic Church (the Anglican-Roman Catholic International Commission); the result was that the Church of England capitulated to Catholic doctrine, for "at no point was there any give in Roman doctrine" (Iain Murray, *Evangelicalism Divided*, p. 219). The dialogue concluded in 1981 and five years later the Final Report was approved by the General Synod of the Church of England.

"The Vatican delayed its response until 1991 and then, instead of thankful consent, it required that the Catholic teaching--especially on the Eucharist (the Mass)--be spelt out specifically. It wanted assurance that there was agreement on 'the propitiatory nature of the Eucharistic sacrifice', applicable to the dead as well as the living; and 'certitude that Christ is present ... substantially when "under the species of bread and wine these earthly realities are changed into the reality of his Body and Blood, Soul and Divinity"'. This confirmation was given from the Anglican side in *Clarification of Certain Aspects of the Agreed Statements on Eucharist and Ministry* (1994). The Anglicans assured the Vatican that the words of the Final Statement -- already approved by Synod -- did indeed conform to the sense required by the official Roman teaching" (Murray, *Evangelicalism Divided*, p. 220).

Eighth, dialogue ignores Titus 3:9-11 -- "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself."

The command of God is not to dialogue with heretics but to reject them.

3. *New Evangelicalism is characterized by a love for positivism, by a repudiation of the more negative aspects of biblical Christianity, by a judge-not philosophy, by a dislike of doctrinal controversy.*

"The strategy of the New Evangelicalism is the positive proclamation of the truth in distinction from all errors

without delving in personalities which embrace the error. ... Instead of attack upon error, the New-Evangelicals proclaim the great historic doctrines of Christianity" (Harold Ockenga).

The chief danger of New Evangelicalism is not the error that is preached but the truth that is neglected.

The New Evangelical narrows down his message, focusing only on a portion of the whole counsel of God (Acts 20:27).

This means that much that the New Evangelical preaches and writes is scriptural and spiritually beneficial. The New Evangelical will say many good things about salvation, Christian living, love for the Lord, marriage, child training, sanctification, the deity of Christ, even the infallibility of Scripture.

For example, when Ravi Zacharias spoke at Robert Schuller's Crystal Cathedral in April 2004, his message was largely a blessing. I read an online version of it, and he preached on such things as love for Jesus in the Christian walk and a godly marriage. *The problem was not what he said but what he did not say and the context in which he said it.* He failed to warn about Schuller's gross self-esteem heresy (i.e., teaching that sin is the loss of self-esteem). He failed to note that Schuller uses traditional theological terms while redefining them in a heretical sense. He failed to reprove and rebuke in a plain manner. He failed to separate from error. (In typical New Evangelical fashion, he also quoted a modernist, J.K. Chesterton, in an uncritical manner.)

A New Evangelical speaker will preach against sin and error in generalities, but not plainly. He will say that he is opposed to error and compromise, but he will not define this plainly. (The only exceptions are what I call "politically correct" or "safe" sins and errors, such as homosexuality and abortion. The New Evangelical will speak plainly against this type of thing because to do so is acceptable within Evangelical circles today. Safe sins and errors are those that a preacher can warn about without offending most of his ordinary listeners.)

When faced with a requirement of coming out plainly against error and naming the names of popular Christian leaders, though, he will refuse to take a stand and will, more likely, attack the one who is trying to force his hand or will lash out against "extreme fundamentalism" or some such thing.

Billy Graham is the king of positivism and non-judgmentalism.

His message has been described as "hard at the center but soft at the edges." He says his job is merely to preach the gospel, that he is not called to get involved in doctrinal controversies.

In 1966 the *United Church Observer*, the official paper of the ultra liberal United Church of Canada (in 1997

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Moderator Bill Phipps said Jesus Christ is not God), asked Graham a series of questions. His answers demonstrate his positive-only, non-judgmental style:

Q. Do you believe that we who teach that Christ is the word of God and that the Bible bears witness to God's revelation in him -- but that the Bible is full of parable, myth, allegory and is often quite unhistoric and inexact -- are 'false teachers'?

A. Refused to answer.

Q. In your book you speak of 'false prophets'. You say it is the 'full-time effort of many intellectuals to circumvent God's plan' and you make a quotation from Paul Tillich. Do you consider Paul Tillich a false prophet?

A. I HAVE MADE IT A PRACTICE NOT TO PASS JUDGMENT ON OTHER CLERGYMEN. I do not agree with many of Dr. Tillich's interpretations. I heard one of the greatest liberal preachers of this century in an emotional moment say: 'If Paul Tillich is a Christian then I am not.' I would not go that far! However, Dr. Tillich confused and misled many young clergymen in his attempt to make religion relevant. His basic teaching was not in line with the New Testament Kerygma. I would have to know a man much more thoroughly than I knew Dr. Tillich to call him a 'false prophet'. There is some evidence that would indicate that during his last few months of his life he was changing considerably.

Q. Do you think that churches such as The United Church of Canada and the great liberal churches of the United States that are active in the ecumenical movement and whose ministers study and respect the work of Paul Tillich and other great modern teachers are 'apostate'?

A. I COULD NOT POSSIBLY PASS THIS TYPE OF JUDGMENT ON INDIVIDUAL CHURCHES AND CLERGYMEN WITHIN THE UNITED CHURCH OF CANADA -- my knowledge of The United Church of Canada is too inadequate, and my ability to make such discernment is too limited. My books and writings are public knowledge but I love fellowship and work with many Christians who don't agree with me theologically in everything. As to my calling everyone 'apostate' who reads and gets help from Tillich -- this is preposterous. There are too many shades of theological opinion in a large denomination to lump them all off as liberal, neo-orthodox, conservative, fundamentalist, or what have you!

Q. In Canada some of the most ardent supporters of Billy Graham -- Toronto's Peoples Church and Dr. Paul Smith for example -- are consistently hostile and carping critics of the United Church curriculum being taught in our homes, nearly 100% of church schools and Bible classes. Does your organization stand with us for a modern, enlightened, scholarly attempt to explain to our people what 'The Bible says'? Or does it stand with those who describe us as 'an apostate church spreading our unbelief'?

A. OUR EVANGELISTIC ASSOCIATION IS NOT CONCERNED TO PASS JUDGMENT -- FAVORABLE OR ADVERSE -- ON ANY PARTICULAR DENOMINATION. WE DO NOT INTEND TO GET INVOLVED IN THE VARIOUS DIVISIONS WITHIN THE CHURCH. We are simple Gospel preachers, not scholarly theologians -- though several of our team members have their earned doctorates. We feel that our calling is that of specialists -- winning people to a personal commitment to Jesus Christ! We do not intend to allow ourselves to become bogged down in the many religious crosscurrents.

Q. Do you think a literal belief in the Virgin birth -- not just as a symbol of the incarnation or of Christ's divinity -- as an historic event is necessary for personal salvation?

A. While I most certainly believe that Jesus Christ was born of a virgin, I do not find anywhere in the New Testament that this particular belief is necessary for personal salvation...

Q. Do you reject those theories of evolution that suggest man may have descended (or ascended) from lower forms of life?

A. Yes. As modern scientific research increasingly shows, variation and adaptation take place within the species which are genetically closed communities. HOWEVER, I SERIOUSLY DOUBT IF DIFFERENCES AT THIS POINT REALLY MAKE TOO MUCH SENSE. If man came through a long evolutionary process, he really did not become a 'man' until God breathed into his nostrils and he became a living soul... The Bible does not tell us exactly how God created man. There is no use speculating any further...

Q. Do you accept the theories and evidence of the scientists that man has lived on earth for hundreds of thousands of years?

A. Since modern scientists vary in their estimates of the period of man's existence on earth from ten thousand to hundreds of thousands of years, which 'evidence' is to be believed? I seriously doubt if any responsible thinker could satisfactorily answer this question. I DON'T SEE THAT THE AGE OF THE EARTH HAS A GREAT BEARING ON ONE'S FAITH. FOR A CHRISTIAN TO AGREE OR DISAGREE WITH A SCIENTIST DOESN'T MAKE HIM ANY MORE OR LESS A CHRISTIAN ("Billy Graham Answers 26 Provocative Questions," *United Church Observer*, July 1, 1966).

This is pure New Evangelicalism. The New Evangelical will preach against error in general terms but rarely will he do it plainly and specifically. When questioned directly by either side, he tends to fudge and dodge. He is not a prophet but a religious politician.

No one is better at this than Billy Graham, which is why he has been called "Mr. Facing Both Ways." He is for creation but he doesn't think evolution is deadly; he is for a young earth and an old earth; he is for the liberal position and for the evangelical position; he is for the virgin birth but he doesn't worry about those who

deny it. He is for everything and therefore against nothing.

When Graham held a crusade in wicked Las Vegas, the infamous gambling haven, he said: "I did not come here to condemn Las Vegas; I came here to preach the gospel" (*Christianity Today*, Feb. 24, 1978). But the gospel begins with the bad news of God's condemnation of our sin before it gets to the good news of forgiveness through Jesus Christ.

Graham's refusal to preach anything beyond the most basic aspects of the gospel (and even that much is questionable) is why he is acceptable both to Roman Catholics and Modernists. Charles Dullea, Superior of the Pontifical Biblical Institute in Rome, said: "Because he is preaching basic Christianity, he does not enter into matters which today divide Christians. He does not touch on Sacraments or Church in any detail. ... The Catholic will hear no slighting of his Church's teaching authority, nor of Papal or Episcopal Prerogatives, no word against the mass or sacraments or Catholic practices. GRAHAM HAS NO TIME FOR THAT; he is preaching only Christ and a personal commitment to Him. The Catholic, in my opinion will hear little, if anything, he cannot agree with" (Dullea, "A Catholic Looks at Billy Graham," *Homiletic & Pastoral Review*, Jan. 1972).

The Church Growth and Megachurch philosophy is another example of New Evangelicalism's non-judgmentalism.

Consider this description of church growth guru C. Peter Wagner: "Wagner makes negative assessments about nobody; he has made a career out of finding what is good and affirming it without asking critical questions" (*Christianity Today*, Aug. 8, 1986).

The preaching at Willow Creek, the megachurch pastored by Bill Hybels is described in this way: "There is no fire and brimstone here. No Bible-thumping. Just practical, witty messages."

Robert Schuller, who influences many through his Church Growth Institutes, epitomizes the New Evangelical positive-only philosophy. He says, "Essentially, if Christianity is to succeed in the next millennium, it must cease to be a negative religion and must become positive" (Schuller, *Self-Esteem the New Reformation*, p. 104).

This New Evangelical judge not philosophy permeates Contemporary Christian Music.

Consider these statements against old-fashioned preaching:

Steven Curtis Chapman says he tries to communicate a Biblical world view in a way that WILL NOT BE "ABRASIVELY PREACHY" (*Huntsville Times*, Oct. 30, 1994). He says his quest for relevance has shown that

the best way to communicate his faith is "not to preach fire and brimstone."

An ad for "Fuel on the Fire" by Morgan Cryar says the song is "a good pop/rock sound for the teenage audience" because the "songs deal with youth issues and situations WITHOUT BEING PREACHY."

The lyrics to Donna Summer's music is described as being "UNPREACHILY AS POSSIBLE, the approach most likely to win the attention of an intelligent non-Christian audience" (*Contemporary Christian Music Magazine*, Oct. 1984, p. 40).

Randy Stonehill says: "I DON'T WANT TO PREACH AT PEOPLE. What I want to do is communicate the truth in the most compelling, fresh, and challenging way I can" ("Kicking Around with Uncle Rand," *Christian Music Review*, April 1991).

Michael W. Smith says, "MY SONGS ARE NOT PREACHY -- at all" (Michael McCall, *Contemporary Christian*, June 1986, p. 19). Smith described his non-judgmental philosophy in an interview in the May 1998 issue of *CCM Magazine*.

In reviewing Steve Taylor's music, the *Seattle Post-Intelligencer* noted that "THERE IS LITTLE PREACHING IN HIS SONGS" (*Seattle Post-Intelligencer*, Oct. 11, 1984). Taylor admits that people like his concerts because there is no preaching: "Our concerts attract people because THEY KNOW THEY WON'T BE PREACHY or insult their intelligence" (Peters Brothers, *What About Christian Rock*, p. 138). Taylor was quoted as saying: "I DON'T THINK PEOPLE REALLY LIKE TO BE PREACHED AT. ... I THINK IT'S INSULTING TO PEOPLE'S INTELLIGENCE TO PREACH AT THEM. No one likes to be told what to believe" (*Seattle Post-Intelligencer*, Oct. 11, 1984).

P.O.D. (Payable on Death), a hard rock group from California, also subscribes to the positive-only philosophy: An interviewer with *Pollstar* observed: "While THEY DON'T PREACH or try to ram their spirituality down anyone's throat, they hope that their POSITIVE MESSAGE will have an influence on rock fans" (*Pollstar*, March 20, 2000).

The Chinese CCM group *For You* advertises their music as "SPIRITUAL BUT NOT PREACHY" (*The Straits Times*, Singapore, May 18, 2001).

Jason Wade of *Lifeshouse* says, "I think we have a positive message of hope. WE'RE NOT TRYING TO BLATANTLY PREACH. It all comes down to love" (David Wild, "The Rock & Roll Gospel according to Lifeshouse," *Rolling Stone* magazine, June 7, 2001, <http://www.rollingstone.com/news/newsarticle.asp?nid=13983&cf=13773270>).

What the Bible Says about the Positive Approach:

First, the prophets of old were not positive-focus New Evangelicals. Consider Enoch's sermon: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14-15). There is nothing New Evangelical about this sermon.

Second, the Lord Jesus Christ was not a positive-focus New Evangelical. He preached more about hell than heaven (i.e., Mark 9:42-48) and strongly rebuked error (Mt. 23:13-33). He scalded the Pharisees because they perverted the way of the truth and corrupted the gospel of grace, calling them hypocrites, blind guides, fools and blind, serpents, generation of vipers. And that was just one sermon!

Third, it is also obvious that the apostles were not positive-focus New Evangelicals. Paul was constantly involved in doctrinal controversies and was brutally plain about the danger of heresy. He called false teachers "dogs" and "evil workers" (Ph. 3:2). Of those who pervert the gospel he said, "Let them be accursed" (Ga. 1:8, 9). He called them "evil men and seducers" (2 Ti. 3:13), "men of corrupt minds, reprobate concerning the faith" (2 Ti. 3:8), "false apostles, deceitful workers" (2 Co. 11:13). He named the names of false teachers and called their teaching "vain babblings" (2 Ti. 2:16, 17). He warned about "philosophy and vain deceit" (Col. 2:8). He described their "cunning craftiness." When Elymas tried to turn men away from the faith, Paul wasted no time with dialogue. He said, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10). He warned about false teachers who would come into the churches and called them "grievous wolves" (Acts 20:29) and their teaching "perverse things" (Acts 20:30). Those who denied the bodily resurrection were called "fools" (1 Co. 15:35-36). He warned about false christs, false spirits, false gospels (2 Co. 11:1-4). He labeled false teaching "doctrines of devils" (1 Ti. 4:1). In the Pastoral Epistles Paul warned of false teachers and compromisers by name 10 times.

Peter was also plain spoken about heresy. Almost two thirds of his second epistle is dedicated to warning about false teachers. He labeled their heresies "damnable" and warned of their "swift destruction" (2 Pe. 2:1). He called their ways "pernicious"; said their words were "feigned"; and boldly declared that "their damnation slumbereth not" (2 Pe. 2:3). He warned them of eternal hell (2 Pe. 2:4-9) and called them "presumptuous" and "selfwilled" (2 Pe. 2:10). He

likened them to "natural brute beasts, made to be taken and destroyed" (2 Pe. 2:12) and exposed their deception (2 Pe. 2:13).

John, "the apostle of love," was also busy warning about antichrists (1 John 2:18-19), calling them liars (1 John 2:22) and seducers (1 John 2:26) and deceivers (2 John 7); saying that they deny the Son (1 John 2:23) and that they don't have God (2 John 9). He put great emphasis upon testing the spirits (1 John 4:1-3). John even forbade the believers to allow the false teachers into their houses or to bid them God speed (2 John 10-11).

Fourth, biblical preaching is not positive-focus New Evangelicalism. There is both "negative" and positive in the Bible, and the preacher's job is to preach it all (2 Timothy 4:2). We are to preach all things whatsoever Christ has taught (Mt. 28:20). We are to speak the whole counsel of God (Acts 20:27). Biblical preaching always has a strong element of warning and plain correction.

Fifth, biblical Christianity is not positive-focus New Evangelicalism. It is not only the preacher's job to reprove sin and to warn of error. God commands every Christian to reprove (Ep. 5:11). He commands every Christian to contend for the faith (Jude 3). And He commands every Christian to separate from error (Ro. 16:17).

What the Bible Says about Judging

First, the Bible requires that we judge everything by the divine standard (1 Th. 5:21).

(1) We are to judge righteous judgment (Jn. 7:24). (2) We are to judge all things (1 Co. 2:15-16). (3) We are to judge sin in the church (1 Co. 5:3, 12). (4) We are to judge matters between the brethren (1 Co. 6:5). (5) We are to judge preaching (1 Co. 14:29). (6) We are to judge those who preach false gospels, false christs, and false spirits (2 Co. 11:1-4). (7) We are to judge the works of darkness (Ep. 5:11). (8) We are to judge false prophets and false apostles (2 Pe. 2; 1 John 4:1; Jude; Re. 2:2).

Second, we are not to judge hypocritically (Mt. 7:1-5). In the Sermon on the Mount Jesus did not condemn all judging; He condemned hypocritical judging ("Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye," Mt. 7:5).

That Christ does not condemn all judging is evident from the context. In the same sermon He warned about false teachers (Mt. 7:15-17) and false brethren (Mt. 7:21-23). It is impossible to beware of false prophets and false brethren without judging doctrine and practice by God's Word.

That Christ is not condemning all judging is also evident by comparing Scripture with Scripture. We have seen that other passages require judging.

Third, we are not to judge in matters of liberty (Romans 14). Romans 14 is talking about judging things on which the Bible is silent, such as diet (Ro. 14:2-3) and holy days (Ro. 14:5-6). There are no laws in the New Testament about diet and holy days. In all such things there is personal liberty and the believer is not to judge others.

Romans 14 is *not* saying that some things in the Bible are of “secondary” importance and therefore should not be matters of judgment. Paul is not speaking of things clearly taught in the Bible, but of things *not* taught in the Bible. If something is taught in the Bible, the believer is obligated to follow it and to judge on that basis.

Fourth, we are not to judge in an evil way (James 4:11-12). This is defined in the context. It means to speak evil (Ja. 4:11). Proper judging, on the other hand, is to speak the truth in love. The truth is not evil and speaking the truth in love is not evil. The type of judging condemned by James is judging in the sense of tearing down, tale bearing, and slander. It is judging with an evil intent. When one judges sin and error scripturally, it is never with a desire to hurt people. The Pharisees judged Jesus in this evil manner (Jn. 7:52). The false teachers at Galatia and Corinth judged Paul in this manner, trying to tear him down in the eyes of the churches (2 Co. 10:10).

To judge in an evil way is also to judge in a way that is contrary to the law of God (Ja. 4:12). This refers to judging others by human standards rather than divine, thus setting oneself up as the lawgiver. The Pharisees did this when they judged Jesus by their traditions (Mt. 15:1-3). On the other hand, when a believer judges things by God’s Word in a godly and compassionate manner, he is not exercising his own judgment; he is judging God’s judgment. When, for example, I say that it is wrong for a woman to be a pastor, this is not my judgment; it is God’s (1 Ti. 2:12). This is not evil judgment.

New Evangelicalism’s judge-not, focus-on-the-positive philosophy has permeated evangelical Christianity today, but it is not Scriptural.

4. New Evangelicalism is characterized by exalting love and unity above doctrine.

Billy Graham said, “The one badge of Christian discipleship is not orthodoxy, but love” (quoted from Iain Murray, *Evangelicalism Divided*, p. 33).

Edward Carnell, second president of Fuller Theological Seminary, said: “Jesus names love, not defense of doctrine, as the sign of a true

disciple” (quoted from Iain Murray, *Evangelicalism Divided*, p. 33).

In an article calling for ecumenical evangelism, Pastor Ted Haggard (pastor of New Life Church, Colorado Springs, and head of the National Association of Evangelicals) likened doctrinal convictions to different flavors of ice cream.

“I love all kinds of ice cream. Sometimes I want vanilla with caramel topping, whipped cream, lots of nuts and a cherry. Other times I want Rocky Road, banana or chocolate chip. That’s why I love Baskin-Robbins ice cream stores. ... In Colorado Springs, Colorado, where I am a pastor, we enjoy 90 flavors of churches. ... I am saying that we need to appreciate the respected interpretations of Scripture that exist in the many Christian denominations. ... Have you erected any fences between your church and the congregation down the street? have you judged other Christian groups in your heart, or openly criticized them? I believe the Holy Spirit is calling us to move our fences and demonstrate to a watching world that we are united” (Ted Haggard, “We Can Win Our Cities ... Together,” *Charisma*, July 1995).

Jack Van Impe said: “The Holy Spirit declares in Ephesians 4:3 we are to ‘endeavor to keep the unity of the Spirit in the bond of peace.’ I wasn’t doing that. I was dividing the Christians. God comes into the heart of Catholics, and Lutherans, and Baptists, and Pentecostals, and with God in us, we can fellowship with one another” (Van Impe’s television program, July 23, 1995).

Joseph Stowell (president of Moody Bible Institute), speaking at the National Association of Evangelicals conference in March 1996, said: “God never intended that our differences would divide us. If you belong to Christ you are lifted above the differences, and all else becomes secondary. Promise Keepers Clergy Conference in Atlanta showed the unity that is possible. We must repent of our attitudes as I did in Atlanta. I went to a man who held different doctrines than I held and apologized. ... Revival happens when God’s people network together.”

What the Bible Says about Doctrine

It is impossible to treat doctrine like the Bible requires and while also following the ecumenical doctrine described in the previous examples.

We are saved by believing from the heart the right doctrine of the gospel (Ro. 6:17). This shows why we cannot accept someone as a genuine Christian if they are committed to a false gospel, such as Rome’s sacramentalism. We must ask hard questions about the doctrine of salvation to make sure that it is Scriptural, and such a practice is anathema to the ecumenical philosophy.

We are to separate from those who teach false doctrine. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Ro. 16:17).

We must be careful of every wind of false doctrine. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Ep. 4:14).

No false doctrine is to be allowed. "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine" (1 Ti. 1:3).

The preacher is to take heed to the doctrine. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear them" (1 Ti. 4:16).

The Bible is given for doctrine (2 Ti. 3:16) and is to be preached with doctrine (2 Ti. 4:2).

The preacher must be able to use doctrine to edify and protect the church. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9).

We abide in Christ by sound doctrine. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (1 Jn. 2:27).

WHAT THE BIBLE SAYS ABOUT CHRISTIAN LOVE

Though the ecumenist talks much about love, he is confused about both the definition and the direction of true Christian love.

Ecumenists are confused about the definition of love.

Biblical love is obedience to God and His Word, not gushy emotion, not broadmindedness, not toleration of error. *"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (Jn. 14:23).* "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3).

Biblical love is associated with knowledge and judgment. "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ" (Ph. 1:9-10). Biblical love is never divorced from strict application of God's Word, from keen spiritual judgment based on God's Word. Biblical love is *not* non-judgmentalism.

Biblical love is associated with rebuking sin and error. The Lord Jesus, who is Love Incarnate, *"looked round about on them with anger, being grieved for the hardness of their hearts"* (Mk. 3:5). He rebuked the Pharisees sharply, even fiercely (Mt. 23). He called Peter a devil (Mt. 16:23) and upbraided the disciples *"with their unbelief and hardness of heart"* (Mk. 16:14). The apostle Paul called false teachers "dogs" and "evil workers" (Ph. 3:2), "evil men and seducers" (2 Ti. 3:13), "men of corrupt minds, reprobate concerning the faith" (2 Ti. 3:8). Of those who pervert the gospel he said, *"Let them be accursed"* (Ga. 1:8, 9). None of this is contrary to Christian love.

Ecumenists are also confused about the direction of love.

The first direction of love must be toward God. *"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Mt. 22:37-38).* I must love God enough to take a stand for His Word, to love and fear God more than I love and fear man. We agree with Charles Haddon Spurgeon when he said:

*"On all hands we hear cries for unity in this, and unity in that; but to our mind the main need of this age is not compromise, but conscientiousness. 'First pure, then peaceable.' It is easy to cry 'a confederacy,' but that union which is not based upon the truth of God is rather a conspiracy than a communion. Charity by all means; but honesty also. Love, of course, but love to God as well as love to men, and love of truth as well as love of union. It is exceedingly difficult in these times to preserve one's fidelity before God and one's fraternity among men. Should not the former be preferred to the latter if both cannot be maintained? We think so" (Spurgeon, "The Down Grade - Second Article," *The Sword and the Trowel*, April 1887, Notes, p. 16).*

The second direction of love must be toward those who are in spiritual danger. The Lord Jesus instructed Peter to *"feed my sheep"* John 21:16-17. I need to love the Lord's sheep more than I love the wolves.

In conclusion of our study on love, we quote from the words of James Henley Thornwell, a staunch Old School Presbyterian preacher who fought against theological modernism in the 19th century. He was the sixth president of South Carolina College (today the University of South Carolina). He was weary with the "In Betweenites" of his day who said they loved the truth but were soft in their stance and refused to boldly withstand heresy. Note his powerful words and his understanding of true biblical love:

"To employ soft words and honeyed phrases in discussing questions of everlasting importance; to deal with errors that strike at the foundations of all human hope as if they were harmless and venial mistakes; to

bless where God disapproves, and to make apologies where He calls us to stand up like men and assert, though it may be the aptest method of securing popular applause in a sophisticated age, is cruelty to man and treachery to heaven. Those who on such subjects attach more importance to the rules of courtesy than they do to the measures of truth do not defend the citadel, but betray it into the hands of its enemies. LOVE FOR CHRIST, AND FOR THE SOULS FOR WHOM HE DIED, WILL BE THE EXACT MEASURE OF OUR ZEAL IN EXPOSING THE DANGERS BY WHICH MEN'S SOULS ARE ENSNARED" (quoted in a sermon by George Sayles Bishop, author of *The Doctrines of Grace and Kindred Themes*, 1910).

What the Bible Says about Christian Unity

The New Testament does speak of Christian unity but it is nothing like the doctrine that we find in today's evangelical ecumenicism:

JOHN 17:21 -- The modern ecumenical movement has taken John 17:11 as one of its theme verses, claiming that the unity for which Christ prayed is a unity of professing Christians that disregards or downplays biblical doctrine, but the context of John 17 destroys this myth.

In John 17, Jesus is referring to those who are saved (Jn. 17:3). John 17 is not a unity of regenerate believers with those who are nominal or who follow a false gospel.

In John 17, Jesus is referring to those who keep His Word; it is a unity in truth (Jn. 17:6, 17). It is not a unity that ignores doctrinal differences for the sake of an enlarged fellowship. It is not an ecumenical "unity in diversity." Nowhere does the New Testament teach that doctrine is to be sacrificed, or even downplayed, for the sake of unity.

In John 17, Jesus is referring to those who not of the world (Jn. 17:14, 16). By contrast, the ecumenical movement is not separated from the world. Billy Graham is praised by the world and frequently voted the most favorite man in America. In 1989, Graham was even awarded a star on the Hollywood Walk of Fame! His star is near those honoring Wayne Newton and John Travolta. The ecumenical movement today is characterized by a rock & roll type of Christianity that does not believe in strict separation from the world, and the world responds with awards and accolades rather than persecution.

In John 17, Jesus is referring to a unity of the Spirit not a man-made unity (Jn. 17:1). John 17 is a prayer directed to God the Father, not a commandment directed to men.

EPHESIANS 4:3-6 -- "*Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your*

calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

This is another key passage on Christian unity, but when we examine it carefully we find that it actually condemns ecumenism.

Ephesians 4:3-6 is a unity of the Spirit (v. 3). It is not a manmade unity. It is a unity of those who are regenerated by and led by the Spirit of God. There is no unity between those who are true born again Christians and those who are nominal. While attending ecumenical conferences with press credentials over the years, I have asked many attendees when they were born again, and oftentimes they have not been able to give a Scriptural answer.

Ephesians 4:3-6 is a unity of the one faith (v. 5). This refers to the faith once delivered to the apostles and prophets and inscripturated in the New Testament.

Note that "the faith" is not divided into cardinal and secondary issues after an ecumenical fashion. In Mt. 23:23 the Lord Jesus taught that while not everything in Scripture is of equal importance, everything has some importance. Nothing clearly taught in Scripture is to be despised and set aside for the purpose of unity.

In 1 Timothy 6:14, Paul taught Timothy to keep the apostolic doctrine "without spot" until the return of Christ. Spots are small, seemingly insignificant things. Thus, Paul was teaching Timothy to value everything in Scripture. The theme of 1 Timothy is practical church truth (1 Ti. 3:15), church government (1 Ti. 3), the woman's role in church work (1 Ti. 2), care for widows (1 Ti. 5), etc. These are precisely the kinds of things that are typically ignored in ecumenical ventures, because they are considered of secondary importance; yet Paul taught Timothy to keep all of these things *without spot*.

Ephesians 4:3-6 is a unity that has as its basic unit the local church. The command in Ephesians 4 is addressed to the church at Ephesus (Ep. 1:1). It was not addressed to some worldwide body of believers. It is possible to practice biblical unity within the assembly because doctrine and righteousness can be legislated and preserved there. Outside of the assembly, there is no biblical discipline or authority, and when Christians attempt to practice interdenominational and parachurch unity, there is always compromise. I am not responsible to maintain a unity of spirit with every professing believer in the world, but with the believers in my assembly. The Bible says we are to glorify God "with one mind and one mouth" (Ro. 15:6). That certainly is not a description of ecumenism! This is only possible in the assembly, where believers can be united together in doctrine and spirit and purpose in a way that is impossible apart from the assembly.

PHILIPPIANS 1:27 -- *"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."*

This is another key verse on Christian unity, but consider the following observations from the context:

Biblical unity is practiced particularly in the local assembly. This instruction was addressed to the church at Philippi. True Christian unity is not a parachurch or interdenominational issue.

Biblical unity means having one mind, not a "unity in diversity." Compare the following:

"Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (Ro. 15:5-6).

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Co. 1:10).

Biblical unity means total commitment to the one faith. The New Testament faith is not many separate doctrines but one unified body of truth. There are no "secondary" doctrines that we can ignore for the sake of Christian unity. The choice is between a "limited fellowship or a limited message." If one is faithful to the New Testament faith, it is impossible to have a wide fellowship, and if one is committed to a wide fellowship he must limit his message to something less than the whole counsel of God.

5. New Evangelicalism is characterized by a pragmatic approach to the ministry.

"We want to retrieve Christianity from a mere eddy of the main stream into the full current of modern life" (Harold Ockenga).

Pragmatism is to aim at achieving some stated human objective rather than simply being faithful to God's Word and letting "the chips fall where they may." Following are examples of the pragmatic objectives that New Evangelicals aim for:

Aiming to influence the world for Christ. This is the goal of Graham's ecumenical crusades. It is the stated aim of Christian rockers and rappers. It is the aim of the megachurch growth principles. A world of compromise and disobedience is excused today for evangelism's sake.

Aiming to influence liberal denominations. This was one of the original goals of New Evangelicalism. Harold Ockenga said he wanted to recapture the denominational leadership. This is a reason evangelicals give for staying within liberal denominations rather

than separating from them.

Aiming to influence the nation. This was the goal of Jerry Falwell's Moral Majority and The Faith and Values Coalition. It is the goal of a new ecumenical political movement in Australia led by the Hills Christian Life Centre in Sydney.

Aiming to build a big church. In 1986 Carl Henry warned, "Numerical bigness has become an infectious epidemic" (*Confessions of a Theologian*, p. 387). This explains the amazing popularity of visibly successful pastors such as Bill Hybels and Rick Warren. This type of pragmatism has also characterized a large segment of the fundamental Baptist church movement. In the 1970s, the goal of building a big church was achieved by creating an exciting atmosphere with "special days," aggressive promotional campaigns, large bus ministries, stirring but typically shallow motivational preaching, and such. This was what I was taught at Tennessee Temple in the mid-1970s, and it was what was modeled at Highland Park Baptist Church. The men that were exalted were men that had built big churches, men who were "successful" by the standard of big numbers. Things that did not fit into the objective -- such as solid Bible teaching, plain refutation of error that includes naming the names of influential false teachers, and an emphasis on ecclesiastical separation -- were omitted or downplayed, because it caused controversy and didn't "build a church." It is not a dramatic shift to move from this type of pragmatism to that of Rick Warren and Bill Hybels in the 1990s. The goal remains the same, which is a big church, but the methods have changed. Instead of promotionalism, they use contemporary worship music and the lowering of standards and the watering down of the preaching to draw the crowd. In neither case is the preeminent goal to obey the Scriptures and be committed to the whole counsel of God at all cost, whether the church is big or small.

What the Bible Says:

First, we are commanded to have only one goal, and that is to obey God's Word. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Ecc. 12:13).

Second, we are to keep all things that Christ has commanded. "Teaching them to observe all things whatsoever I have commanded you..." (Mt. 28:20).

Third, we are to respect the whole counsel of God (Acts 20:27) and to keep God's Word "without spot," which refers to seemingly small and inconsequential things (1 Ti. 6:13-14).

Fourth, when King Saul obeyed only part of God's command, he was severely rebuked (1 Sa. 15:22-23).

What about 1 Corinthians 9:22? "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

The "rock & roll Christian" crowd uses this verse to support its philosophy of being a rapper to reach the rappers and a beach bum to reach the beach bums. However, when we examine the context and compare Scripture with Scripture, we find that Paul did not mean anything like this. Let's look at the immediate context and then the more remote context:

In 1 Co. 9:21 Paul says, *"To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law."* Thus, he explains that he is always under the law to Christ and he is never free to do things that would be contrary to the Scripture. For example, Paul would not adopt long hair in order to reach the heathen, because Christ's law says long hair is a shame (1 Co. 11:14).

And in 1 Co. 9:27 he says, *"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."* Thus, Paul was always strict and he did not allow anything that would result in spiritual carelessness and the possibility of becoming spiritually shipwreck. He always kept his body in subjection.

In Galatians 5:13 he says, *"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."* Thus, Paul's liberty was not the liberty to serve the flesh in any sense. One of the first fleshly things that God dealt with me about after I was saved in the summer of 1973 was rock & roll. In my estimation, it is one of the most powerful fleshly things in society today. Steven Tyler of Aerosmith testified that rock music "is the strongest drug in the world" (*Rock Beat*, Spring 1987, p. 23), and LSD guru Timothy Leary added his amen to that, admitting, "I've been STONED ON THE MUSIC many times." My own experience with rock & roll before I was converted agrees with these testimonies, and I am confident that those who believe rock & roll can be used properly in the service of a holy God are deceived.

Paul also taught that believers are to "abstain from all appearance of evil" (1 Th. 5:22). This is the strictest form of separation, and Paul would not have done anything contrary to this in his own life and ministry.

Paul is definitely not providing a defense for the contemporary Christian rock & roll philosophy and there is no possibility that he would have adopted such a lifestyle. Jeremiah warned, "Learn not the way of the heathen" (Je. 10:2), and Paul would certainly not have tattooed himself and grown his hair long and adopted pagan music and dress and posture in order to reach the

pagans.

6. New Evangelicalism is characterized by the desire for intellectual respectability, by pride of scholarship.

Billy Graham, speaking at the annual convention of the National Association of Evangelicals in 1971, said: "I believe that *Christianity Today* has played a major role in giving evangelicals that INTELLECTUAL RESPECTABILITY and initiative that was so drastically needed 29 years ago."

Fuller Theological Seminary was at the forefront of "the bid to capture the theological leadership in America" (letter from Edward Carnell to Harold Ockenga, unpublished, Dec. 30, 1957; cited by Iain Murray, *Evangelicalism Divided*, p. 174).

John R.W. Stott said: "For 50 years and more, I have urged that authentic evangelical Christians are not fundamentalists. Fundamentalists tend to be ANTI-INTELLECTUAL..." (Stott, *Essentials: A Liberal-Evangelical Dialogue*, 1988, p. 90). The younger evangelicals in the Church of England, who have been influenced deeply by John Stott, are on a "quest for RESPECTABLE THEOLOGY" (Iain Murray, *Evangelicalism Divided*, p. 175).

In 1994 Wheaton College professor Mark Noll published *The Scandal of the Evangelical Mind*, warning of the "scandal" of "ANTI-INTELLECTUALISM."

What the Bible Says:

First, God warns against intellectual pride. "When pride cometh, then cometh shame: but with the lowly is wisdom" (Pr. 11:2). "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence" (1 Co. 1:26-29). Apostasy usually begins among the intellectuals. This is what brought the downfall of Harvard University in the early 19th century; in their zeal for intellectual respectability, they brought in a Unitarian renowned for his scholarship to head up the school. The Bible believer is not anti-intellectual in the sense of being anti-learning and education; but he understands the dangers inherent in human scholarship because of man's fallen nature; and he is opposed to humanistic scholarship that is divorced from and antagonistic to God's Word.

Second, consider how Jesus was treated by the religious intellectuals. "And the Jews marvelled, saying, How knoweth this man letters, having never learned" (Jn.

7:15), and consider His warning: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Lk. 6:26).

Third, consider how the apostles were treated by these same religious intellectuals. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13).

Fourth, consider the requirement for church leaders. God does not require intellectualism and degrees in higher learning (1 Ti. 3; Titus 1). God's people are, for the most part, common; they don't need intellectualism; they need simple and practical Bible truth. The truth has a basic simplicity that the common man can understand. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Mt. 11:25). It is the devil who makes things complex. "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (2 Co. 11:3).

Fifth, Paul refused to preach the truth in an "intellectual" manner. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Co. 2:4).

Sixth, the truth is narrow and unacceptable to the unsaved ("narrow is the way" Mt. 7:14). See also Jn. 15:19; 1 Jn. 4:5-6; 5:19. It can never be made acceptable in this present world. To gain intellectual respectability requires deep spiritual compromise.

Seventh, the New Evangelical approach to scholarship has corrupted those who have pursued it. "Be not deceived: evil communications corrupt good manners" (1 Co. 15:33). To gain scholarly credentials that will impress the world requires sitting at the feet of and affiliating closely with unbelievers and apostates, which is an exceedingly dangerous thing.

Consider the example of New Evangelicals in the United States. Within ten short years from its inception, New Evangelicalism was deeply infiltrated with skepticism in regard to biblical infallibility. Consider the testimony of Harold Lindsell:

"Forty years ago the term evangelical represented those who were theologically orthodox and who held to biblical inerrancy as one of the distinctives. ... WITHIN A DECADE OR SO NEOEVANGELICALISM . . . WAS BEING ASSAULTED FROM WITHIN BY INCREASING SKEPTICISM WITH REGARD TO BIBLICAL INFALLIBILITY OR INERRANCY" (Harold Lindsell, *The Bible in the Balance*, 1979, p. 319)

"In or about 1962 it became apparent that there were already some at Fuller Theological Seminary who no

longer believed in the inerrancy of the Bible, among both the faculty and the board members" (Harold Lindsell, *The Battle for the Bible*, p. 106).

David Hubbard, who became president of the seminary in 1963, mockingly referred to the doctrine of the inerrancy of Scripture as "the gas-balloon theory of theology; one leak and the whole Bible comes down."

Consider the example of New Evangelicals in the United Kingdom. The intellectual approach was adopted by InterVarsity Fellowship (IVF) within the Church of England beginning in the late 1950s. By the 1980s, they boasted that there were "fully thirty competent theologians who were from the evangelical stable" (John Wenham, *Autobiography*, p. 217). The problem is that these "competent evangelical theologians" were deeply affected by a rationalistic approach to biblical infallibility. The definition of "evangelical" had changed greatly. Consider three examples:

F.F. Bruce led the way for IVF when he was appointed to the Rylands Chair of Biblical Criticism and Exegesis in the University of Manchester in 1959. Bruce continued to sign the IVF doctrinal statement, accepting "the Divine inspiration and infallibility of Holy Scripture, as originally given, and its supreme authority in all matters of faith and conduct." But Bruce did not believe this. In his autobiography he testified: "Occasionally, when I have expounded the meaning of some biblical passage in a particular way, I have been asked, 'But how does that square with inspiration?' But inspiration is not a concept of which I have a clear understanding before I come to the study of the text, so that I know in advance what limits are placed on the meaning of the text by the requirement of inspiration" (Bruce, *In Retrospect*, p. 311). Iain Murray observes: "There has to be real doubt over his position on Scripture in view of statements in his autobiography. He regrets evangelical intolerance of the Barthian position. Of his continued assent to the IVF's doctrinal basis he writes: 'I have been signing the latter basis annually as a Vice-President of the IVF/UCCF for a long time now, but no one imposes its terms on me as a test of orthodoxy' (*In Retrospect*, pp. 187-8, 310)" (Murray, *Evangelicalism Divided*, p. 181).

James Dunn is another New Evangelical who attained scholarly notoriety in Britain. But as he sat at the feet of skeptics and affiliated closely with them for the many years that were required to become a "scholar," his *evangelicalism* had become *liberalism*. Consider this summary of his speech before the Anglican Evangelical Assembly in London in 1981. "He argued that because some of its [the Bible's] teaching was once true does not necessarily follow that it is true for all time. Further, the Holy Spirit may give a text a meaning for us now which was not the original meaning ...

Simply to be found by 'the letter' is 'Pharisaic legalism', and when evangelicals attribute to Scripture the authority which belongs only to God they are guilty of 'bibliolatry'" (Murray, *Evangelicalism Divided*, p. 182).

The Tyndale Fellowship in England was founded as an association of Evangelicals committed to the infallible Scriptures. The group still claims the term "evangelical" but it has lost its original meaning and has expanded to include theological liberalism. "In the early days of the Tyndale Fellowship, the lines seemed fairly clearly drawn between those who might be regarded as evangelicals and those who might not. ... A survey of the contemporary situation shows that matters have for some time stood otherwise. ... Members of the Tyndale Fellowship will in fact divide over many, perhaps all, of the issues which were once regarded as touchstones of orthodoxy. Evangelical theological colleges, too, embrace the same diversity" (R.T. France, *Evangelical Anglicans*, p. 38).

The pride of intellect is a very dangerous trap.

7. *New Evangelicalism is characterized by an attitude of anti-fundamentalism. In practice, it focuses more on the alleged problems of fundamentalism than the errors of modernism and Romanism and ecumenism.*

While the New Evangelical speaks of the error of theological Modernists and Romanists in gentle terms, he can get truly agitated when the subject turns to Fundamentalism. For the Fundamentalist he reserves choice terms such as legalist, Pharisee, obscurantist, mean-spirited hatemonger, ignoramus, and extremist.

Edward Carnell, the second president of Fuller Theological Seminary, wrote in defense of the inerrancy of Scripture and other cardinal doctrines of the Christian faith, but he aimed his biggest guns not at the Modernists who denied these doctrines but at the Fundamentalists who called for separation from them. He wrote articles for the liberal *Christian Century* magazine entitled "Beyond Fundamentalist Theology" and "Orthodoxy: Cultic vs. Classical." It was Fundamentalism rather than Modernism that was labeled cultic.

When Billy Graham looked back on the founding of *Christianity Today*, he said, "We were convinced that the magazine would be useless if it had the old, extreme fundamentalist stamp on it" ("In the Beginning: Billy Graham Recounts the Origins of *Christianity Today*," *Christianity Today*, July 17, 1981).

John Stott pulls no punches when he defines fundamentalism as follows: "...anti-intellectualism; a naïve, almost superstitious reverence for the KJV; a cultural imprisonment; racial prejudice; extreme right wing political concerns" (Stott, *Essentials: A Liberal-Evangelical Dialogue*, 1988, pp. 90-91).

When many Bible believers reacted strongly in opposition to the March 1994 "Evangelicals and Catholics Together" document (ECT), J.I. Packer, a signer of the document, spewed out his anti-fundamentalist rhetoric. "I was surprised at the violence of initial negative Protestant reaction. ... fear clouds the mind and generates defensive responses that drive wisdom out of the window. ... I ought to have anticipated that some Protestants would say bleak, skewed, fearful, and fear-driven things about this document" ("Why I Signed It," *Christianity Today*, Dec. 12, 1994). There was no violence, of course, against Packer or the other signers of ECT; and Packer had no evidence that those who spoke out against ECT were driven by fear. He could not see into their hearts, so it was not possible to make such a judgment. It is more likely that they were concerned for the truth and motivated by their love for God and His Word and cause.

Francis Schaeffer spoke of "the unattractiveness of 'cold fundamentalism'" (*Letters of Francis Schaeffer*, 1985, p. 72).

Monroe Parker gave the following testimony about Dr. John Walvoord and Dallas Seminary. "Some years ago a friend of mine told me that he had gone up to Dr. Walvoord, the president of Dallas Seminary, after a meeting where Walvoord had spoken. He asked, 'Where does Dallas Seminary stand in the warfare between the Fundamentalists and the New Evangelicals?' According to my friend, Dr. Walvoord's reply was, 'We are definitely in the conservative camp at Dallas, but we are not Fighting Fundamentalists'" (Parker, *Through Sunshine and Shadows*, 1987, p. 108).

Consider a few quotes from the letters and e-mails I have received because of my fundamentalist preaching:

"You are like the hypocrites that Jesus said he would vomit out of his mouth because you take comfort in hate instead of love, negativism instead of positive commentary, fascism instead of freedom."

"Fundamentalist are the most vindictive and judgmental and nasty people in the world ... to people of my belief! AND YOU KNOW IT!!!"

"YOU need to repent and change your ways buddy. You should try reading the WORD sometime. It will change your life. Your website is full of arrogance and ignorance."

"The 'fundamentalist' movement is slowly dying largely because of asinine ideas such as this. [He is referring to a warning about the strong Roman Catholic element at Regent University.] ... Another reason 'fundamentalism' is dying is because of anti-intellectualism."

"How about you stop criticising and pull the log out of your own eye before you try and find the speck in someone else's. Division is the devil's biggest tool and he would be happy you are fueling his mission."

"Just because people do not have your narrow minded legalistic view on Scripture does not mean that people are not Christians. ... I write contemporary praise music, music that is used in churches in worship of God. It's not for your approval or anyone else no matter what denomination or off the wall sect of a denomination they are."

"The reason I am writing to you is because I would like to caution you (though I doubt you ever listen to anyone other than yourself) against the type of extremism that I constantly see on your web site. I do not disagree with most of what you say; however, I believe that you have become so blinded by your self-righteousness that you are being used of the devil for his own purposes."

"You, sir, are a legalist that the Pharisees would have been mighty proud of."

After Evangelical leader Stephen Olford delivered a strong sermon on the authority of Scriptures at Amsterdam '86, Dennis Costella of *Foundation* magazine had an opportunity to interview him. Costella asked, "You emphasized in your message the dangers of liberalism and how it could ruin the evangelist and his ministry. What is this conference doing to instruct the evangelist as to how to identify liberalism and the liberal so that upon his return home he will be able to avoid the same?" Olford replied: "That's the wrong spirit—avoid the liberal! I love to be with liberals, especially if they are willing to be taught, much more than with hard-boiled fundamentalists who have all the answers. ... Evangelicals should seek to build bridges" (Costella, "Amsterdam '86: Using Evangelism to Promote Ecumenism," *Foundation* magazine, Jul.-Aug. 1986).

This is pure New Evangelicalism. It appears to be zealous for the truth and bold against error, but in practice, it turns its fiercest guns upon the Fundamentalists.

What the Bible Says:

First, even the very strongest believer is but a sinner saved by grace (Ro. 7:18). We hold the treasure in earthen vessels (2 Co. 4:7). All men, including those who are zealous for the faith and for separation, are weak and have foibles. The believer's stand for the truth will always be imperfect. Consider Noah, who stood boldly for righteousness in his generation, but who also got drunk and thereby brought shame upon his family. Consider David, who esteemed all of God's precepts concerning all things to be right and hated every false way (Ps. 119:128), which is certainly a Fundamentalist's testimony, but who also committed adultery and murder and proudly numbered Israel. Consider Peter, who stood for righteousness in his generation and was zealous for the truth and warned boldly of damnable heresies (2 Pe. 2), but who also cursed and denied the Lord and played

the hypocrite (Ga. 2:11-14).

Second, spirituality and carnality is a personal matter, not a positional one. There are carnal and ungracious New Evangelicals and carnal and ungracious Fundamentalists. Of the thousands of New Evangelicals who have written to me through the years, most have treated me with a complete lack of Christian grace.

Third, it is not wise to judge a movement by the failures of individuals. We agree with Rolland McCune's statement: "It is true that some Fundamentalists have said unkind things, but Fundamentalism is not unkind. It is true that some Fundamentalists were intemperate, but Fundamentalism is not a free-for-all. Some Fundamentalists may have been vindictive, but Fundamentalism is not vengeful" (*Fundamentalism in the 1980s and 1990s*).

Fourth, New Evangelicals who treat Fundamentalists so sharply, do not level the same criticisms at true heretics. In a letter to the *Sword of the Lord* in July 27, 1956, Chester Tulga, who had often borne the brunt of the New Evangelical's barbed tongue, "brilliantly exposed the evangelicals' duplicity of 'condemning fundamentalism by the disreputable device of caricature' while handling the liberals 'very respectfully and objectively--no wisecracks, no sneers, no generalizations that reflect upon the men in any way'" (Bob Whitmore, *The Enigma of Chester Tulga*, 1997).

Fifth, New Evangelicals constantly judge the motives of the Fundamentalist. He labels the Fundamentalist mean-spirited, ungracious, fear-driven, jealous, and unloving, yet it is impossible to know the motives of another man's heart. In this, the New Evangelical is more truly "judgmental" than the Fundamentalist he criticizes.

Sixth, correction and strong preaching against sin and error always seem to be harsh and unkind to those who refuse to repent. We see this from the beginning to the end of the Bible. One preacher wisely advised, "If Bible preaching rubs your fur the wrong way, turn the cat around!"

Cain was lovingly warned by God, but he ignored the warning and murdered his brother (Ge. 4:6-7). When God pronounced judgment, Cain complained bitterly (Ge. 4:13-14).

Israel constantly complained about her prophets and demanded that they preach "smooth things" (Is. 30:10).

The Jews of Jesus' day who rejected His preaching said He was preaching "hard sayings" (Jn. 6:60, 66).

If the following words from the Bible were preached today in a New Evangelical setting, the speakers would doubtless be judged as hateful and mean-spirited.

Enoch: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to

convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

Samuel: “For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king” (1 Sa. 15:22-23).

Isaiah: “Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment” (Isaiah 1:4-6).

Jeremiah: “Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness. For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD” (Je. 23:9-11).

Almighty God: “Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD. ... Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the LORD.” (Eze. 1:3-4; 7:3-4).

Jesus: “Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves” (Mt. 23:15).

Paul: “O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?” (Acts 13:10).

Peter: “But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they

understand not; and shall utterly perish in their own corruption” (2 Pe. 2:12).

John: “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds” (2 John 9-11).

8. New Evangelicalism is characterized by an inconsistency and contradiction.

New Evangelicals say that they love the truth and will make bold statements for the truth at times, but they often undermine this profession by their actions and by their contradictory statements. Consider some examples:

Billy Graham is the king of inconsistency and contradiction. This is why he has been called “Mr. Facing Both Ways.”

Graham says that he loves the gospel of the grace of Christ and he preaches the gospel, but he turns his converts over to churches that preach a works gospel.

Graham says that to be a true Christian one must be born again, but he fellowships closely with Modernists and Roman Catholics and others who do not believe in the new birth as Graham preaches it and he accepts them as genuine brethren in Christ.

Graham says that he loves the old doctrines such as the virgin birth of Christ, but he has often praised men who deny these doctrines.

At the preparation for the 1978 Crusade in Toronto, Graham spoke at the Royal York Hotel on March 16, 1978. On one hand, he said we need to call the churches back to “biblical authority,” but in the same message he said, “Lutherans, Anglicans and Catholics are members of the body of Christ,” and, “We communicate the Bible by our unity; I believe in ecumenicity.” It is blatant inconsistency and a gross contradiction to speak of biblical authority while also accepting heresy and heretics as expressions of genuine Christianity.

James Packer is another example of this. Like Graham, Packer is “Mr. Facing Both Ways.”

He has displayed New Evangelical contradiction in regard to theological Modernism. Packer wrote the preface to a reprint of W.H. Griffith Thomas’ *The Principles of Theology* (1977) and praised Thomas for treating liberal and Romanized Anglicans as “benighted” and for calling them to “true Christianity identity.” Thus, on the one hand Packer praises the old style of Evangelicalism that kept itself separate from and refused to accept the Modernism within the Church of England. On the other hand, Packer was at the forefront

of redefining the evangelical's role within Anglicanism, moving it out of the "ghetto mentality," and accepting Modernists and Anglo-Catholics as true fellow Christians in the 1960s and 1970s. In 1976, for example, Packer was a signatory to *Christian Believing*, a publication of the Church of England's Commission on Christian Doctrine, which said in its introductory statement that competing and conflicting theologies are desirable and that to attempt to force all Anglicans to believe the same thing would "be disastrous to the health of the church." In 1981, Packer wrote "A Kind of Noah's Ark? The Anglican Commitment to Comprehensiveness," in which he stated that he sees real benefit in "accepting Anglicanism's present doctrinal plurality" (p. 217).

Packer has also displayed New Evangelical contradiction in regard to Roman Catholicism. On the one hand, he makes strong statements about justification by faith alone and other Protestant doctrines and has said he could never join the Catholic Church; but on the other hand, he is at the forefront of the Evangelicals and Catholics Together movement, both in the United States and in Ireland. If he sees no contradiction in this, many others do.

John Stott is another example of the contradiction and inconsistency that is integral to New Evangelicalism. Stott, an Anglican leader in England, told the Amsterdam 2000 conference that "ignorance of Scripture is ignorance of Christ" and lamented that "there is growth without depth" and "superficiality is everywhere." At the same time he said, "We evangelicals tend to be overly dogmatic." This is the inconsistent and contradictory position exemplified in one sermon. It is impossible to take Bible doctrine seriously without being dogmatic! Stott knows, of course, that ecumenism requires less doctrinal dogmatism, and he is at the forefront of this compromise. Therefore, out of one side of his mouth, he speaks about being strong for the Scriptures, but out of the other side he warns against dogmatism.

The previously given example of Stephen Olford exemplifies this. Olford delivered a strong sermon on the authority of Scriptures at Amsterdam '86, but when Dennis Costella of *Foundation* magazine had an opportunity to interview him the next day and asked him what the conference was doing to instruct evangelists on how to avoid liberalism, Olford made an amazing about face and said: "That's the wrong spirit—avoid the liberal! I love to be with liberals, especially if they are willing to be taught, much more than with hard-boiled fundamentalists who have all the answers. ... Evangelicals should seek to build bridges" (Costella, "Amsterdam '86: Using Evangelism to Promote Ecumenism," *Foundation* magazine, Jul.-Aug. 1986).

To preach that liberals are dangerous and to turn right around and say that we should build bridges to them and to attack biblical fundamentals who love God's Word is a gross contradiction.

What the Bible Says:

First, we are taught to judge men by what they do and not only by what they say. The Lord Jesus warned that many will say "Lord, Lord" and will do many wonderful works but will be false (Mt. 7:21-23). By using this example I am not saying that every New Evangelical who is inconsistent after the fashion of the aforementioned examples is a false Christian. I am merely saying that we are to be very careful about accepting men at face value.

Second, the Bible warns that two cannot walk together unless they agree (Amos 3:3). When the New Evangelical says he loves the truth but walks in fellowship with those who deny it, he is telling us by his actions that he is in agreement with such men.

9. New Evangelicalism is characterized by the division of biblical truth into categories of important and not important.

New Evangelicals divide doctrine into "cardinal" and "secondary" categories and the "secondary" can be overlooked for the sake of unity.

In *Grace Awakening*, Chuck Swindoll says, "My encouragement for you today is that each one of us pursue what unites us with others rather than the few things that separate us. ... There was a time in my life when I had answers to questions no one was asking. I had a position that life was so rigid I would fight for every jot and tittle. I mean, I couldn't list enough things that I'd die for. The older I get, the shorter that list gets, frankly" (*Grace Awakening*, p. 189).

Even Iain Murray, who understands the errors of New Evangelicalism in general, falls into this trap. Condemning Fundamentalism in America he stated, "In its tendency to add stipulations not foundational to Christian believing, fundamentalism was prone to make the boundaries of Christ's kingdom too small" (Iain Murray, *Evangelicalism Divided*, p. 298).

What the Bible Says:

First, this is refuted by Christ's teaching.

It is refuted in Mt. 23:23, where Christ taught that while not everything in the Bible is of equal importance everything has some importance and nothing is to be despised or neglected. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

It is also refuted in Mt. 28:20, where Christ taught that the churches are to teach the believers to observe ALL THINGS whatsoever He has commanded.

Second, this is refuted by Paul's example and teaching.

He preached the whole counsel of God (Acts 20:27). He taught Timothy to value all doctrine and not to allow ANY false doctrine (1 Ti. 1:3). He further taught Timothy to keep all doctrine "without spot" (1 Ti. 6:13-14). Spots refer to the small things, the seemingly insignificant things. The context of Paul's instruction in 1 Ti. 6:14 is an epistle that has as its theme church truth (1 Ti. 3:15). In this epistle, we find instruction about such things as pastoral standards (1 Ti. 3), deacons (1 Ti. 3), the restriction upon the woman's work in the church (1 Ti. 2); care for widows (1 Ti. 5), and discipline (1 Ti. 5). These are the very kinds of things that are typically considered of secondary importance by New Evangelicals.

Third, we must understand that not all heresies are of equal weight as far as destructiveness, but all heresies are to be opposed. A heresy is a doctrinal error. The word describes the self-will that characterizes such sin. A "heretic" is one who exercises his own will over the Word of God and chooses an error over the truth. The error can be as serious as denying the deity of Christ or as seemingly slight as wearing allowing a woman to usurp authority over men.

There are "damnable heresies" (2 Pe. 2:1), which are heresies that affect eternal salvation. To accept a damnable heresy is to bring upon oneself eternal damnation. The damnable heresy described by Peter was that of denying the Lord Jesus Christ. The apostle John also described the doctrine of Christ as a crucial doctrine (2 John 9). We see in other passages that damnable heresies are particularly related to the person of Christ, to the gospel, and to the Holy Spirit and thus to the person and nature of God, including such doctrines as the Trinity (2 Co. 11:4).

There are also less destructive heresies. *"For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken"* (1 Co. 11:19-21). In this passage Paul was referring to errors in the church at Corinth, and in the immediate context, he describes errors relating to the Lord's Supper.

That not all heresies have the same consequence does not mean that some heresies are to be ignored. Every wind of false doctrine is to be refused (Ep. 4:14).

David Nettleton refuted the New Evangelical philosophy in "A Limited Message or a Limited Fellowship," which

describes his experiences in an interdenominational youth ministry in the 1950s. Consider an excerpt from this message:

This message, like many, is born out of an experience. It may be some others are going through similar experiences. Therefore, let me recount the one which brought this message to light. I was brought up as a Presbyterian. I was saved at a college which was interdenominational in student body, but was managed by the Church of the Brethren. From there I went to a seminary which was not a denominational school, and from there to another seminary which was United Presbyterian. I entered the Baptist pastorate with no Baptist training except that which came from reading of the Scriptures.

A few years later I was drawn into an interdenominational youth movement and was given the leadership of a local Saturday night rally. I cooperated with any who were evangelical, regardless of their associations. I was advised by top leaders in the movement to seek the names of outstanding modernists for my advisory committee. I didn't do that. But I did follow advice which led me to send to all converts back to the churches of their choice, churches I knew to be liberal in some cases. This greatly troubled my conscience and I prayed and thought about it.

Another problem connected with this work was the failure on my part to instruct any converts on the matter of Christian baptism, which in the Scriptures is the first test of obedience. I felt that I should do this inasmuch as Peter and Paul did it. But how could it be done when on the committee of the work there were close friends who did not believe it? By such an association I had definitely stripped my message and my ministry of important Bible truths which many called 'nonessentials.'

In the follow-up work it was not convenient to speak of eternal security in the presence of Christian workers who hated the name of the doctrine. Thus the ministry was pared down to the gospel, just as if there was nothing in the Great Commission about baptizing converts and indoctrinating them. I had found the least common denominator and I was staying by it. But my conscience had no rest.

Then it was that Acts 20:27 came to mean something to me. The great apostle had never allowed himself to be drawn into anything which would limit his message. He could say with a clean conscience, 'I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.' Why cannot many say that today? In my case, and in many other cases, it was due to a desire to teach a larger audience and to work with a larger group of Christians.

Many have been carried away from full obedience by a noble-sounding motto which has been applied to Christian work. 'In essentials unity, in nonessentials liberty, and in all things charity.' Some things are not essential to salvation but they are essential to full

obedience, and the Christian has no liberty under God to sort out the Scriptures into essentials and nonessentials! It is our duty to declare the whole counsel of God, and to do it wherever we are.

Today we are choosing between two alternatives. A LIMITED MESSAGE OR A LIMITED FELLOWSHIP. If we preach all of the Bible truths, there are many places where we will never be invited. If we join hands with the crowds, there will be limiting of the message of the Bible. Bear this in mind--it is the Baptist who lays aside the most! It is the fundamental Baptist who makes the concessions! Think this through and you will find it to be true. We believe in believer's baptism. We believe in separation. We preach eternal security. We believe in the imminent coming of Christ. We consider it an act of obedience to reprove unbelief in religious circles. The Sadducee and the Pharisee are to be labeled. But according to a present philosophy we must lay these things aside for the sake of a larger sphere of service.

Which is more important, full obedience or a larger sphere of service? And yet I do not fully believe these are the only two alternatives. It is our first duty to be fully obedient to God in all things, and then to wait upon Him for the places of service. It may be that we will be limited, and it may be that we will not. Charles Haddon Spurgeon did not travel as widely as some men of his day, but his sermons have traveled as far as the sermons of most men (David Nettleton, "A Limited Message or a Limited Fellowship," GARBC).

10. *New Evangelicalism is characterized by exalting social-political activity to the same level as the great commission.*

"THE SUMMONS TO SOCIAL INVOLVEMENT received a hearty response from many evangelicals. ... IT HAD A NEW EMPHASIS UPON THE APPLICATION OF THE GOSPEL TO THE SOCIOLOGICAL, POLITICAL, AND ECONOMIC AREAS OF LIFE." (Harold Ockenga).

New Evangelicals begin by trying to emphasize BOTH gospel work and social-political work.

"Both the gospel and its social implications, BOTH personal conversion and social action, are involved in the mission of the church" (David Hubbard, President, Fuller Seminary, AP, *Los Angeles Herald-Examiner*, May 15, 1971).

"...we affirm that evangelism and socio-political involvement are BOTH part of our Christian duty" (International Congress on World Evangelization, Lausanne, Switzerland, July 1974).

Over time this BOTH evangelism AND social work position tends to deteriorate until the socio-justice-political work takes a life of its own and becomes legitimate even without gospel preaching, and eventually it crowds out evangelism.

Consider a statement on social action adopted in 1966 by the Evangelical Foreign Missions Association (an arm of the NAE): "...evangelical social action will include, WHENEVER POSSIBLE, a verbal witness to

Jesus Christ . . . we urge all evangelicals to stand openly and firmly for racial equality, human freedom and all forms of social justice throughout the world."

World Vision's web site states: "In all World Vision projects, staff are ready to give a reason for their hope ... whenever appropriate and desired by the community. In many countries where we work, formal public evangelism is forbidden by government policy and we respect this" (World Vision web site).

Glenda Moore, a nurse who works with the Church of Nazarene, described their efforts assisting earthquake victims in India in 2001 as follows: "We know it's not a Christian area, and we are sensitive NOT to spread the gospel" (*Christianity Today*, April 23, 2001).

The Moral Majority and the more recent Faith and Values Coalition, founded by Jerry Falwell, are socio-political endeavors that do not include the preaching of the Gospel of Jesus Christ. Falwell and those who have joined hands with him accept that it is perfectly legitimate to try to bring about social-political change in America *apart from* Gospel preaching and church planting, and in association with Romanists and Judaizers who preach a different gospel.

What the Bible Says:

First, the Lord's Great Commission mentions nothing about social-political action (Mt. 28:18-20; Mk. 16:15; Lk. 24:44-48; Jn. 20:21; Acts 1:8). The Great Commission is preaching the Gospel to every individual in every nation, baptizing those that believe, and establishing churches to disciple them.

Second, we can see how the apostles interpreted Christ's commission by examining their ministries in Acts and the Epistles. There we see that the apostles did not involve themselves in social-political action, but gave themselves exclusively to the preaching of the Gospel (Acts 8:4). The book of Acts is a record of gospel preaching and church planting, and the only social work that was carried out was that of taking care of needy believers during a famine (Acts 11:27-30). The apostles and early churches did not try to change the moral character of the Roman Empire through political activity or carry on grand social projects. Instead they dedicated their earthly lives to getting at the heart of man's problem, and that is his estrangement from God and his need of regeneration.

Third, if the churches turn aside to socio-political endeavors, the crucial work of the Great Commission is neglected. Unsaved men have established grand social endeavors such as the International Red Cross, and have founded grand political schemes such as the democratic republican form of government; but only the saved can preach the gospel of spiritual redemption. For churches to turn aside from the crucial work of the Great

Commission to pursue socio-political projects is like a man sent by the governor to deliver a pardon to a condemned prisoner, who is stricken with compassion at the man's physical needs and sets about to make his prison room more comfortable while forgetting to deliver the pardon which will deliver the man out of the prison.

Fourth, the reason that the apostles and first churches were so diligent in preaching the gospel and fulfilling the Great Commission was their conviction that the return of Jesus Christ was imminent (Mt. 25:1-13, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh"). This same motivation keeps churches today committed to the Great Commission instead of turning aside to worldly projects. It is unregenerate false teachers who "mind earthly things" (Ph. 3:18-21), because they look at life from a natural perspective rather than a biblical one.

11. New Evangelicalism is characterized by a mood of softness, a desire for a less strict Christianity, a weariness with fighting, a neutrality toward spiritual warfare.

New Evangelicalism is a subtle thing. At its heart it is a mood, an attitude, a tendency, a direction.

In 1958 William Ashbrook wrote *Evangelicalism: The New Neutralism*, which began with the following warning:

"One of the youngest members of Christendom's fold is called The New Evangelicalism. It might more properly be labeled THE NEW NEUTRALISM. This new 'Evangelicalism' boasts too much pride, and has imbibed too much of the world's culture to share the reproach of fundamentalism. It still has enough faith and too much understanding of the Bible to appear in the togs of modernism. IT SEEKS NEUTRAL GROUND, being neither fish nor fowl, neither right nor left, neither for nor against--it stands between!"

In *A History of Fundamentalism in America*, Dr. George Dollar observes:

"It has become a favorite pastime of new-evangelical writers, who know so little of historic fundamentalism, to call it offensive names, as if to bury it by opprobrium. The real danger is not strong fundamentalism but A SOFT AND EFFEMINATE CHRISTIANITY--exotic but cowardly. It is sad that these men would not heed the warning of W.B. Riley about the menace of 'MIDDLE-OF-THE-ROADISM'" (Dollar, *A History of Fundamentalism in America*, 1973, p. 208).

At its inception, particularly, New Evangelicalism can be difficult to detect. It does not necessarily start with a zeal for dialogue or some of the other things we have looked at. New Evangelicalism starts more with a changing mood, a new attitude that dislikes a strict approach to the things of God.

Since it is the tendency of any church or movement to grow weaker and softer rather than stronger it is

necessary to guard carefully against this "new mood." As Evangelist John Van Gelderen observed, "If you compare modern fundamentalism to modern new-evangelicalism, there is still a gap. But if you compare modern fundamentalism to early new-evangelicalism, the similarities are alarming" (*Preach the Word*, Jan.-Mar. 1998).

Wayne Van Gelderen, Sr., who wrote about "A NEW SOFTNESS WITHIN FUNDAMENTALISM," said:

"In the 50s and 60s, the Conservative Baptists were the Fundamentalists--the Separatists among Baptists in the North. They had fought a noble battle, but finally had to come out of the old Northern Baptist Convention in the 60s. Soon after the separation and the formation of the CBA, there began to emerge a strange spirit. Many began to feel that we needed to be more 'Christian,' more practical, more communicative, MORE GENTLE in our stand for God. The terms 'SOFT CORE' and 'hard core' were used to describe the two camps that emerged. The soft policy was to be practical at the expense of being righteous. The results sought for were more important than the means. These compromisers believed that part of the movement was too hard. Over 400 churches left in a division in the 60s. These real fundamentalist churches blossomed and multiplied in the 70s. Now, in the 90s, some of us see a reenactment of the past. There is a new emphasis on methodology and PR. to grow churches. This new methodology is market-oriented and geared to please the people. NOT OFFENDING IS THE CARDINAL VIRTUE. Personal separation and holiness are pushed back into the dark ages. In spite of greatly increased open sin, THE CONDEMNATION IS SOFTENED. ... In every generation our battles must be refought. The generation that does not follow the old paths will die as did evangelicalism in England" (*Calvary Contender*, May 1, 1995).

What the Bible Says:

First, Christianity that is not strict is not biblical. It is strict in doctrine (1 Ti. 1:3) and strict in Christian living (Ep. 5:11). It contends earnestly for the faith (Jude 3) and is unmoving and uncompromising, dogmatic and resolute. Simply open the New Testament to any page and begin reading, and it will not be long before this will be evident.

Second, strictness and zeal for the truth does not mean unloving and uncompassionate. Jesus was strictness Personified and was also love and compassion Personified. To the woman caught in adultery He said, "Neither do I condemn thee: go, and sin no more" (Jn. 8:11). What great mercy and yet what great strictness, as well! Paul demonstrated the same combination. He was strict and unbending about doctrine and practice, but he was tender "even as a nurse cherisheth her children" (1 Th. 2:7). [See Fundamentalism, Modernism.]

NEW HEAVEN - NINEVEH

NEW HEAVEN. The Bible says there will be a new heaven and a new earth following the final judgment of the unsaved (Re. 21:1). [See Heaven, Prophecy.]

NEW JERUSALEM. The eternal city of the redeemed (Re. 21-22). [See Heaven.]

NEW MAN. (1) The sinless spiritual nature God gives the Christian (Ep. 4:24; Col. 3:10). (2) The body of Christ, the church (Ep. 2:15).

NEW TESTAMENT. The second of the two major sections of the Bible. The N.T. begins with the book of Matthew and contains 27 books. It describes the birth of Jesus Christ, His life, death, resurrection, and ascension to heaven. It also contains the teachings Christ has given His Apostles for the churches, as well as prophecies of the end of this age. Testament means covenant or agreement. The N.T. tells of God's covenant of eternal salvation through Jesus Christ with those who believe (He. 9:15; Mt. 26:26-28). [See Bible, Covenant, Gospel.]

NEZIAH (victory, strong). Ezr. 2:54.

NEZIB (military station). Jos. 15:43.

NEBHAZ (high). 2 Ki. 17:31.

NIBHAZ (2 Ki. 17:31). [See Idolatry.]

NIBSHAN (equal, to change). Jos. 15:62.

NICANOR (conqueror of men, victorious). Ac. 6:5.

NICODEMUS (conqueror of the people, victorious). A leading Pharisee who came to Jesus by night (Jn. 3) and later believed on Christ (Jn. 7:25-44). He helped in the burial of Jesus (Jn. 19:38-42). Though Nicodemus was a pious and sincere religious leader, Jesus told him, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (Jn. 3:3). [See Born Again.]

NICOLAITAN. "Nicolaïtan" is derived from *nikao*, to conquer; and *laos*, people. The meaning, rulers of the laity, refers to the priestly system that arose in the centuries after the apostles during the formation of the Roman Catholic Church. Leaders with exalted titles (e.g., archbishop, pope) began to exalt themselves over many churches. [See Diotrephes, Korah, Priest, Roman Catholic Church, Tares.]

NICOLAS (conqueror of the people). Ac. 6:5.

NICOPOLIS (city of victory). Tit. 3:12.

NIGER (black). Ac. 13:1.

NIGHT SEASON. Night (Ps. 16:7; 22:2).

NIMRAH (water abounding). Nu. 32:3.

NIMRIM (a leopard, valiant one). Is. 15:6.

NIMROD (increase, rebellious, valiant one). Ge. 10:8. [See Babylon.]

NIMSHI (drawn out). 1 Ki. 19:16.

NINEVE. Same as Nineveh (Lk. 11:32). [See Nineveh.]

NINEVEH. Nineveh, the capital of Assyria, was situated on the eastern bank of the river Tigris, opposite the present Mosul, about 280 miles north of Babylon, and 400 N.E. of Damascus. It was very ancient, having been founded by Asshur, an associate of Nimrod, in the days of the Tower of Babel (Ge. 10:11). In the latter time of Israel's kingdom, Nineveh was a great city. "Strabo says that it was much larger than Babylon, the circuit of which he estimates at 385 furlongs; and, according to Diodorus Siculus, it extended about 20 miles long, 12 broad, and 60 in compass. This agrees with the account given in Jonah of its being "an exceeding great city of three days' journey." It was surrounded by large walls 100 feet high, so broad that three chariots could drive abreast on them, and defended by 1500 towers 200 feet in height (Treasury) (Ge. 10:11, 12; 2 Ki. 19:36; Is. 37:37; Jon. 1:2; 3:2-7; Nahum; Zep. 2-3; Mt. 12:41).

The following is from *Christian Evidences: Fulfilled Bible Prophecy* by Alexander Keith, originally published by A. Balfour and Co. Edinburgh, 1831:

"To a brief record of creation, of the antediluvian world, and of the dispersion and the different settlements of mankind after the deluge, the Scriptures of the Old Testament add a full and particular history of the Hebrews for the space of fifteen hundred years, from the days of Abraham to the era of the last of the prophets. While the historical part of Scripture thus traces, from its origin, the history of the world, the prophecies give a prospective view which reaches to its end. And it is remarkable that profane history, emerging from fable, becomes clear and authentic about the period when sacred history terminates, and when the fulfillment of these prophecies commences, which refer to other nations besides the Jews.

"Nineveh, the capital of Assyria, was for a long time an extensive and populous city. Its walls are said, by heathen historians, to have been a hundred feet in height, sixty feet to compass, and to have been defended by fifteen hundred towers, each two hundred feet high. Although it formed the subject of some of the earliest of the prophecies, and was the very first which met its predicted fate: yet a heathen historian, in describing its capture and destruction, repeatedly refers to an ancient prediction respecting it. Diodorus Siculus relates, that the king of Assyria, after the complete discomfort of his army, confided in an old prophecy, that Nineveh would not be taken unless the river should become the enemy of the city; that, after an ineffectual siege of two years, the river, swollen with long continued and tempestuous torrents, inundated part of the city, and threw down the wall for the space of

twenty furlongs; and that the king; deeming the prediction accomplished, despaired of his safety, and erected an immense funeral pile, on which he heaped his wealth, and with which himself, his household, and palace were consumed. The book of Nahum was avowedly prophetic of the destruction of Nineveh: and it is there foretold 'that the gates of the river shall be opened, and the palace shall be dissolved.' 'Nineveh of old, like a pool of water--with an overflowing flood he will make and utter end of the place thereof.' [Nahum 2:6; 1:8]

"The Historian describes the facts by which the other predictions of the prophet were as literally fulfilled. He relates that the king of Assyria, elated with his former victories, and ignorant of the revolt of the Bactrians, had abandoned himself to scandalous inaction; had appointed a time of festivity, and supplied his soldiers with abundance of wine; and that the general of the enemy, appraised, by deserters, of their negligence and drunkenness, attacked the Assyrian army while the whole of them were giving way to indulgence, destroyed great part of them, and drove the rest into the city. The words of the prophet were hereby verified: 'While they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble full dry.' [Nahum 1:10; 3] --The prophet promised much spoil to the enemy: 'Take the spoil of silver, take the spoil of gold; for there is no end of the store and glory out of all the pleasant furniture.' [Nahum 2:9] And the historian affirms that many talents of gold and silver, preserved from the fire, were carried to Ecbatana. According to Nahum, the city was not only to be destroyed by an overflowing flood, but the fire also was to devour it: [Nahum 3:15] and, as Diodorus related, partly by water, partly by fire, it was destroyed.

"The utter and perpetual destruction and desolation of Nineveh were foretold: 'The Lord will make an utter end of the place thereof. Affliction shall not rise up the second time. She is empty, void, and waste.--The Lord will stretch out his hand against the north, and destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness. How is she become a desolation and a place for beasts to lie down in.' [Nahum 1:8-9] In the second century, Lucian, a native of a city on the banks of the Euphrates, testified that Nineveh was utterly perished--that there was no vestige of it remaining--and that none could tell where once it was situated" (*Christian Evidences: Fulfilled Bible Prophecy* by Alexander Keith, originally published by A. Balfour and Co. Edinburgh, 1831). [See Prophecy.]

NINTH HOUR. About 3 pm (Mt. 20:5; 27:45, 46).

NISAN (flight). The first month of the Hebrew calendar, also called Abib ("green ears of corn") (Es.

3:7), corresponding to parts of March and April. The time of the latter rain (Potts). [See Calendar.]

NISROCH. [See Idolatry.]

NITRE. Alkali (Pr. 25:20). To put vinegar upon alkali produces a caustic reaction, just as when someone unwisely sings songs to one who is not yet awake. Alkali is also used in the making of soap (Je. 2:22).

NO (habitation). Ancient Thebes, the capital of upper Egypt (Je. 46:25; Eze. 30:14-16; Na. 3:8).

NO NOT. Not even (Ga. 2:5).

NO SMALL. Not small; big; large (Ac. 19:23, 24).

NOADIAH (the Lord manifested himself). Ne. 6:14.

NOAH, NOE (rest). The man who, with his family, was saved from the great flood (Ge. 6-9; He. 11:7; 1 Pe. 3:20; 2 Pe. 2:5). **WHAT MADE NOAH DIFFERENT FROM THOSE WHO PERISHED IN THE FLOOD?** (1) Noah was saved by faith (Ge. 6:8-9). This was the chief difference; Noah had the same sinful nature, but he responded to God's grace. The Bible says, "Noah found grace in the eyes of the Lord" (Ge. 6:8). (2) Noah lived by faith. The Bible says, "By faith, Noah, being warned of God of things not seen as yet, moved with fear..." (He. 11:7). In spite of what his eyes told him (he apparently had never seen rain--Ge. 2:5-6); in spite of the long time he had to wait; in spite of his loneliness and rejection by men, Noah believed God. (3) Noah was a preacher (2 Pe. 2:5). His preaching was (a) persistent (120 years!), (b) exalted righteousness, (c) was illustrated (by the Ark), (d) was dogmatic and convinced (the exact message God gave him), (e) was both an ultimatum and an offer. (4) Noah won his family (Ge. 7:1, 7). (5) Noah was a man of worship and thanksgiving (Ge. 7:20). [See Ark, Canaan, Covenant, Flood, Ham, Japheth, Shem.]

NOD (wandering). Ge. 4:16.

NODAB (wandering of a father). 1 Ch. 5:19.

NOGAH (brightness). 1 Ch. 3:7.

NOHAH (rest). 1 Ch. 8:2.

NOISOME. Mischief; calamity; evil; hurtful; noxious; injurious (Ps. 91:3; Eze. 14:15, 21; Re. 16:2).

NON (increase, perpetuity). A form of Nun (1 Ch. 7:27).

NONE EFFECT. No effect (Nu. 30:8; Mt. 15:6; Mk. 7:13; Ga. 3:17).

NONE OTHER. No other (Ge. 28:17; Da. 2:11; Ac. 4:12).

NOPH (to drop). Is. 19:13.

NOPHAH (which is blown upon by the winds). Nu. 21:30.

NOTABLE - NUMEROLOGY

NOTABLE. Worthy of note or mention; exceptional; conspicuous; remarkable (Da. 8:5,8; Mt. 17:16; Ac. 2:20; 4:16).

NOTHING. (1) Not anything (Ge. 11:6). (2) In no respect; in no way (1 Ki. 10:21; 1 Ti. 4:4; Ja. 1:6).

NOUGHT, SET AT. To consider of no value; to despise (Pr. 1:25; Mk. 9:12).

NOURISHER. One who nourishes, nurses, or rears (Ru. 4:15).

NOVICE (newly planted). A recent convert; unskilled; immature (1 Ti. 3:6). [See Deacon, Pastor.]

NOW A DAYS. These days (1 Sa. 25:10).

NUDITY. [See Modesty, Nakedness.]

NUMBERS. (1) The fourth book of the Bible; part of the Pentateuch written by Moses. [See Inspiration, Law, Moses.] (2) The numbers mentioned in the Bible, such as one and seven. [See Numerology.]

NUMEROLOGY. The following study is adapted from Robert Sargent:

Two things may be said about the subject of Biblical Numerology: first, it is one of the more obscure areas of Bible study; second, it is an extremely fascinating exercise for those who pursue it. As with all areas of Bible study, Biblical numerology is open to extremes—perhaps more so than most. On the one hand there is the extreme of ignoring any significance of numbers in the Bible, not understanding that its Author is the Creator of a mathematically exact universe. The other extreme is to assign unwarranted significance to numbers in a cabalistic fashion, finding hidden meanings in the words and the order of words in Scripture.

All agree that certain numbers do have a symbolic significance in Scripture (e.g. Re. 13:18) all will not agree upon the extent to which numbers are significant.

The following points should be kept in mind when determining the significance of numbers in the Bible:

(1) Bible Numerology is not an absolute system. A particular number does not necessarily have symbolic significance every time it is used. Therefore, the student must be extremely careful not to take numerical symbolism too far. (2) Symbolic meaning is determined by usage. Any significance attached to a number must be the fruit of Bible study. It is an error to assign numbers significance in order to 'unlock' the Bible. Some writers on the subject find significance in every number from 1 to 40 and then selected numbers thereafter. This may be so, but the student must determine this for himself by careful study. (3) The first use of a number can be a helpful guide. Often, the first mention of a particular number can give insight to its symbolism—if indeed it has symbolic meaning.

Examples of significant Bible numbers. In order to maintain a sound approach to Bible numerology, we shall list the most common numbers in two categories of descending certainty:

ONE—UNITY/UNION (1,898 times). Genesis 1:9 is the first mention. See also Ge. 2:24; De. 6:4; Jn. 10:30; 17:21-22; Ac. 4:32; Ep. 4:3-6; 1 Jn. 5:7.

TWO—DIVISION/STRENGTH (808 times).

Genesis 1:16 is the first mention (note v. 14).

Genesis 1:6—second day of creation

Two sons: Cain/Abel; Ishmael/Isaac; Esau/Jacob

Genesis 10:25

Ezekiel 37:21-23

Two classes: Saved/Lost; Sheep/Goats; Righteous/Wicked

Matthew 6:24—two masters

Matthew 18:16—two witnesses

Mark 6:7; Luke 10:1—sent out two by two

THREE—DIVINE COMPLETENESS (467 times).

Three Persons in the Godhead

Christ—Who IS (present), WAS (past), IS TO COME (future)

Christ tempted three times

Christ raised three people from the dead

Christ crucified at the third hour/3 hours of darkness

Christ rose again the third day—Matthew 12:40

Isaiah 6:3

FOUR—CREATION/EARTH (305 times).

Genesis 2:10—first usage

Four directions; four seasons

Four world empires—Daniel 2:31-43

Four grounds—Matthew 13:3-8

EIGHT—NEW CREATION (80 times).

Eight persons began a new world order—1 Peter 3:20

Males circumcised on eighth day—Genesis 17:12

Christ rose on the 1st day of the week (the 8th)

FIVE—LIFE & DEATH (318 times).

Living things created on the fifth day—Genesis 1:23

Five offerings in Leviticus

Five mice & five emerods, to end a plague—1 Samuel 5 & 6

The fifth rib—2 Samuel 2:23; 3:27; 4:6; 20:10

Five smooth stones—1 Samuel 17:40

Five loaves—Matthew 14:17

Some see the number five as symbolic of grace. This is so if one considers the life-giving death of Christ for sinners.

SIX—MAN/ MAN & SATAN (199 times).

Man created on the sixth day

Man to work six days

66 souls go down to Egypt

Goliath—six cubits & 1 span tall; 6 pieces of armor

Nebuchadnezzar's image—60 cubits high, six cubits wide

Satanic triad—Revelation 13:18—number of a MAN

Note that six is one short of seven—Romans 3:23.
The number 666 occurs 3 times in the Bible—
Re. 13, 2 Ch. 9:13 (and 1 Ki. 10:14), and Ezr.
2:13.

SEVEN—COMPLETENESS/PERFECTION (735 times).

Seven days of creation
Leviticus 23:15, 16—"Sabbath" means 'rest,'
completion
Revelation 10:7; 16:17
Leviticus 8:31-36
Leviticus 16:14
Seven feasts
The Book of The Revelation—seven occurs 54 times
Seven musical notes, seven colors, seven days in a
week
Seven sayings from the cross

NINE—FRUITFULNESS (49 times).

Nine-fold fruit of the Spirit—Galatians 5:22-23
Nine (temporary) gifts of the Spirit—1 Corinthians
12:8-10
Leviticus 25:2-4, 20-22

TEN—LAW/RESPONSIBILITY/COMPLETION (242 times).

Ten commandments
Man's responsibility—one-tenth
Luke 19:13,17—ten servants, ten pounds
Ten plagues upon Egypt
Ten kings—Daniel 2; Revelation 17

TWELVE—ISRAEL (187 times).

Twelve tribes
Twelve Judges
Twelve stars—Revelation 12:1
Twelve gates—Revelation 21:12—Israel
Twelve foundations—Revelation 21:14—Church
Twelve fruits—Revelation 22:2—Gentiles
Genesis 12—first Hebrew
Exodus 12—Israel leaves Egypt

THIRTEEN—REBELLION (15 times).

Nimrod 13th descendant from Ham
Genesis 14:4
Genesis 17:25
Esther 3:8-13
Kings of Judah: 7 good, 13 wicked
Mark 7:21, 22—13 characteristics of the heart

FORTY—PROBATION/TESTING (146 times).

Moses—Acts 7:23, 30; Exodus 24:18
Israel—Numbers 14:34; Deuteronomy 8:2-5; Psalm
95:10
Elijah—I Kings 19:8
Nineveh—Jonah 3:4
The Lord Jesus Christ—Luke 4:1-2

NUN (continuation). The father of Joshua (Ex.
33:11; Nu. 11:28; 13:8,16; 14:6,30; 26:65; 27:18;
32:12,28; 34:17; De. 1:38; 31:23; 32:44; Jos. 1:1; 2:1,
23; 6:6; 14:1; 17:4; 19:49,51; 21:1; 24:29; Ju. 2:8; 1
Ki. 16:34; Ne. 8:17).

NUN - CATHOLIC. In the Roman Catholic Church,
one who takes a vow of celibacy and dedicates her life
wholly to Catholicism. Nuns often live together in places
called convents and wear special robe-like clothing
called habits. In order to meet changing social customs
and continue to attract young women, many Catholic
orders since Vatican II have relaxed archaic rules and
adopted modern dress and attitudes (Jackson). [See
Celibacy, Roman Catholic Church.]

NURSING FATHER. A tender, caring father (Nu.
11:12; Is. 49:23).

NURTURE. Training; discipline (Ep. 6:4). The Greek
word translated "nurture" in Ep. 6:4 is also translated
"chastening" (He. 12:5, 7, 11), "chastisement" (He.
12:8), and "instruction" (2 Ti. 3:16). [See Chasten,
Child Training.]

NYMPHAS (gift of the nymphs). Col. 4:15.

-O-

OATH. Vow; confirmation (Ge. 24:8; Mt. 14:7; Lk. 1:73; He. 6:16, 17).

OBADIAH (servant of God). The name of 13 different men in the Bible. The most well-known of these is the prophet who wrote the book of Obadiah (Ob. 1:1).

OBAL (very fat). Ge. 10:28.

OBED (serving, a servant). Ru. 4:17.

OBEDEDOM (serving Edom). 2 Sa. 6:10.

OBEISANCE. To bow down; to honor. It is used in the sense of honoring a superior, a king or the head of a family (Ge. 37:7, 9; 43:28; Ex. 18:7; 2 Sa. 1:2; 14:4; 15:5; 1 Ki. 1:16; 2 Ch. 24:17).

OBIL (shepherd of camels). 1 Ch. 27:30.

OBLATION. An offering (Le. 2:4-5).

OBSERVATION. In Luke 17:20-21, the expression “the kingdom of God is within you” was addressed to the Pharisees. In interpreting this passage we must first note that there is a sense in which the kingdom of God WILL come with observation (Lk. 19:11-27; 2 Ti. 4:1). In fact, Christ refers to this observable coming of the kingdom in this same passage (verses 22-37). In what sense, then, is Christ saying that the kingdom of God “cometh NOT with observation”? Also, in what sense was it “within” the Pharisees? (1) In the sense that it was already in their midst because Christ the King was present. I believe this is the primary interpretation of this passage. The kingdom of God is used repeatedly in this sense in the Gospels, as Christ was presenting Himself as the Messiah of Israel. “The kingdom of God is come nigh unto you” (Lk. 10:9). Note the following passages carefully: Lk. 10:9, 11; 11:20; 13:28-29; 14:15; 19:11; 21:31; 22:16, 18; 23:51. (2) In the sense that the kingdom of God has a spiritual aspect (Col. 1:13). I am convinced that this is a very secondary application of this passage because (a) Christ was addressing the Pharisees, and the kingdom of God was NOT present spiritually within the Pharisees (consider Mt. 23:13-33 and Jn. 8:44); (b) the context points to the future (verses 22-37); (c) the book of Matthew focuses on the kingdom of God in its real, earthly sense. [See Kingdom of God, Prophecy.]

OBSERVE. (1) Keep; obey (De. 5:32; 6:3; 8:1; Mt. 28:20). (2) Watch; consider (De. 24:8; Pr. 23:26; Ec. 11:4; Mk. 6:20). (3) Follow; practice (Jon. 2:8; Ga. 4:10).

OBSERVER OF TIMES. One who follows astrology, which God forbids (De. 18:10-14). [See Astrologer, Devils, Satan, Prognosticator, Witchcraft.]

OCCULT. Witchcraft; satanism; black magic [See Devils, Satan, Witchcraft.]

OCCUPATION. [See Employment, Labor, Sluggard, Zeal.]

OCCUPY. Lay hold of; employ; trade with (Ex. 38:24; Eze. 27:9; Lk. 19:13).

OCCURRENT. Occurrence; happening (1 Ki. 5:4).

OCRAN (troubling). Nu. 1:13.

ODED (he propped up, setting up). 2 Ch. 15:1.

ODIOUS. Hateful; deserving hatred; offensive to the senses (1 Ch. 19:6; Pr. 30:23).

OFFENCE. (1) A cause of stumbling (Is. 8:14; Ac. 24:16; 1 Co. 10:32; Ph. 1:10). (2) Sin; fault (Ho. 5:15; Ro. 4:25; 5:15, 16, 17, 18, 20; 2 Co. 11:7). The Greek word translated offence in Romans chapters four and five, *paraptoma*, is also translated “trespasses” (Mt. 6:14; Col. 2:13), “fall” (Ro. 11:11), “fault” (Ga. 6:1) and “sins” (Ep. 1:7; 2:1, 5).

OFFERINGS. Leviticus 1-7 describes the O.T. offerings under the Mosaic Law. All of these typify Jesus Christ and N.T. truth (Ro. 15:4).

The Meaning of the Offerings: The *burnt offering* depicts Christ’s complete devotion to God and God’s acceptance of Him. The burnt offering is burnt wholly on the altar (Le. 1:9). It signifies Christ offering “himself without spot to God” (He. 9:14). It signifies Christ as God’s (1 Co. 3:23). The *meal offering* depicts Christ in His human sinless perfection tested by suffering. It signifies Christ as “in all points tempted like as we are, yet without sin” (He. 4:15). The *peace offering* depicts Christ reconciling man with God through the offering of Himself. It signifies Christ as “having made peace through the blood of his cross” (Co. 1:20). And it signifies the believer enjoying peace with God through Christ (Ro. 5:1). The *sin offering* depicts Christ as our sin-bearer. It signifies Christ as “the lamb of God, which taketh away the sin of the world” (John 1:29), as the One who bore “the iniquity of us all” (Is. 53:6). The *trespass offering* depicts Christ as the one who “is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 Jn. 1:9).

Typology of the Animals. The ox depicts Christ as the strong, faithful servant of God (Ph. 2:5-8). The sheep or lamb depicts Christ’s surrender to suffer on the Cross (Is. 53:7; Ac. 8:32-35). The goat depicts Christ taking the sinner’s place in judgment (Mt. 25:33; 2 Co. 5:21; Ga. 3:13; Lk. 23:33; 1 Pe. 2:24). The dove or pigeon depicts Christ as the poor man’s Saviour, the One willing

to lay aside His riches and to become poor that He might make us rich (2 Co. 8:9; Lk. 2:24).

Typology of the Details. The hand on the animal's head symbolizes identification with the sacrifice and acceptance of the sacrifice in one's place; personal faith; confession of sin; recognition that God has provided a way of forgiveness. The killing and shedding of blood depicts the means of salvation through the bloody death of Christ (Ro. 5:9, 10). Note that both blood and death are required. The fine flour depicts the perfect righteousness of Christ. The anointing with oil symbolizes the Holy Spirit (2 Co. 1:21; 1 Jn. 2:20, 27). The frankincense depicts that which is exclusively set apart to God (Le. 2:16; 24:7; Ex. 30:34). The leaven symbolizes evil (1 Co. 5:6-8). The honey symbolizes natural sweetness and goodness. The salt depicts self-judgment and caution (Mk. 9:49,50; 1 Co. 11:31; Col. 4:5-6). It also depicts God's covenant (Le. 2:13; Nu. 18:19), and the power of God's truth which stops the leaven of error and evil. The sprinkling of the blood seven times indicates completeness and perfection, as in the seven days of creation and the seven seals of Revelation. [See Frankincense, Gospel, Grace, High Priest, Jesus Christ, Meal Offering, Money, Peace Offering, Sin, Sin Offering, Tabernacle, Tithe.]

OFFSCOURING. Filth; refuse; dung; sweepings (La. 3:45; 1 Co. 4:13).

OFT. Often (Job 21:17; Mt. 9:14).

OFTEN. Frequent (1 Ti. 5:23).

OFTTIMES. Frequently; often (Mt. 17:15).

OG (long-necked, giant). Nu. 21:33; 32:33; De. 1:4; 3:1-14; 4:47; 29:7; 31:4; Jos. 2:10; 9:10; 12:4; 13:12, 30-31; 1 Ki. 4:19; Ne. 9:22; Ps. 135:11; 136:20.

OHAD (a part, praising, power). Ge. 46:10.

OHEL (a tent). 1 Ch. 3:20.

OIL. Oil is used in the Bible in several ways: (1) To anoint the sick (Mk. 6:13; Ja. 5:14). In this way oil is symbolic of God's healing touch, of the healing power of the Holy Spirit. (2) To anoint priests, prophets, and kings (Ex. 30:25, 30; 1 Sa. 15:1; 1 Ki. 19:16). In this way the oil is symbolic of the Holy Spirit anointing a person for God's service (Ac. 10:38; 2 Co. 1:21; He. 1:9). (3) Fuel for the lamps in the Tabernacle (Ex. 27:30). This typifies the revelation of Jesus Christ and the illumination of the Holy Spirit to grant men understanding in the things of God (Jn. 1:9; 14:16, 17, 26; 15:26, 27; 16:7-15). (4) Oil on the offerings (Le. 2:1, 2, 4-5, 79), typical of the anointing by the Holy Spirit of the Lord Jesus Christ (Mt. 3:16) and of believers (Jn. 2:20, 27). [See Bible, Holy Spirit, Illumination, Light, Olive, Tabernacle.]

OIL OF GLADNESS, OIL OF JOY. In Ps. 45:7 and He. 1:9 the Lord Jesus Christ is said to be anointed with

the oil of gladness by God the Father. It is His reward for loving righteousness and hating iniquity. "His anointing him denotes the power and glory to which he is exalted; he is invested in all the dignities and authorities of the Messiah. And his anointing him with the oil of gladness denotes the joy that was set before him (so his exaltation is expressed, He. 12:2) both in the light of his Father's countenance (Ac. 2:28 and in the success of his undertaking, which he shall see, and be satisfied (Is. 53:11)" (Matthew Henry). Is. 61:3 tells us that Christ will in turn grant the "oil of joy" to His own at the establishment of His kingdom. [See Cheer, Comfort, Delight, Glad, Happy, Hope, Joy, Kingdom of God, Laughter, Merry, Mirth, Rejoice.]

OIL OLIVE. (Ex. 30:24; De. 8:8; 2 Ki. 18:32). [See Olive.]

OINTMENT. Perfume; unguent; any soft, unctuous substance or compound, used for smearing, particularly the body or a diseased part (Webster) (Ex. 30:5; Ps. 133:2; Ec. 10:1; Mt. 26:7; Mk. 14:3; Lk. 7:37; Jn. 11:2).

OLD AGE. (Ge. 15:15; 47:9; Ex. 20:12; De. 34:7; 2 Sa. 19:34-37; 1 Ch. 29:28; Job 5:26; 12:12; Ps. 34:11-13; 148:12; Pr. 3:1, 2, 16; 9:11; 10:27; 16:31; Ec. 6:3-6; 12:1-7; Lk. 2:37; Tit. 2:2; Phile. 9). Men lived to very old ages before the flood. Adam lived 930 years (Ge. 5:5). Methuselah had the longest life recorded in the Bible, 969 years (Ge. 5:27). After the flood, the lifespan of men began to decrease rapidly. Noah lived 950 years (Ge. 9:29). Noah's son Shem lived 600 years (Ge. 11:10-11). Shem's son Arphaxad lived 438 years (Ge. 11:12-13). Seven generations later men were living roughly 200 years (Ge. 11:21). Abraham lived 175 years (Ge. 25:7-8). By the end of the record of Genesis, men were living to be roughly 100 years (Ge. 50:26). In the Psalms God said the normal lifespan would be 70 years (Ps. 90:10). Men will again live long lives after the return of Christ (Is. 65:20). Many men were old when God used them mightily: Abraham has 100 years old when he had Isaac (Ge. 21:5). Noah was 600 years old when he began building the ark (Ge. 5:32). Moses was 80 years old when God called him to lead the children of Israel out of Egypt (Ac. 7:23,30). Daniel had one of his most severe trials in his old age (Da. 6). Abraham also had a severe trial in his old age (Ge. 22). God has made many wonderful promises regarding old age (Ps. 37:25; 71:9-10, 17-18; 92:13-15; Is. 46:4).

Ecclesiastes 12:2-7 depicts the approach of old age and the time of death. "The keepers of the house shall tremble" refers to shakiness. "Strong men shall bow themselves" refers to the bowing of the back. "The grinders cease because they are few" refers to the loss of teeth. "Those that look out of the windows be darkened" refers to the dimming of the eyes. "The doors shall be shut in the streets" refers to work ceased; business

OLD GATE - ONLY WISE GOD

stopped. "The sound of the grinding is low...the daughters of musick shall be brought low" refers to hearing diminished. "He shall rise up at the voice of the bird" refers to the diminished use of sleep in old age. "They shall be afraid of that which is high" refers to fear of height in old age. "Fears shall be in the way" refers to the increase of fear and uncertainty. "The almond tree shall flourish" refers to the white hair. "The grasshopper shall be a burden" refers to loss of strength. "Desire shall fail" refers to the loss of youthful desires and appetites. [See Almond, Ancients, Elder, Grasshopper, Grinders.]

OLD GATE. [See Gate.]

OLD MAN. The fallen, sinful nature of man (Ep. 4:22; Col. 3:9). [See Carnal, Flesh, Natural Man, Sin.]

OLDNESS. Old age; the state of being old; antiquated (Ro. 7:6). [See Old Age.]

OLIVE. The olive, which is mentioned over 50 times in the Bible, was a major part of Israel's agriculture in ancient times. It provided food, oil, wood, fuel, medicine, soap, and other products. It was in the Mount of Olives that Jesus prayed before His arrest (John 8:1). This mount is still covered with olive trees today. Producing olive oil in ancient times was a two-step process. The olives had to be picked at the right time, so that they were neither too green nor too ripe. They were a reddish color rather than green or black. To produce oil, the olives were first crushed on a press to release the oil from the seeds or pits. The oil is in the seed. The crushing stone could be turned by human power or by animal power. This reminds us that Christ was crushed for our sins. Gethsemane, where He prayed the night of His arrest, means "oil press." There He sweat great drops of blood and suffered alone in preparation for the cross. The crushing of the olives produced a paste or pulp which was placed into a basket that was pressed to extract the oil and water. The basket could be pressed down with a lever weighted with stones, or it could be pressed with a screw mechanism. The oil and water flowed into the first vat. After sitting some time the oil rose to the top and could be skimmed off into a second vat. The first pressing produced the best quality oil. A subsequent pressing produced a lower quality that was used for lamp oil. The first pressing was also called "first cold press" because in the second pressing the paste was mixed with hot water or steam.

OLIVET (olives grove). The Mount of Olives in Jerusalem east of the Temple Mount (Ac. 1:12). [See Olive.]

OLD TESTAMENT. The first of the two major divisions of the Bible. It is composed of 39 books; the first is Genesis; the last, Malachi. It contains the account of man's creation and rebellion and of the history of

God's salvation. It foretells the coming and work of Jesus Christ (Jn. 1:45; 5:39; Lk. 24:44, 45; Ep. 3:11; He. 10:7). "Testament" means covenant or agreement, and the O.T. describes God's covenant of law through Moses (Ex. 24:8). [See Bible, Covenant, Law.]

OLYMPAS (heavenly, gift of Jupiter Olympius). Ro. 16:15.

OMEGA. The last letter of the Greek alphabet. Jesus used the expression "Alpha and Omega" to refer to His deity (Re. 1:8, 11; 21:6; 22:13). [See Alpha, Jesus Christ.]

OMER. [See Weights and Measures.]

OMRI (handful, pupil of the Lord). The father of king Ahab; he was made king instead of Zimri who had slain Elah (1 Ki. 16:16-30; 2 Ki. 8:26; Mi. 6:16).

OMNIPOTENT. All-powerful; a title of Jesus Christ, emphasizing His deity (Re. 19:6). Compare Mt. 28:18. [See Jesus Christ.]

OMNISCIENCE. All-knowing; an attribute of God (Pr. 15:11; Ps. 147:5; Is. 46:10).

ON (strength). The name of an Israelite (Nu. 16:1) and the capital of lower Egypt (Ge. 41:45; 46:20). It is also called Heliopolis, as well as Bethshemesh (Young).

ON A DAY. Upon a certain day (2 Ki. 4:8).

ON A SMOKE. [See Smoke, On A.]

ON SLEEP. [See Sleep, On.]

ONAN (strong). Ge. 36:23.

ONE, AT. [See At One.]

ONE AND OTHER. The one and the other; both (Je. 36:16). This phrase is retained from the Geneva version.

ONESIMUS (useful, profitable). Phile. 1:10.

ONESIPHORUS (bringing usefulness). 2 Ti. 1:16.

ONLY BEGOTTEN. A description of Jesus Christ as the unique, virgin-born Son of God (Jn. 1:14; 1:18; 3:16; 3:18). Most modern Bible versions, following the corrupt Westcott-Hort Greek text, omit the word "begotten" from these passages. In so doing they create a serious theological error. Christ is not the only son of God. Adam is called the son of God (Lk. 3:38); angels are called sons of God (Job 1:6); Christians are sons of God by adoption and regeneration (Ph. 2:15). Christ is not the only son of God, but He IS the *only begotten* son of God. The phrase "only begotten son" does not mean Christ had a beginning. Christ had no beginning, but He was in the beginning (Is. 9:6; Mi. 5:2; Jn. 1:1-3; 1 Jn. 1:2). [See First Begotten, Jesus Christ, Virgin.]

ONLY WISE GOD. This title contrasts the true God with false gods and those which are called gods in this world. The true God alone possesses perfect wisdom; He is the fountain of all wisdom; He alone is true wisdom (1 Ti. 1:17; Jude 1:25). The context of 1 Ti. 1:17 leaves

no question that the verse describes the Lord Jesus Christ (see 1 Ti. 1:15-16). Further, the same epistle tells us that Jesus Christ is King of kings (1 Ti. 6:14-15). [See God, Jesus Christ.]

ONO (safe abode). Ezr. 2:33.

ONYCHA. An ingredient in the perfume used in the tabernacle service. It was supposed to be part of the shell of a mollusk (Ex. 30:34) (Analytical).

ONYX. A precious stone mentioned many times in the Bible. It was placed in the shoulder pieces of the ephod and in the breastplate worn by the high priest (Ge. 2:12; Ex. 25:7; 28:9, 20; 35:9, 27; 39:6, 13; 1 Ch. 29:2; Job 28:16; Eze. 28:13. A variety of Chalcedony; a variety of quartz consisting of layers of different colors usually in even places (Boyd).

OPENING. To explain; make plain (Ac. 17:3).

OPHEL (hill, tower). 2 Ch. 27:3.

OPHIR (fatness, fruitful region). Ge. 10:29.

OPHNI (weariness). Jos. 18:24.

OPHRAH (a young hind). 1 Ch. 4:14.

OR EVER. Before (Ac. 23:15).

ORACLE. Mouth; word; statement; spokesman (Ac. 7:38; Ro. 3:2; 1 Pe. 4:11).

ORDAIN. Appoint; consecrate; authorize; select; decree (2 Ki. 23:5; 1 Ch. 9:22; 17:9; 2 Ch. 11:15; Is. 30:33; Je. 1:5; Da. 2:24; Ac. 10:42; 13:48; 16:4; 17:31; Ro. 13:1; 1 Co. 2:7; 9:14; Ga. 3:19; He. 9:6). Ordination in popular usage among the churches refers primarily to the selection and consecration of spiritual leaders, and it is so used in the Scripture (Mk. 3:14; Jn. 15:16; Ac. 1:22; 14:23; 1 Ti. 2:7; Tit. 1:5). Ordination in the N.T. church was accomplished by the laying on of hands (Ac. 6:5-6; 13:1-3; 1 Ti. 4:14).

What Is Ordination? (1) Ordination is man's recognition of God's call (Ac. 13:1-3). (2) Ordination is a setting apart for special service (Ac. 1:1-3). (3) Ordination is a pledge of support and fellowship. When a man is ordained, those taking part are pledging their support (Ac. 15:3). To be "brought on the way" means to provide what the preachers need (Tit. 3:13-14). (4) Ordination is to commit the man to God's enabling grace (Ac. 14:26; 15:40).

Who Should Be Ordained? (1) Deacons (Ac. 6:1-6). (2) Missionaries/evangelists (Ac. 13:1-4). (3) Pastors (Ac. 14:23; Tit. 1:5). [See Anoint, Church, Deacon, Pastor.]

ORDINANCE. An observance or ceremony; judgments; statutes.

Ordinance in the O.T. (1) The laws and statutes of God (Ex. 12:24; 15:25; 18:20; Le. 18:30; 22:9; Nu. 18:8; Ps. 99:7; 119:91; Is. 24:5; Mal. 3:7). (2) The laws of nature (Job 38:33; Je. 31:35-36; 33:25). (3)

Regulations of holy things (2 Ch. 35:13; Eze. 43:11, 18; 44:5; 45:14; 46:14). (4) The philosophy and ways of the heathen (Le. 18:3).

Ordinance in the N.T. The term "ordinance" in 1 Corinthians 11:2 is the Greek word "paradosis" and it is usually translated "tradition" (2 Th. 2:15; 3:6). It refers to all of the apostolic tradition given to us in the New Testament. Even in 1 Corinthians 11, Paul was referring to more than the Lord's Supper, because the first thing he discusses in that chapter is hair and how it relates to the position of men and women in this world. (1) The laws and ceremonies of the O.T. (Lk. 1:6; Ep. 2:15; Col. 2:14; He. 9:1, 10). (2) Civil laws (Ro. 13:2; 1 Pe. 2:13). (3) Laws and regulations dealing with diet and the like (Col. 2:20). (4) Church observances (1 Co. 11:2). In this verse the Apostle is probably referring to all the instruction given to the churches in the N.T. Scriptures.

The term "ordinance" in modern usage, though, is primarily a reference to the ceremonial ordinances Christ has given to the N.T. church. There are two church ordinances: Baptism (Mt. 28:18-20) and the Lord's Supper (Mt. 26:26-30; 1 Co. 11:20-4). Some groups also observe the practice of footwashing (Jn. 13). We should also note that the N.T. church did not have "sacraments," which refers to ordinances that are channels of divine grace. The ordinances are symbolic and memorial only. [See Anglican, Baptism - Immersion, Baptism - Infant, Baptist, Celibacy, Episcopal, Footwashing, Lord's Supper, Roman Catholic Church, Sacrament, Vegetarian.]

OREB (a raven). Ju. 7:25.

OREN (wild ash, strength). 1 Ch. 2:25.

ORGAN. The Hebrew word translated "organ" is *ugab*. "Probably the most ancient wind instrument is the *ugab* mentioned first in Ge. 4:21. It is also mentioned in Job 21:12 and Ps. 150:4. The name comes from the root *agab* which means to breathe or blow; hence the idea of a wind instrument. It could have been a double pipe, or it might have consisted of several pipes resembling a panpipe. It is considered by some to have been a type of flute, and this is not without possibility" (Paul McCommon, *Music in the Bible*). [See Music.]

ORION (streams of light). A constellation (Job 9:9).

ORNAN (great wild ash, strong one). 1 Ch. 21:15.

ORPAH (young stag). Ru. 1:4.

ORPHAN. A child without natural parents (La. 5:3).

OSEE (he saved). Greek spelling for the prophet Hosea (Ro. 9:25).

OSHEA (God saves). Joshua's name was "Oshea" at the first (Nu. 13:8,16).

OSPRAY. The osprey is a fish-eating raptor classed among the unclean birds (Le. 11:13; De. 14:12). A full

grown bird is about 24 inches in length with a six-foot wing span and weighs between two to four pounds. With its amazing eyes, it can see a fish swimming underwater from 130 feet in the air. Like the bald eagle, the osprey's eyes face forward, giving it binocular vision and great depth perception. Its sharp eyes correct for the refraction caused by the bending of the light in the water. When it sights a target, it hovers, folds its wings and dives feet first with its talons ready to grab the prey. Its outer toes are reversible, allowing it to grasp its prey with two talons in front and two behind or three talons in front and one behind, and its feet have backwards-facing scales which act as barbs to help grip the slippery fish. The osprey's nostrils are closable to keep out water during dives, and it has a membrane that covers the eye and acts as a contact lens when it is under water.

OSSIFRAGE. The Hebrew is *peres*, which signifies 'breaking,' and ossifrage signifies 'bone breaker.' This has led to identifying the bird with the one now known as the Lammergeier, which is a species of vulture, though it has the appearance of an eagle, its neck being covered with feathers. It attacks a carcass when the vultures have finished, picks the bones, and then breaks them to feed upon the marrow. It does this by carrying them up to a height and letting them fall upon a stone or rock till they break. The shells of tortoises are broken in the same way by them. It was classed among the unclean birds (Le. 11:13; De. 14:12) (Concise).

OTHNI (lion of God). 1 Ch. 26:7.

OTHNIEL (lion of God). Younger brother of Caleb who was the judge of Israel for 40 years (Jos. 15:17; Ju. 1:13; 3:9-11; 1 Ch. 4:13).

OUCHES. Settings for precious stones (Ex. 28:11; 39:6).

OUT OF COURSE. Out of order (Ps. 82:5). [See Course.]

OUT OF HAND. At once; instantly (Nu. 11:15).

OUT OF MEASURE. [See Measure.]

OUTGOING. Utmost limit (Jos. 17:18).

OUTLANDISH. Foreign; strange (Ne. 13:26). [See Gentile, Heathen, Pagan.]

OUTMOST. Utmost (De. 30:4).

OUTRAGEOUS. An overflowing; excessive; exceeding all bounds of moderation (Pr. 27:4).

OUTWENT. Circumvented; advanced before; went faster (Mk. 6:33).

OVER AGAINST. Opposite to; other side of (Ge. 21:16; Ex. 14:2; 25:27; 26:35).

OVERCHARGE. To be loaded; burdened (Lk. 21:34; 2 Co. 2:5). [See Anxious.]

OVERCOME. The book of Revelation refers several

times to overcoming saints (Re. 2:26; see also 2:7, 11, 17; 3:5, 11). What does this mean? (1) We know this cannot be salvation by works, because the New Testament plainly teaches that salvation is not by works (Jn. 1:12; 5:24; 6:28-29, 36, 40, 47; 3:15-18; Ac. 10:43; 15:11; 16:30-31; Ro. 3:21-28; 4:3-8; 5:1-21; 10:1-4; 11:5; Ep. 2:8-10; Tit. 3:5-8). (2) We know that this cannot refer to keeping one's salvation. The verses already referenced teach that salvation is eternal and secure to the believer. (3) To overcome in Revelation 2-3 refers to the perseverance of true believers. The overcomer keeps Christ's works unto the end (Re. 2:26). This is a description of a true born again Christian. He does not believe for a few days only. He does not turn aside when trouble comes. When others turn away, the true believer shows his character by keeping his faith (Jn. 6:66-69). The just are those that live by faith and do not draw back unto perdition (He. 10:38-39). Those that turn back are those that do not have true saving faith and never did have. There are "*things that accompany salvation*" (He. 6:9), and one of those is that the saved continue in the faith. Those that continue in God's Word thereby prove that they are Christ's true disciples (Jn. 8:31). Christ's true sheep, which have eternal life, hear their Saviour's voice and follow Him (Jn. 10:27-28). [See Endure, Eternal Security, Perseverance.]

OVERDRIVE. To drive cattle too hard (Ge. 33:13).

OVERFLOW. To flood; submerge; inundate; overwhelm (De. 11:4; Ps. 69:2; Is. 8:8; Da. 11:50).

OVERLIVE. Outlive; survive (Jos. 24:31).

OVERPASS. To pass over or by; to neglect (Je. 5:28).

OVERPLUS. Surplus; over and above (Le. 25:27).

OVERRUN. To outrun (2 Sa. 18:23).

OVERSEE. To look over; survey (1 Ch. 9:29; 2 Ch. 2:2).

OVERSEER. Another name for a church elder or pastor (Ac. 20:28; 1 Pe. 5:2). The Greek word *episkopos* is also translated "bishop" (Ph. 1:1; 1 Ti. 3:1; Tit. 1:6). This term emphasizes the authority and responsibility of the pastor in the oversight of the church. [See Pastor.]

OX. A work animal (1 Co. 9:9). The oxen used in sacrifices typify Jesus Christ as the Servant of God (He. 10:7) and of men (Jn. 13:3-5; Mt. 20:28). [See Jesus Christ, Offerings.]

OZEM (strengthening). 1 Ch. 2:15.

OZIAS (strength of God). Mt. 1:8.

OZNI (attentive). Nu. 26:16.

-P-

PAARAI

(stripped by God). 2 Sa. 23:35.

PACIFISM. “Opposition to all military ideals, preparedness, war, and so on” (Handbook). Christian pacifists vary in the application of the principle, but in general they believe Christ’s teaching, such as that in Mt. 5:38-48, forbids believers from becoming involved in any form of violence or warfare, even for the protection of one’s property and country. This is a misunderstanding of the Bible’s teaching. It is clear that God was not pacifistic in the O.T. He is called “a man of war” (Ex. 15:3), and His wars against the wicked are recorded throughout the Scriptures. In the last days God will call for the nations to come to war (Joel 3:9). The Bible does not forbid Christians to defend their lives, loved ones, property, neighbors, and the weak (Ex. 22:2-3; Job 29:12-17; Lk. 22:36). The Bible also does not forbid Christians to participate in police and military service. God has ordained civil government and has ordained that government “bear the sword” (Ro. 13:3-4; 1 Pe. 2:14). This certainly involves violence, and the Christian law enforcement officer or Christian soldier is not necessarily disobeying the Scripture when he has to be involved in violence in connection with his official duties.

John the Baptist’s warning to the soldiers that they “do violence to no man, neither accuse any falsely” (Lk. 3:14) forbade violence initiated from personal animosity and cruelty. For a soldier or law enforcement officer to hurt or kill a man in the line of duty is sometimes required and is not forbidden by Scripture. For that same soldier or officer to perpetrate cruelty for meanness’ or selfishness’ sake is condemned by Scripture. The Christian soldier or law enforcement officer should be characterized by a kind, gentle demeanor, but he is also ready and willing to exercise force when required. We would also say that there are many difficult decisions in this realm. To what extent should the Christian obey or enforce unrighteous laws? We can give no exact answer to that, for we serve imperfect governments in this present world, and the laws we are called upon to obey are far from Bible-based. It is clear that a line must be drawn somewhere. To say that the Christian soldier or lawman is not forbidden to use force in the line of duty does not justify the Nazi who operates a gas chamber, or the policeman who breaks up a church service, etc. Many decisions in this realm must be made individually before God. [See Anger, Capital Punishment, Guidance, Imprecatory, Kill, Methodist.]

PADAN (wide-lying plain). Ge. 48:7.

PADANARAM (plain of Syria). Ge. 25:20.

PADDLE. Small spade (De. 23:13).

PADON (wished-for liberty, deliverance). Ezr. 2:44.

PAGAN. A term used synonymously with “heathen.” It especially refers to those who worship idols. [See Gentile, Heathen, Idolatry, Israel, Nations, Uncircumcision.]

PAGIEL (the asking of God). Nu. 1:13.

PAHTHMOAB (prince of Moab). Ezr. 2:6.

PAI (great noise). 1 Ch. 1:50.

PAINFULNESS. Pain; difficulty; toil (2 Co. 11:27).

PALACE. This term represents several Hebrew words, and may signify castle, fortress, a king’s residence, or any large building (Concise). Solomon built several palaces for himself and his wives (2 Ch. 36:19). The temple built by Solomon is also called ‘the palace’ (1 Ch. 29:1, 19). In the N.T., the palace of the high priest, *aule*, signifies his elaborate private house (Mt. 26:3, 58, 69). In Ph. 1:13 the word is *praitorion*, which refers to a palace or judgment hall.

PALAL (he had judged). Ne. 3:25.

PALESTINA (removing, migratory). The region of Canaan occupied by the Philistines (Ex. 15:14). The Hebrew word *pel-eh-sheth* is also translated “Palestine” (Joel 3:4), “Philistia” (Ps. 60:8), and “Philistine” (Ps. 83:7). The modern “Palestinians” are the latest incarnation of the ancient Philistines who were the enemies of Israel.

PALESTINE (migratory). [See Canaan, Israel.]

PALLU, PHALLU (wonderful, distinguished). Nu. 26:5.

PALMER WORM. Caterpillar; creeping locust (Jo. 1:4; 2:25; Am. 4:9).

PALSY. A disease which causes paralysis and shaking of the body (Mt. 4:24; 8:6; 9:2, 6; Ac. 9:33).

PALTI (deliverance). Nu. 13:9.

PALTIEL, PHALTIEL (deliverance of God). Nu. 34:26.

PAMPHYLIA (mixed nations). Ac. 13:13.

PANNAG (millet). A place where fine grain grew (Eze. 27:17).

PAPAL. Pertaining to the Roman Catholic pope [See Pope, Roman Catholic Church.]

PAPHOS (gates). Ac. 13:6.

PAPS. An old English word for breast (Lk. 11:27; 23:29; Re. 1:13). [See Breast.]

PARABLE

PARABLE. “A parable is a comparison between material and spiritual truth, designed to teach doctrine and obedience. It may be given in the form of a narrative, a proverb, or a reference to an event or institution” (Bruce Lackey).

“Parable” means to lay something alongside another. It means to compare two things. The word parable in Greek is also translated “comparison” (Mark 4:30) and “figure” (He. 9:9). See also Mt. 13:24, 35, etc. “The kingdom of heaven is *likened unto*...”

We also see this in the Old Testament parables. In these, the prophets compare many things:

Numbers 23:18-24, Israel compared to a unicorn and lion.

Psalms 49:4, 12, 20, man compared to beasts that perish.

Ezekiel 17:2, 12, the king of Babylon to an eagle.

Ezekiel 20:45-49. God’s judgment of Israel to a fire.

Ezekiel 24:3 ff, Jerusalem to a pot of boiling water.

Some parables are proverbs. The Greek word “parabole” is also translated “proverb” in (Luke 4:23). Two examples of New Testament proverbs are Luke 6:39 and Mark 3:23-27.

The Bible parable has been called “an earthly story with a heavenly meaning.”

WHY DID JESUS TEACH PARABLES? The Lord Jesus taught in parables to hide truth from those who would not believe Him (Mt. 13:10-17). A parable requires some consideration. Those who don’t care about the truth will not go to the trouble to understand a parable and will also stumble at its meaning, because they will try to understand through their own thinking rather than seek God’s help. On the other hand, the one who wants to know the truth will humbly and persistently seek out the meaning. The Lord’s disciples asked Jesus to explain the parables (Mt. 13:36). See Pr. 26:7. As the lame person is unable to walk or do many things properly, so the foolish person cannot understand parables properly.

THE INTERPRETATION OF PARABLES. The primary law of interpreting parables is this: A parable is given to teach ONE central truth. “The safest way to handle a parable is to search out the leading thought or principle idea round which as center the subordinate parts must group themselves” (Herbert Lockyer). An attempt to make extended application of each detail of a parable can produce false interpretations. The details of the parable are important, but they only contribute to the primary meaning of the overall parable.

How to Understand the Main Lesson of a Parable

(1) *Often the parables are interpreted in the passage.* A number of the parables of our Lord were interpreted by Himself (Mt. 13:3-9; 18-23; 13:33-43; Luke 7:41-42, 47; 12:16-23; 18:1-8; 9-14; 19:11-27). In these instances, there can be no misunderstanding of the meaning of the parable.

(2) *Study the context of the parable.* A parable is not given in isolation. The context before or after the parable will help determine its main point.

For example, the context of the parables in Lk. 15:3-32 is found in verses 1-2. The self-righteous Pharisees criticized Jesus for receiving sinners, and He replied with the parables to teach God’s great love for the same. See Lk. 19:10.

The context of the parable of the unmerciful servant in Mt. 18:23-35 is Peter’s question to the Lord about forgiveness (Mt. 18:21-22).

The context of the parable of the barren fig tree in Luke 13:6-9 is Christ’s demand for repentance. See verses 1-5. In the parable He was teaching that repentance has evidence in one’s life. Compare Mt. 3:7-8.

The context of the parables in Mt. 25 is the previous chapter (Mt. 24:42-46), which deals with the return of Christ. The interpretation, then, is that God’s people need to be ready and watching for Christ’s return.

(3) *Study the parable in all passages.* Comparing the Parable of the Sower — Matthew 13:18-23 with Mark 4:14-20 and Luke 8:11-15. To Mt. 13:19, Mark adds “Satan cometh immediately” (Mk. 4:15) and Luke adds “lest they should believe and be saved” (Lk. 8:12). To Mt. 13:22, Mark adds “and lusts of other things entering in” (Mk. 4:19) and Luke adds “and pleasures of this life” (Lk. 8:14). To Mt. 13:23, Luke adds “in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience” (Lk. 8:15).

(4) *Study the parable’s cultural background.* The parable of the Wedding Feast in Mt. 22:1-3 can be better understood in light of the culture. The Barnes commentary explains: “Anciently, kings and princes were accustomed to make presents of changes of raiment to their friends and favourites, to refuse to receive which was an expression of highest contempt. It was, of course, expected that such garments would be worn when they came into the presence of the benefactor. The garments worn on festival occasions were chiefly long white robes; and it was the custom of the person who made the feast to prepare such robes to be worn by the guests. This renders the conduct of this man more inexcusable. He came in his common ordinary dress, as he was taken from the highway; and though he had not a garment of his own suitable for the occasion, yet one had been provided for him, if he had applied for it. His

not doing it was expressive of the highest disrespect for the king. This beautifully represents the conduct of the hypocrite in the church. A garment of salvation might be his, wrought by the hands of the Saviour, and dyed in his blood. But the hypocrite chooses the filthy rags of his own righteousness, and thus offers the highest contempt for that provided in the gospel. He is to blame, not for being invited; not for coming, if he would come—for he is freely invited; but for offering the highest contempt to the King of Zion, in presenting himself with all his filth and rags, and in refusing to be saved in the way provided in the gospel.”

(5) *Make certain that the interpretation does not contradict sound doctrine from other parts of Scripture.* Parables illustrate doctrine; they do not formulate it. Parables must not be made the first source of doctrine.

THE PARABLE OF THE WHEAT AND TARES (Mt. 13:24-30) has been incorrectly interpreted as teaching that God does not want the Christian to exercise judgment against sin and error. That this is not the meaning Christ intended is obvious by the many commands in the New Testament regarding church discipline and separation from error. The Lord Jesus Christ was describing the conditions in the world during His absence in heaven. He plainly said this in verse 38. The field is the world, not the churches. The kingdom of God will assume a mystery form, meaning a form not revealed in O.T. prophecy (Mt. 13:11). Mystery means the revelation of truth hidden in prior ages. It refers to N.T. truth that was hidden from the O.T. prophets. The O.T. describes the coming kingdom of God on earth, but it does not foresee this present interlude between the first and second comings of Christ, this age during which Christ is calling out a people for His name among the nations. In the parables in Matthew 13, the Lord taught that the conditions in this church age will be that of increasing apostasy and wickedness. The kingdom of heaven in its mystery form is all of professing Christendom, lost and saved, apostate and true. It includes the Roman Catholic Church, the Protestant denominations, the cults, as well as the sound apostolic congregations. When Jesus says that the tares must not be rooted out until the end of the age, He is referring to the fact that apostasy cannot be destroyed until that time. The churches are not to put heretics to death or burn down the apostate cathedrals! God will take care of error as far as rooting it out of His kingdom when Christ returns in power and glory. To interpret the Parable of the Wheat and the Tares as applying to the N.T. church is a great error and contradicts the rest of the N.T. Scriptures.

THE PARABLES OF THE MUSTARD SEED AND THE LEAVEN in Mt. 13:31-33 are interpreted by amillennialists as the growth of the true churches from

small beginnings until becomes great. The mustard seed and the leaven are thought to be the gospel. To the contrary, though, The Bible teaches us that leaven is a picture of sin and false teaching (1 Co. 5:6; Ga. 5:9). Christ is actually speaking of the growth of false churches that are planted in the world by the devil. He is referring to unnatural growth, as depicted by the mustard seed that becomes a tree. The fowls are devils (Mt. 13:4; Re. 18:2).

THE RICH MAN AND LAZARUS. Some claim the story in Lk. 16:19-31 about the rich man in hell is a parable. This is usually claimed by those who deny that hell is a place of eternal torment, or by those who believe in Soul Sleep. The Seventh-day Adventists are an example of this. They claim that the fire and other descriptions of hell are not real. We know that this was not a parable for the following reasons: (1) Christ used the proper names of two people, Lazarus and Abraham, and this He never did with parables. (2) The description of hell in this passage corresponds with Christ's descriptions of hell in other passages (Mk. 9:44, 46, 48). (3) There is no indication that this is a parable. It is not called a parable and does not have any of the key expressions associated with true parables (such as “like,” “as,” “like unto,” or “likened unto.”

PARABLES IN THE OLD TESTAMENT. (1) Balaam's parables (Nu. 23:7,18; 24:3,15, 20, 21, 23). (2) Jotham's (Jud 9:7). (2) Nathan's (2 Sa. 12:1-7). (3) The woman of Tekoa's (2 Sa. 14:5). (4) The unnamed prophet's (1 Ki. 20:25-43). (5) Joash's (2 Ki. 9; 2 Ch. 25:18). (6) Job's (Job 27:1; 29:1). (7) The Psalmist's (Ps. 49:4-20; Ps. 78). (8) The prophets (Is. 5:1; Je. 13:1; Eze. 17:2; 19:2-3; 24:3; Mi. 2:4; Hab. 2:6).

THE PARABLES OF JESUS. The Seed (Mk. 4:26-29). The Household Watching (Mk. 13:34-36). Candle under the Bushel (Mt. 5; Mk. 4; Lk. 8). House Built on Rock (Mt. 7:24; Lk. 6:48). The New Cloth on old Garment (Mt. 9; Mk. 2; Lk. 5). New Wine in Old Bottles (Mt. 9; Mk. 2; Lk. 5). The Sower (Mt. 13:1-23; Mk. 4:1-20; Lk. 8:4-15). The Tares (Mt. 13:24-30,36-43). The Mustard Seed (Mt. 13:31,32; Mk. 4:30-32; Lk. 13:18-19). The Leaven (Mt. 13:33; Lk. 13:22-21). The Hidden Treasure (Mt. 13:44). The Costly Pearl (Mt. 13:45,46). The Dragnet (Mt. 13:47-50). The Lost Sheep (Mt. 18:12; Lk. 15:1-7). The Wicked Servant (Mt. 18:21-35). The Laborers in the Vineyard (Mt. 20:1-16). The Two Sons (Mt. 21:28-32). The Vineyard and Husbandmen (Mt. 21:33-46; Mk. 12:1-2; Lk. 20:9-19). The Wedding Feast (Mt. 22:1-14). The Ten Virgins (Mt. 25:1-13). The Talents (Mt. 25:14-30). The Sheep and Goats (Mt. 25:31-46). The Two Debtors (Lk. 7:36-50). The Good Samaritan (Lk. 10:25-37). The Friend at Midnight (Lk. 11:5-8). The Rich Fool (Lk. 12:16-21). The Servants Watching (Lk. 12:35-40). The Steward on Trial (Lk.

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12:42-48). The Barren Fig Tree (Lk. 13:6-9). The Wedding Guest (Lk. 14:7-11). The Great Supper (Lk. 14:15-24). Counting the Cost (Lk. 14:25-35). The Lost Coin (Lk. 15:8-10). The Prodigal Son (Lk. 15:11-32). The Unjust Steward (Lk. 16:1-13). The Unprofitable Servant (Lk. 17:1-10). The Unjust Judge (Lk. 18:1-8). The Pharisee and the Publican (Lk. 18:9-14). The Pounds (Lk. 19:11-27). The shepherd (Jn. 10). The vine and the branches (Jn. 15). (Some of the previous study was taken from Bruce Lackey's *Ten Ways to Study the Bible*.) [For commentary on the parables of Matthew 13 see Tares.] [See Allegorical, Covenant, Kingdom of God, Mystery, Prophecy, Tares, Type.]

PARACLETE. The Greek word for "advocate." It is used of the Holy Spirit (Jn. 14:16,26; 15:26; 16:7) and of Christ (1 Jn. 2:1). Paraclete speaks of a helper, intercessor, comforter. [See Holy Spirit, Jesus Christ.]

PARADISE. A place of bliss; a region of supreme felicity or delight (Webster). Heaven is called "paradise" three times (Lk. 23:43; 2 Co. 12:4; Re. 2:7). This is from "paradisos," the Greek equivalent of the Armenian word "pairidaeza" used by the Assyrians, Babylonians, and Persians to describe the splendid botanical gardens and zoos surrounding their palaces. Assurnasirpal II described the *paradisos* in Calah as follows: "I irrigated the meadows of the Tigris and planted orchards with all kinds of fruit trees in its environs. ... The canal cascades from above into the gardens. Fragrance pervades the walkways. Streams of water as numerous as the stars of heaven flow in the pleasure garden. Pomegranates which are bedecked with clusters like grape vines. ... I, Assurnasirpal, in the delightful garden pick fruit like a squirrel!" (Joan and David Oates, *Nimrud: An Assyrian Imperial City Revealed*, p. 33). At Cyrus' gardens in Pasargadae, water flowed through "a network of some 3,600 feet of stone conduits into handsome square basins, hewed from a single block of dressed stone." The water running beside the paths "kept the garden moist and added a glittering, fluid element" (*Persians: Masters of Empire*, Time-Life, 1995, pp. 62, 66). But these ancient pagan "paradisos" were as nothing compared to the paradise of God! [See Heaven.]

PARALLELISM. An aspect of O.T. poetical thought. "The main feature of Hebrew poetry is a rhythm of thought rather than of sound. It means simply that the poetry is written in couplets, two lines that are related to each other in some way. Occasionally there are three lines (Is. 41:5) or even four (Ps. 27:1), but usually two. 'Wash me thoroughly from my iniquity, and cleanse me from my sin' (Ps. 51:2). The relation of the two lines to each other is not always the same. In fact there are different relationships, so we can speak of different kinds of parallelism and different basic ideas. These have their proper names that we must learn.

"(1) Repetition, expressed by identical or synonymous parallelism. The two lines express the same or similar thought in different words. Is. 1:3b is a good example: 'but Israel doth not know, my people doth not consider.' You can see that the two lines show the same thought. It is repeated for clarity or emphasis. Ps. 33:2 is similar in form: 'Praise the Lord with the harp, sing unto him with the psaltery and an instrument of ten strings.' Here is the same general idea, but the instrument is different and there is a difference in the act as well.

"In this parallelism often one line throws light on the other one. There again is the principle of context. In Is. 45:7, the first line shows light and darkness as opposites. So peace and evil in the second line are doubtless opposites too. If so, then the evil is not moral evil but confusion or chaos, the opposite of peace. So the verse does not say that God is the author of sin.

"(2) Contrast, expressed by antithetic parallelism. The two lines express contrasting thoughts, or even those that are contradictory. Proverbs has a great deal of this parallelism. Often the second line starts with 'but,' indicating the contrast. An example is Pr. 15:1, 'A soft answer turneth away wrath, but grievous words stir up anger.' See also Pr. 10, where each of the first 17 verses is antithetic parallelism. The truth given in such verses is made more emphatic and forceful by the contrasting thoughts.

"(3) Addition, expressed by synthetic parallelism. In this the second line adds something to the first, a complementary thought. Sometimes it gives the reason for the first, beginning with the word 'for.' See Ps. 9:10. Or it may show purpose, beginning with 'that' or 'so that.' See Ps. 104:5. Though some students say this is not true parallelism, yet there are related lines and a balanced construction, so we may consider it as such.

"(4) Expansion, expressed in climatic parallelism. The second line repeats part of the first but adds something fresh, a new step as it were. We can see it in Ps. 34:4, 'I sought the Lord, and he heard me, and delivered me from all my fears.'

"(5) Transformation, expressed by emblematic parallelism. Emblematic means symbolic or representing. In it, one line is literal while the other is figurative. And commonly the two lines are talking of the same thing, so it is also synonymous parallelism. In one form you will recognize a simile, for example Ps. 42:1, 'As the hart panteth after the water brooks, so panteth my soul after thee, O God.' The simile of the thirsty deer adds beauty and vividness to the Psalmist's statement of his desire for God. Again the form may be that of metaphor, as in Is. 46:11, 'calling a ravenous bird from the east, the man that executeth my counsel from a far country.' In effect he says the man of his counsel is a ravenous bird. Our

knowledge of the use of parallelism helps us to understand that ravenous bird is not literal.

“There are many varieties of parallelism ... How do we interpret the parallelism? When we know that lines of poetry are related we will not take each one in isolation, but will seek to find the relationship. We also know the possible relationships, so if we are doubtful about the meaning we can try different possibilities to see which one really fits” (T.N. Sterrett, *How to Understand Your Bible*). [See Parable, Type.]

PARAMOUR. The masculine form of the Hebrew word for concubine (Eze. 23:20; 2 Ki. 11:3).

PARAN (much digging). Ge. 21:21.

PARAPHRASE. To explain, interpret or translate with latitude (Webster). A loose translation of the Bible. In a paraphrase the translator is not concerned to translate the exact words, not even the exact meaning, of the original text. Instead, the goal of the paraphrase is to be easily understood even by non-Christians. The Living Bible is the best-known modern example of paraphrasing. The Today's English Version (Good News for Modern Man) and most common-language or dynamic equivalency versions could also be called paraphrases, though they might not claim to be such. A paraphrase can be misleading. Paraphrases are not the exact Word of God, and they should be used only like commentaries—if at all. Paraphrases such as The Living Bible and the Today's English Version are so unreliable they should not be used at all. These versions give a perverted meaning of the original Bible text. Further, they are based upon the corrupt Westcott-Hort text. [See Bible Versions, Dynamic Equivalency.]

PARBAR (suburb). 1 Ch. 26:18.

PARCEL. Piece; portion (Jos. 24:32; Ru. 4:3).

PARDON. Forgive; pass over; cover; pacify (Ex. 23:21; 34:9; Nu. 14:19-20; 2 Ki. 5:18; Ps. 25:11; Is. 40:2; 55:7; Je. 5:1, 7; 33:8; 50:20; Mi. 7:18). [See Forgive, Grace, Justification, Mercy, Propitiation.]

PARE. Trim; prepare (De. 21:12).

PARENT. [See Child Training, Home.]

PARISH. An ecclesiastical district; a circuit or territory committed to the charge of a priest or minister. The term is used by the Roman Catholic Church and by some Protestant denominations. A group of parishes form a larger diocese. [See Church.]

PARLOUR. Inner chamber; private room (Ju. 3:20; 1 Sa. 9:22; 1 Ch. 28:11). “The room in a house which the family members usually occupy when they have no company, as distinguished from the drawing room intended for the reception of company” (Webster).

PARMASHTA (strong in fight). Est. 9:9.

PARMENAS (to abide, permanent, constant). Ac. 6:5.

PARNACH (very agile and swift). Nu. 34:25.

PAROSH, PHAROSH (flea, insect). Ezr. 2:3.

PARSHANDATHA (interpreter of the law). Est. 9:7.

PART. To divide; distribute (Ac. 2:45).

PARTAKER. One who takes part with; participant; accomplice; one who shares in or consumes (Ps. 50:18; 1 Co. 9:10; 10:30; 1 Ti. 5:22; 2 Ti. 1:8; 2:6; 2 Jn. 1:11).

PARTED. Separated (Lk. 24:51).

PARTHIANS (exiled, horseman). Ac. 2:9.

PARTIAL. To judge diversely; biased; inclined to favor one party or side of a question over another (1 Ti. 5:21; Ja. 2:4; 3:17).

PARTICULAR, IN. Severally (1 Co. 12:27).

PARTICULARLY. In detail; one by one (Ac. 21:19; He. 9:5).

PARUAH (flowery, adorned). 1 Ki. 4:17.

PARVAIM (fruitful places). 2 Ch. 3:6.

PASACH (he cut off, to divide). 1 Ch. 7:33.

PASDAMMIM (diminishing of blood). 1 Ch. 11:13.

PASEAH, PHASEAH (lame). 1 Ch. 4:12.

PASHUR (most noble). Je. 20:1.

PASS. (1) To surpass; excel; exceed (Ep. 3:19; Ph. 4:7). (2) To pass away (Ps. 148:6). (3) To transgress (Pr. 8:29).

PASS THROUGH THE FIRE. [See Molech.]

PASSAGE. A pass over a mountain; a ford of a river (Jud. 12:6; 1 Sa. 13:23; 14:4; Is. 10:29).

PASSENGER. A passer by; wayfarer (Pr. 9:15; Eze. 39:11, 14-15).

PASSETH. (1) To go through; to go by (Ex. 30:13). (2) Cease to exist (1 Co. 7:31; 1 Jn. 2:17). (3) Surpass (Ep. 3:19; Ph. 4:7).

PASSION. Suffering (Ac. 1:3). The same Greek word is translated “suffer” (Ac. 9:16; Ph. 1:29) and “vex” (Mt. 17:15). [See Suffer.]

PASSIONS. Feelings; dispositions (Ac. 14:15; Ja. 5:17).

PASSOVER. The occasion of the Israelites' deliverance from Egypt. The Passover lamb was killed; its blood was applied to the homes; and it was eaten by each family in obedience to God's instructions. God passed over Israel because of the blood when He went out and destroyed the firstborn of each Egyptian family (Ex. 11-12). The Passover was one of the feasts of Israel (Le. 23:5-8), and it depicted redemption from God's wrath through faith in Christ's blood. Egypt symbolizes the world under God's judgment for rebellion. Israel symbolizes those who believe on the Lord Jesus Christ. The lamb symbolizes Jesus Christ and His death on the cross (Jn. 1:29; 1 Co. 5:7).

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Egypt. (1) They were under God's wrath for rebellion and for following false gods. (2) Every family was judged (Ex. 12:12, 29, 30). Compare Ro. 3:9-18; 5:12; Ep. 2:1-3). (3) Even the animals were judged, signifying that the whole creation is under God's curse because of sin. Compare Ge. 3:17-18; Ro. 8:19-22. (4) They were warned of judgment and given opportunity to repent (Ex. 4:22-23), but were unbelieving and careless.

The Lamb. (Jn. 1:29; 1 Co. 5:7). (1) It was without blemish (Ex. 12:5), symbolizing Christ's perfection (2 Co. 5:21; 1 Pe. 2:22; He. 7:26; 1 Jn. 3:5). (2) It was a male of the first year (Ex. 12:5), symbolizing Christ's youthfulness and strength and zeal toward God. (3) It could be selected of the sheep (Ex. 12:5), symbolizing Christ's willingness to suffer and die (Is. 53:7; Ac. 8:32-35). (4) The passover sacrifice could also be a goat (Ex. 12:5), symbolizing Christ taking our sin upon Himself (the goat represents sinners—Mt. 25:33) (Lk. 23:33; 2 Co. 5:21; Ga. 3:13; 1 Pe. 2:24). (5) It was killed and the blood was shed (Ex. 12:6-7), symbolizing the price that was paid for redemption (Ro. 5:9, 10). (6) No bone was broken (Ex. 12:46; Jn. 19:36). (7) It was observed from the 10th to the 14th day (Ex. 12:6), symbolizing Christ's earthly life and ministry during which the Jews observed His life and miracles. (8) It was sufficient; nothing else was needed for protection from God's wrath (Ex. 12:23). The Passover lamb is never used in the plural; it is always "the lamb," because the one Lamb of God is absolutely sufficient (Jn. 19:30; He. 9:12; 10:12-14). (9) There was one lamb for all people (Ex. 12:48-49), symbolizing the efficacy of the gospel for the whole world (Jn. 3:16).

The Eating of the Lamb. The eating symbolizes fellowship with Christ after salvation. (1) *The time of the eating: It was eaten after the sacrifice was made*, symbolizing the fact that the new birth must precede works (Ep. 2:8-10). (2) *The place of the eating: It was eaten inside the house*, symbolizing the church, the house of God (1 Ti. 3:15). (3) The purpose of the eating: *It was eaten to provide strength* (Ph. 4:13), enjoyment (Ps. 34:8), satisfaction (Jn. 6:35), and beauty (2 Co. 3:18). (4) *The method of the eating: It was eaten that night* (Ex. 12:8), signifying the fact that fellowship and service are connected directly with salvation. *It was eaten without any leaven*, symbolizing God's desire that His people separate from all evil (Ep. 5:1-3, 11). *It was eaten with bitter herbs*, signifying the trials of the Christian life. *It was eaten in haste*, with the loins girded, shoes on the feet, and staff in hand (Ex. 12:11), symbolizing the duties of the Gospel and the fact that the Christian is a pilgrim in this world (1 Th. 1:8-10). [See Feasts, Gospel, Jesus Christ, Lord's Supper, Offerings, Type.]

PASTOR. The pastorate is the chief office of leadership in the local assembly (Ep. 4:11).

The Pastor's Title. The terms *pastor*, *elder*, and *bishop* describe the same office in the assembly, referring to three different aspects of the church leader's work. *Pastor* refers to the church leader as the shepherd of the flock, speaking of his work of teaching and nurturing and protecting the assembly (Ep. 4:11). "Pastor" is translated from the Greek word *poimen*, which 16 times in the N.T. is translated "shepherd" (Mt. 9:36; 25:32; 26:31; Mk. 6:34; 14:27; Lk. 2:8, 15, 18, 20; Jn. 10:2, 11, 12, 14, 16; He. 13:20). In the Greek language of the N.T., "feed the flock" (Ac. 20:28; 1 Pe. 5:2) literally means "shepherd the flock"; it is from the same root word translated "pastor" and "shepherd." *Elder* refers to the church leader's maturity and responsibility and the fact that he is to be an example to the church. *Bishop* refers to the church leader's authority, to the fact that he is to rule the church. The Greek word translated "bishop" is also translated "oversee" (Ac. 20:28; 1 Pe. 5:2). That these terms refer to the same office in the church is seen in their usage. In Tit. 1:5, 7, the terms "elders" and "bishops" are used interchangeably. In Acts 20 all three terms are applied to the same office. In Acts 20:17 the church leaders are called "elders." In Acts 20:28 the Greek words for bishop ("overseers") and pastor ("feed the flock") are used. 1 Peter 5 also uses these terms to refer to the same office in the church. 1 Pe. 5:1 speaks of the "elders," and 1 Pe. 5:2 speaks of these elders as overseers (bishops) and shepherds. The fact that these terms are used interchangeably is significant. A pastor is an elder is a bishop. These are not separate offices.

The Pastor's Calling. The following Bible tests can help a man determine if God is calling him to be a pastor and also allow the churches to examine men who might express interest in being pastors.

(1) *The test of desire* (1 Ti. 3:1). This verse could also be translated "if a man reach out to grasp the office of a bishop." It speaks of a strong, compelling desire. Paul speaks of such compulsion in 1 Co. 9:16 when he says, "...for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" Those in Israel who did the work of building the Tabernacle were men "whose hearts stirred them up, to come unto the work to do it" (Ex. 36:2). Likewise, the men who are to lead the churches must be men whose hearts have been divinely stirred for this great task. This desire must be more than a mere interest; it must be a passion, a powerful, divine summons to the ministry. It has been said, and rightly so, that if a man can refrain easily from preaching and from church leadership, he should, because God's call to such ministry is attended by a powerful, unmistakable summons. We see this in God's call to the prophets (Je.

1) and in His call to the Apostles (Ac. 9). A man might say no to God's call, as Jonah temporarily did, but he will not mistake the call or ignore it lightly! C.H. Spurgeon, in addressing his men in the Pastor's College, warned, "If any student in this room could be content to be a newspaper editor, or a grocer, or a farmer, or a doctor, or a lawyer or a senator, or a king, in the name of heaven and earth let him go his way ... If on the other hand, you can say that for all the wealth of both the Indies you could not and dare not espouse any other calling so as to be put aside from preaching the gospel of Jesus Christ, then, depend upon it, if other things be equally satisfactory, you have the signs of this apostleship."

(2) *The test of life* (1 Ti. 3; Tit. 1). Desire is important, but in itself it is not enough. The individual's life must also meet N.T. requirements for church leadership. Some people who desire to be pastors, deacons, or missionaries are deceived about God's call. They feel God is calling them to that work, but it is obvious that He is not. God would not give detailed standards for elders and deacons, then ignore His own standards and call unqualified people. If a woman, for example, feels God is calling her to be a pastor or deacon, she is wrong. The Bible says plainly this is a man's work. Likewise if a man has a poor reputation in his community, or is given to wine, or has an angry, fighting spirit, or loves money, or does not have faithful children and a good home life, or has more than one wife, etc.—he can be certain that God does not want him in church leadership work. We would note here that the call to preach is not necessarily the same as the call to a church office. A man can preach in many ways—in the highways and byways, in the jails and nursing homes, on the street corners and from house to house, in the bus ministry, etc.—without being a church leader. Men who are not qualified to be a pastor or deacon can still preach the Word of God in many ways if they are faithful to Jesus Christ.

(3) *The test of ability* (Tit. 1:9-11; 1 Ti. 3:5; 1 Pe. 5:2). When God calls, He equips. He will never call someone to do something without giving that person the ability to do it. For example, when the Lord wanted the Tabernacle built in Moses' day, He prepared men for the work. "See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship" (Ex. 31:2-3). Here we see the main aspects of God's call for special service. First, it was an individual, personal call. Second, it was to a particular work. Third, God's call was accompanied by the ability to perform the work. It is true that God loves to use the weak things of this world for His glory. He often calls

men to preach who seem unlikely candidates by man's natural standards. He will not, however, call a man to be a pastor who cannot do the work of a pastor. For instance, a man must be able to teach the Bible and protect Christians from error. He must, therefore, be able to read and study well enough to do this work. He must have special doctrinal discernment and a shepherd's heart for protecting and watching over the sheep. He must have the courage to confront sin and error. No man without this ability is qualified to be a pastor, even if he has a strong desire and a good Christian life and testimony.

(4) *The test of recognition* (Ac. 13:1-3; 16:1-3). When God called Paul and Barnabas to a particular missionary work, their church readily recognized that call. This is one of the most important tests. It is true that there will be occasions when a church is controlled by unsaved or carnal men and the church's judgment will be wrong. There have been instances when God called a man or woman to a certain work, but the church refused to recognize the call or support the ministry. In fact, there are examples of this in the Bible. Jesus was rejected by His own people (Jn. 1:11). Paul was rejected by the Galatians and by some in the Corinthian church (Ga. 4:15-17; 1 Co. 9:1; 2 Co. 6:11-12; 3:1). John and other men of God were rejected by the proud Diotrephes (3 Jn. 9-10). The normal Bible pattern, though, is for an individual's call and burden to be recognized by the church which knows him best. "Considerable weight is to be given to the judgment of men and women who live near to God, and in most instances their verdict will not be a mistaken one. Yet this appeal is not final nor infallible, and is only to be estimated in proportion to the intelligence and piety of those consulted. I remember well how earnestly I was dissuaded from preaching by as godly a Christian matron as ever breathed; the value of her opinion I endeavoured to estimate with candour and patience—but it was outweighed by the judgment of persons of wider experience ... I have noted ... that you, gentlemen, students, as a body, in your judgment of one another, are seldom if ever wrong. There has hardly ever been an instance, take the whole house through, where the general opinion of the entire college concerning a brother has been erroneous. Meeting as you do in class, in prayer-meeting, in conversation, and in various religious engagements, you gauge each other; and a wise man will be slow to set aside the verdict of the house" (C.H. Spurgeon, *Lectures to My Students*).

(5) *The test of proving* (1 Ti. 3:10; 2 Co. 8:22). The Scriptures show that churches must be careful in ordination. Men should demonstrate their zeal and faithfulness before ordination, not by the ordination. The Apostle Paul warned Timothy, "Lay hands suddenly

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on no man, neither be partaker of other men's sins. Keep yourself pure" (1 Ti. 5:22). In other words, Timothy was warned to be cautious about ordaining men to positions of leadership. The context of 1 Ti. 5:17-26 concerns leaders in the church. By laying on of hands, those performing the ordination are testifying publicly that they are convinced God has called the person being ordained. It is a recognition of divine call. Those performing the ordination are identifying themselves with the one being ordained. If the church makes a mistake because of hastiness and failure to prove the person by God's standards, they become partaker of the sins of the man wrongly ordained.

The Pastor's Qualification. "A false step in the selection of permanent officers of a church can seldom be retrieved, and must be productive of the most melancholy consequences" (R.B.C. Howell). God has not left to human thinking the qualifications for church leaders. He has listed these in 1 Ti. 3 and Tit. 1. This is to be expected since He has always required high standards for those who lead His people. This was true for *the judges* of Israel (Ex. 18:21), *the Levites* (Le. 10:8-10), and *the kings* (De. 17:14-20). The Lord's standards for church leaders are much higher than anything which was required of O.T. leaders.

The reasons for the high standards for church leaders. (1) *The nature of the office demands high standards* (1 Ti. 3:1; 2 Co. 6:3; Lev. 21:4, 7). If elders are not blameless, the individuals involved and the entire church will suffer loss of reputation and blessing. (2) *The difficulty of the work requires it* (1 Ti. 3:5; 1 Ti. 4:12-13; Titus 1:9-11; 2:7; 1 Pe. 5:3). How can a man be an elder, a shepherd, an example to the flock, if his life does not meet the standards of God's Word? "A man's life is always more forcible than his speech; when men take stock of him, they reckon his deeds as pounds and his words as pence" (C.H. Spurgeon). (3) *The spiritual battle requires it* (1 Ti. 3:6). Satan spares no effort in his attempts to destroy church leaders. If the elder is not blameless and spiritual he will fall into the reproach and snare of the devil. (4) *The requirement to be tested requires it* (1 Ti. 3:10). The church's need for a test of calling demands high standards. By the standards of God's Word a church is able to recognize the man God has called to the position of pastor. (5) *The activity of false teachers demands high standards* (Tit. 1:9-11; 1 Ti. 4:1-6). The Bible warns that false teachers are controlled by Satan (1 Ti. 4:1-2; 2 Co. 11:13-15), subtle and cunning (Ep. 4:14; Ga. 2:4; Ro. 16:17-18), a very real threat to the churches (Ac. 20:27-32; 1 Th. 2:5; 2 Co. 11:1-3), an increasing threat as the age draws to a close (2 Ti. 3-4; 2 Pe. 3; Jude). In the face of this ever-present danger, the Bible's standards for pastors appear reasonable and absolutely necessary. Churches must

have men of unusual spiritual wisdom and power if they will be protected from the winds of false doctrine that are blowing in this world. (6) *The pastor's judgment demands high standards* (Ja. 3:1). If a man is not qualified, he must, for his own sake, stay away from the office of church leadership. (7) *The need for self-judgment and correction demands high standards* (1 Co. 11:31-32). The standards of God can help a man face and correct problems in his life in preparation for ordination, as well as after ordination as he continues to examine himself day by day before God.

What is not required of the pastor. (1) *A formal Bible education or a college degree* (Ac. 4:13). The Apostles were not trained in a formal seminary and did not hold theological degrees, and the Bible says nothing about such a requirement. The pastor must be skillful in the Word of God, but he does not necessarily have to possess a theological degree. (2) *Impressive appearance or demeanor* (1 Co. 2:3-4; 2 Co. 10:10). (3) *Wealth and connections* (Ac. 3:6). (4) *Great speaking gifts* (2 Co. 10:10; 11:6). (5) *Great natural abilities* (1 Co. 1:26-29). (6) *Ability to fit every man's idea of what a church leader should be.* The pastor must be blameless according to the standards of the Word of God, not blameless according to man's standards and thinking.

God's standards for pastors. (1) *He must be a man* (1 Ti. 2:12; 3:1). (2) *He must have a divine call* (1 Ti. 3:1). (3) *He must be proven* (1 Ti. 3:10). (4) *He must be blameless in the areas listed in 1 Ti. 3:2-5 and Tit. 1:6-8—in relationship with his wife* (1 Ti. 3:2), *in relationship with his children* (1 Ti. 3:4; Tit. 1:6), *in his personal life* (1 Ti. 3:2-3; Tit. 1:8). (5) *He must be able to teach* (1 Ti. 3:2). (6) *He must hold fast to apostolic doctrine* (Tit. 1:9). (7) *He must be able to deal with false teaching* (Tit. 1:9-11). (8) *He must not be a novice* (1 Ti. 3:6). (9) *He must have a good reputation in the community* (1 Ti. 3:7). (10) *His wife must be spiritual* (1 Ti. 3:11). For details about the last requirement, see the study on deacons and their qualifications. [See Deacon.]

The Responsibility of Churches toward Pastors. (1) *Respect and love them* (1 Th. 5:12-13). (2) *Obey their teaching* (Ep. 4:11-12). (3) *Follow their examples* (He. 13:7; 1 Pe. 5:1-3). (4) *Submit to their oversight* (He. 13:17). While it is crucial that the church members submit to the God-given authority of the pastor, we must also emphasize that the pastor's authority comes only from the Bible. If a church leader tries to give instruction contrary to the Word of God, he must not be obeyed. If he tries to correct someone, but has no biblical basis for his judgment, his warnings have no true weight before God. Christian leaders are to lead and correct according to the Bible, not according to their own fallible thinking. Each Christian has the responsibility to "prove all things" and to "search the

Scriptures daily whether those things are so" (Ac. 17:10-11; 1 Th. 5:21), and not to blindly to follow a man. (5) *Pray for them* (He. 13:18,19; Ep. 6:18-19; Col. 4:2-3; 2 Th. 3:1-2). (6) *Provide for their physical needs* (1 Ti. 5:17-18). "A church that is penurious with a pastor violates the Scripture. Rarely does such a church manifest spiritual power or progress. The principles revealed in 2 Co. 9:6-10 are worthy of consideration" (Paul Jackson, *The Doctrine and Administration of the Church*).

The Pastor's Authority. Some general lessons: Following are some Bible truths about pastoral authority: (1) *There are certain men in churches called rulers and overseers* (Ac. 20:28; 1 Th. 5:12; Ph. 1:1; 1 Ti. 3:1; Tit. 1:7). Every Christian does not have the same authority in the church; pastors are to lead the churches, not vice versa. (2) *Church leaders are called by three different terms, but the terms refer to the same office*; thus the hierarchical form of church government which places bishops over elders is not biblical. (3) *Each church is to have its own leaders and government* (Tit. 1:5; Ac. 14:23). Since this is clearly the N.T. pattern, any outside form of control over the churches is unbiblical and dangerous. (4) *Every pastor is to be God-called, ordained, and qualified* (Ac. 14:23; 1 Ti. 3; Tit. 1). N.T. churches are not to be led by unordained men or by men who cannot do the whole work of a pastor. Every pastor is to be both a teacher and a ruler (Ac. 20:28; 1 Ti. 3:2; Tit. 1:9-11; 1 Pe. 5:1-2). (5) *Deacons are never referred to in the capacity of ruling or overseeing churches*. The deacon is a servant, not a ruler. Church rule by a deacon board is unscriptural and has caused great harm in many assemblies.

The extent of the pastor's authority. If responsibility implies a corresponding authority, which it does, we can get a clear idea of the areas and extent of a pastor's authority by considering his God-given responsibilities in the church. There are three major areas of pastoral responsibility, with corresponding authority: (1) A pastor has the responsibility and authority to teach and shepherd the church (Ac. 20:28; Ep. 4:11-12; 1 Th. 5:12; 1 Pe. 5:1-4). Pastors, therefore, have the authority to oversee all aspects of such ministry. They must have the final decision concerning what is taught and by whom, and must judge all things that are taught to make certain it is correct (1 Co. 14:29). In 1998, I was invited to preach in all of the services one Sunday in a church in Missouri. As the day progressed, I noticed that only the pastor and his family seemed happy about my preaching. The rest of the congregation seemed to be disgruntled about something. After the evening service, the men asked the pastor to join them for a meeting in a separate room in the church, and they informed him that they did not like my preaching and they did not

believe he had the authority to invite special speakers without their permission. Not long after that, the pastor was dismissed. This is a prime example of rebellion against pastoral authority. It is not the congregation or the deacons who are responsible before God to oversee the teaching; that is the pastor's responsibility, and it is therefore his prerogative to make the decisions in this regard. If the teaching or preaching is heretical, that is a different matter, of course. In such a case, the congregation should not follow the pastor's lead. (2) A pastor has the responsibility and authority to protect the church from false teaching (Ac. 20:28-31; 1 Co. 14:29; 1 Ti. 4:1-6; Tit. 1:9-13). Pastors have the God-given responsibility and authority to determine what is taught and by whom, as well as to forbid the Christians from getting involved with false things, such as Bible studies conducted by the wrong kind of teachers, meetings in which unbiblical doctrines or practices are promoted, etc. This includes oversight of the music ministry of the church, because music is a form of teaching (Ep. 5:19). (3) A pastor has the responsibility and authority to oversee the entire work of the church (Ac. 20:28; 1 Th. 5:12; 1 Pe. 5:1-2). The pastor's position of overseeing the church is similar to that of a supervisor or manager. He is not to do all of the work of the ministry—every Christian must be busy in the work of Christ—but the pastor is to supervise all of the work. There is widespread rebellion against and resistance to pastoral authority today. Such is the product of the fallen human nature. The "old man" hates authority; he will not have anyone rule over him. But pastoral authority is God-ordained, and the one who resists a God-called pastor in his work of leading the church according to the Word of God will answer to Jesus Christ for his stubbornness. Hear the Bible: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (He. 13:17).

Spiritual characteristics of the pastor's authority. The authority exercised by a pastor, missionary, or other church leader is to be distinctly different from that exercised by leaders in the secular world. (1) It is a ministering authority—the authority of a shepherd (Ac. 20:28; 2 Co. 13:10; 1 Pe. 5:2). The authority of a pastor is for the purpose of building up and protecting God's people and work. (2) It is a submissive, humble authority—the authority of a steward (1 Co. 3:9; 4:1; 12:7; Tit. 1:7; 1 Pe. 4:10; 5:3-5). The pastor is to rule under the direction of the Lord Jesus Christ, not by his own mind or will. The church is God's property; the people are God's people; the work is God's work. The pastor is merely a steward or caretaker. Contrast this with the ministry of proud, willful Diotrephes (3 Jn.

9-10). (3) It is a loving authority—the *authority of a father* (1 Th. 2:7-11). The pastor is to have a godly, loving, tender, sacrificial consideration for the welfare of the people. His rule is not to be overbearing and self-serving.

Limitations to the pastor's authority. A pastor only has such authority as delegated to him by God. Christians are never told to submit blindly to a church leader, but to submit to truly God-called men who are leading according to the Word of God. As the Apostle Paul said, "Be ye followers of me, even as I also am of Christ" (1 Co. 11:1). Paul could demand that others follow him because he was following Christ and was faithfully preaching the message given to him by Christ. Apart from that, even Paul had no authority. He warned the churches of Galatia that if he were to preach any other gospel, they were to reject him (Ga. 1:8). The Bible warns pastors not to be lords over God's flock (1 Pe. 5:2-3). Even Paul said he did not have dominion over the believers' faith (2 Co. 1:24). Christians should reject the ministry of any man who does not possess the following qualities: (1) *A pastor's authority is based on the message he preaches.* He. 13:7 instructs Christians to submit to those who have spoken the Word of God. A preacher's authority is in God's Word, not in his own words and desires. If a pastor or teacher strays from the Bible, his listeners should not follow him; he has strayed from his authority (Ac. 17:10, 11; 1 Th. 5:21). (2) *A pastor's authority is based on the life he lives.* He. 13:7 says, "Obey them that have the rule over you ... remembering the end of their conversation." This speaks of their manner of life. If a man is a hypocrite, if he does not practice in his daily life the right kind of Christian living, he has no authority to lead others. (3) *A pastor's authority is based on his call from God* (Ac. 20:28). The elders of the church at Ephesus were appointed by the Holy Spirit. This is a foundational basis for spiritual authority. Christians are only to submit to men who give plain evidence that they are called of God. (4) *A pastor's authority is based on the work he does.* 1 Th. 5:12-13 refers to those who are over us in the Lord and requires that we "esteem them very highly in love for their work's sake..." A man's spiritual ministry must be according to the Word of God, or he ceases to have authority over others.

The Number of Pastors. How many pastors or elders should a church have? The Bible usually speaks of elders and pastors in the plural, and the first churches commonly had more than one (Acts 14:23; 15:2; 20:17; Ph. 1:1; Titus 1:5; James 5:14). At the same time, the Bible does not specify any certain number of pastors. Like many of the practical things that pertain to church work, the Bible leaves this matter for each congregation to determine under the guidance of the Holy Spirit. If

the church is small, it might have only one pastor, while larger churches obviously need more. When a church has more than one pastor, it is normal for one to be the senior pastor and to have the final authority in decisions. That is what we see in the church at Jerusalem. When they had a conference to discuss the issue of law and grace in Acts 15, it was James who summarized the meeting and made the final decision (vv. 13-22). [See Church, Deacon, Diotrephes, Evangelist, Korah, Power, Prophet.]

PASTORAL EPISTLES. A name used for the N.T. books of 1 and 2 Timothy and Titus. They are so named because they were written to church leaders in reference to church order and Christian ministry. [See Timothy.]

PATARA (interpretation). Ac. 21:1.

PATE. Crown of the head (Ps. 7:16).

PATHROS (he cut). Is. 11:11.

PATHRUSIM (inhabitants of Pathros). Ge. 10:14.

PATIENCE. The suffering of afflictions, pain, toil, calamity, provocation or other evil, with a calm, unruffled temper; endurance without murmuring or fretfulness; the act or quality of waiting long for justice or expected good without discontent; perseverance; constancy in labor or exertion; the quality of bearing offenses and injuries without anger or revenge (Webster). The Christian is called upon to exercise patience (Ro. 12:12; 1 Th. 5:14; 2 Th. 1:4; 1 Ti. 6:11; Tit. 2:2; He. 10:36; 12:1; Ja. 5:7-8; 2 Pe. 1:6; Re. 1:9). Patience is the fruit of hope (Ro. 8:25; 1 Th. 1:3). Patience comes from the Word of God (Ro. 15:4). Patience comes through the Lord's strength (Col. 1:11). Patience is produced by tribulation (Ro. 5:3; Ja. 1:3-4). Patience in well-doing is a key ingredient in fruit bearing (Lk. 8:15). Patience is commended by God (2 Th. 1:4; Re. 2:2-3). A patient spirit is better than a proud spirit (Ec. 7:8). Patience was exemplified by the Apostles (2 Co. 6:4; 12:12; 2 Ti. 3:10). Patience is required in pastors (1 Ti. 3:3). Patience is required in dealing with erring men (2 Ti. 2:24). [See Endure, Forbear, Gentle, Longsuffering, Love, Overcome.]

PATMOS (belonging to turpentine, mortal). Re. 1:9.

PATRIARCH. The father and ruler of a family (Ac. 2:29; 7:8).

PATRIMONY. A right or estate inherited from one's ancestors (De. 18:8).

PATROBAS (life of a father). Ro. 16:14.

PATTERN. Example; copy (1 Ti. 1:16; He. 9:23).

PAU (bawling). Ge. 36:39.

PAUL (to restrain). Writer of many N.T. books and zealous leader in the early church. Paul was ordained by the Lord Jesus to be the Apostle to the Gentiles (Ac. 8-28). Paul wrote Romans, 1 and 2 Corinthians,

Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, and probably Hebrews.

"The Apostle of the Gentiles, whose original name was Saul. He was of the tribe of Benjamin, a Hebrew of the Hebrews (Ph. 3:5), born in Tarsus (Ac. 9:11; 22:3), the chief city of Cilicia, in Asia Minor. He was brought up a Pharisee, and educated at Jerusalem, at the feet of Gamaliel (Ac. 22:3), a celebrated Rabbi. He was acquainted with several of the ancient Greek poets, whom he occasionally quotes (Ac. 17:28; Tit. 1:12). Like all Jews, he was brought up to a trade, which, in his case, was that of a tent maker (Ac. 18:1-3). His residence at Jerusalem augmented his natural regard for Judaism, and led him, while yet a young man, to bear his testimony against Christianity, by consenting to the martyrdom of Stephen and by watching over the clothes of those who stoned him (Ac. 7:58).

"Soon the great landmarks of his life began to appear. Foremost of all was his conversion, A.D. 38, which became the main root of his after life (Ac. 9). Then his evangelistic labours at Antioch, A.D. 42 (Ac. 11:22-30); his missionary journey in the eastern part of Asia Minor, in which he first assumed the character of an apostle to the Gentiles (Ac. 13-14); his visit to Jerusalem, A.D. 50, to settle the question of the relation of the Gentiles to the law of Moses (Ac. 15); his second missionary journey when he introduced the gospel into Europe, with his visit to Philippi, Athens, and Corinth (Ac. 15:39—18:22). Then comes his third great missionary journey which was chiefly marked by a long stay at Ephesus, and interesting in connection with the writing of his four leading Epistles (Ac. 19-20). Then followed his visit to Jerusalem, A.D. 58, and his apprehension there, with his long confinement at Caesarea, and his eventual imprisonment at Rome, A.D. 61, whence he wrote most of his other epistles (Ac. 21-28). Of his later history we know nothing.

"As to his temperament and character, Paul is himself the best painter. His humility induced him to abandon the grand title of 'Saul,' and assume the humble one of 'Paul,' i.e., the 'little one,' appropriate, perhaps, from his bodily size, but adopted, no doubt, from that humility which makes him count himself to be 'less than the least of all saints, and not worthy to be called an apostle.' His speeches and epistles convey to us the truest impression of him. In these we perceive the warmth and ardor of his nature, his affectionate disposition, the tenderness of his sense of honor, the courtesy and personal dignity of his bearing, and his perfect frankness. We see also the rare combination of subtlety, tenacity, and versatility existing in his intellect, with a practical wisdom generally associated with a cooler temperament than his, and a forbearance and tolerance seldom united with

such impetuous convictions as he entertained" (Young). (Acts 7:58; 9:1-31; 11:22-30; 13:1—28:31; Ro. 1:1; 1 Co. 1:1; 16:21; 2 Co. 1:1; 10:1; Ga. 1:1; 5:2; Ep. 1:1; 3:1; Ph. 1:1; Col. 1:1, 23; 4:18; 1 Th. 1:1; 2:18; 2 Th. 1:1; 3:17; 1 Ti. 1:1; 2 Ti. 1:1 Tit. 1:1; Phile. 1, 9, 19; 1 Pe. 3:15).

PAULICIANS. An example of the conflict between the Bible and apostate churchianity in the first millennium involved the Paulicians. This occurred in the eastern or Grecian part of the empire.

In roughly A.D. 660, a young Armenian named Constantine Sylvanus received a gift of the Four Gospels and the fourteen Epistles of Paul. Constantine, we are told, prized these new treasures and made these Scriptures the rule of his faith. It is probable that the name "Paulicians" was derived from the love Constantine and his fellow Christians had for the Apostle Paul and for apostolic doctrine. Regardless of the exact origin of their name, it is a fact of history, acknowledged by their enemies, that the Paulicians attempted to found their Christianity strictly upon the Bible. Constantine's New Testament later included the Acts of the Apostles, the Epistles of James and Jude, and the Three Epistles of John (George Faber, *The History of the Ancient Vallenenses and Albigenses*, 1838, pp. 50, 51). Orchard tells us that the Paulician churches "were formed as much upon the plan and model of the apostolic churches as it was in their power to bring them" (*History of Baptists*, p. 132). Armitage testifies, "As best they could, they were trying to get at the Bible, and to follow its light" (p. 239). For this they were hated by those who had thrown off biblical restraint. Persecutions were soon poured out upon these Bible believers. "The Paulicians were sentenced to be capitally punished, and THEIR BOOKS, WHEREVER FOUND, TO BE COMMITTED TO THE FLAMES, and further, that if any person was found to have secreted them, he was to be put to death, and his goods confiscated" (Orchard, p. 134). Constantine was stoned to death in 690 for his love for the Word of God. The man who oversaw the stoning of Constantine was named Simeon. He was later converted, became the leader of this people in the place of Constantine, and "finally submitted himself to the flames rather than abandon the faith which, by a sacrifice of all his worldly goods and prospects, he had embraced" (Faber, p. 60). Another leader of the Paulicians, Sergius, was cut into two pieces with an ax. In those days an entire group of Paulicians was burned to death in one enormous funeral-pile (Faber, p. 47). The persecutions began during the life of Constantine and continued through the centuries following. They began in the Grecian empire under the authority of the emperors and empresses, but as the persecuted Paulicians were scattered to Italy and other parts of Europe, they came to the attention of the papacy, as well. The persecutions which were poured out upon the Paulicians beginning in the 7th century caused them to be scattered throughout Europe, everywhere carrying with them the

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New Testament faith. The Lutheran historian Mosheim, writing in the 17th century, says: "From Italy the Paulicians sent colonies into almost all the other provinces of Europe, and gradually formed a considerable number of religious assemblies, who adhered to their doctrine, and who realized every opposition and indignity from the popes." They were later known by many names, including Paterini, Cathari, Bulgarians, Patarins, Gazarians, Turlupins, Runcarians, and Albigenses. "Many historians, besides Gibbon, such as Muratori and Mosheim, regard the Paulicians as the forerunners of the Albigenses, and, in fact, as the same people. The term "Albigenses" probably derived from a Council which was held in the year 1176 at the town of Lombers near Albi, "for the purpose of examining certain reputed heretics" (Faber, p. 221). One of the latest of these is Professor Conybeare, one of the highest authorities on Paulician matters (John Christian, *A History of the Baptists in the United States*, I, p. 53).

Though the Paulicians were charged by their persecutors with following the unscriptural doctrines of Manicheanism, many faithful historians have proven that this was not the case. Their "heresy" was in cleaving to Scripture alone and in rejecting human tradition. The Grecian and Roman Catholic authorities made every effort to destroy the witness of these separated Christians, and to keep the New Testament Scriptures from the people. The power of this separated Christian movement was in the Scriptures and in the sound teaching which was derived from the Scriptures, and the apostate "church" attempted to destroy the books and manuscripts which provided this power. They accomplished their wicked deed so effectively that we do not have the actual writings of the Paulicians. What we know of them, we know largely by the mouth of their persecutors.

Paulician history has come to us mainly through the persecutors of the Paulicians, and it scarcely has its parallel for calumny in the annals of the centuries. They have always been coupled with the Manicheans, and nothing has been too base to say of them. Bossuet and Bowers have distinguished themselves in this calumny, but Bowers has been effectually answered by the learned Lardner. ... [Bossuet] confounded the Paulicians with the Manicheans, principally because he implicitly trusted their two enemies, Photius and Siculus, the authors who have sent their names down from the ninth century on a tide of acrid invective. Arnold of Germany, Beausobre and Lardner have honored themselves and the subject with sedate investigation and judicial candor, and have set right many of the inconsistencies and contradictions of Photius and Siculus.

Photius possessed great ability, but he was an interested party in his own evidence, and we may fairly question how far he is entitled to absolute credence. As Patriarch of Constantinople, no one was more interested than he in crushing the Paulicians. ... In five

days he hurried himself through the five necessary orders, to become Patriarch on the sixth day, thrusting himself into the place of Ignatius, son of Michael I., a man of blameless character, who was deposed because he refused to put the Empress out of the way of plotting Bardas by forcing her into a nunnery. But Pope Nicholas I., by the advice of a synod held at Rome, deposed Photius as an usurper, A.D. 862. In turn, Photius excommunicated the pope, but Gass says that another synod deposed Photius in 867 as a liar, adulterer, parricide and heretic. He was restored to the patriarchate on the death of Ignatius, but was degraded and banished by the Emperor Leo in 886 for political intrigue and embezzlement of the public money. This is the chief witness on whose word the Paulicians are condemned. ...

THE PAULICIANS THEMSELVES CERTAINLY SHOULD HAVE KNOWN WHAT THEY WERE, AND BOTH THESE WITNESSES EXPLICITLY STATE THAT THEY REPELLED THIS CHARGE WITH GREAT SPIRIT. But what difference did that make with these maligners? So long as they could befoul their fame by that odious brand, they pinned the charge to them as if it were true. Gibbon states that the Paulicians disclaimed the theology of Manes, and the authors of the kindred heresies, and the thirty generations, or aeons, which had been created by the fruitful fancy of Valentine. The Paulicians sincerely condemned the memory and the opinions of the Manichean sect, and complained of the injustice which impressed that invidious name on the simple votaries of St. Paul and of Christ. All through, these witnesses judged them by a false standard of their own raising, while the Paulicians are allowed no counter evidence nor cross-examination, nothing but denial and protest. ... THERE WERE DIFFERENT CLASSES OF MANICHEANS AS WELL AS PAULICIANS, BUT PHOTIUS AND SICULUS LUMP THEM EN MASSE AND CONVICT THEMSELVES AGAIN AND AGAIN OF MISREPRESENTATION IN MATTERS OF PUBLIC NOTORIETY. ...

As best they could, [the Paulicians] were trying to get at the Bible and to follow its light (Thomas Armitage, *A History of the Baptists*, 1890, I, pp. 234-239).

Wherever the Word of God was made to speak in the common language of men, it brought its gifts of eternal salvation and wisdom and sanctification and joy and every blessing of God through Jesus Christ. In a word, the Bible brought light to men. It showed the error of manmade tradition and condemned ecclesiastical apostasy. Those who desired to found their Christianity upon the Bible alone, who desired to form churches after an apostolic fashion, came into conflict with those who were busy creating a manmade form of Christianity which conformed to the world. Our knowledge of the spread of Christianity and of the spiritual conflicts between truth and error during the centuries immediately following the deaths of the apostles is relatively meager. We have seen that portions of the

Word of God were translated into major tongues and distributed to some extent.

PAVILION. A covering; a tent (Ps. 27:5; 1 Ki. 20:12).

PEACE. There are two kinds of peace in salvation—peace with God and the peace of God.

Peace with God is received through faith in Christ's blood. It is a product of justification (Ro. 5:1). The Bible teaches that all men are self-willed rebels by nature since the fall of Adam. Men are at war with God because of their refusal to love and serve Him only (Lk. 19:14). Jesus Christ came to earth and made peace by His blood (Col. 1:20) so men could be brought near to God. This is the message of peace now to be preached to every person and nation in the world (Ac. 10:36; Ro. 10:15; Ep. 2:17). Men do not make peace with God concerning their sin. God has made peace through His Son, Jesus Christ, and it is up to men to receive, ignore, or reject the peace God is offering. Those who receive Jesus Christ enjoy peace with God. [See Atonement, Justification.]

The Peace of God is that comfort and encouragement and tranquility of mind and heart which He gives obedient saints (Col. 3:15). Jesus gives peace and comfort to His followers as they faithfully serve Him (Jn. 14:27; 16:33). The believer enjoys this peace only as he casts his care upon God in prayer (Ph. 4:6-7). Peace is a fruit of the Holy Spirit (Ga. 5:22), and is enjoyed by believers who allow the Spirit of God to rule their lives (Col. 3:15). Peace comes to a person's heart when he meditates upon God's love and protection (Is. 26:12).

Peace on Earth will not come until Jesus Christ returns to destroy the rebels and establish His kingdom on earth (Ps. 37:9-11; 72:1-8; Is. 9:6, 7; 66:12; Eze. 34:23-25; Hag. 2:6, 7). Until then, men on earth will attempt in vain their human schemes for peace (1 Th. 5:3; Re. 6:4). The Bible says there is no peace for the wicked (Is. 48:22; 57:21). As long as the world is in rebellion against God and His Christ (Ps. 2), and as long as the governments of the world are ruled by wicked men, there will not be peace on earth. This is not pessimism, but reality.

Peace among Saints is the desire of God inasmuch as it is possible to maintain without compromise of truth and righteousness. Fleshly strife, divisions, hatred, bitterness, unforgiveness, jealousy and envy grieve the Spirit of God (Ep. 4:20-32). The believer must seek to maintain peace among the brethren as much as possible (Ro. 14:9; 2 Co. 13:11; Ep. 4:3; 1 Th. 5:13; Ja. 3:18; 1 Pe. 3:11). God also admonishes Christians to seek to be at peace with unbelievers "as much as lieth in you" (Ro. 12:18-21; 1 Co. 7:15; He. 12:14). We must emphasize that Christian harmony is not to be purchased at the

price of truth. Nowhere in the N.T. Scriptures do we find that God wants Christians to ignore Bible doctrine for the sake of getting along with professing believers. The passages which admonish harmony among the saints are largely in the context of the assembly, because in the assembly harmony can be maintained without compromising and contradicting doctrinal and moral purity because doctrinal purity and righteous living can be demanded. [See Separation, Peace Offering, Unity.]

PEACE OFFERING. This Levitical offering symbolizes the whole work of Christ in relation to the believer's peace. He made peace (Col. 1:20), proclaimed peace (Ep. 2:17), and is our peace (Ep. 2:14). In Christ, God and the sinner meet in peace (2 Co. 5:18-21). God is propitiated, the sinner reconciled, and both alike are satisfied with what Christ has done, but all this was at the cost of blood and death. The details of the offering speak of fellowship, symbolizing fellowship with God through Jesus Christ. Hence the peace offering is set forth as affording food for the priests (Le. 7:31-34). Observe that it is the breast and shoulders, signifying the affections and strength, upon which we as priests feed in fellowship with the Father (1 Pe. 2:9). This is what makes the peace offering especially a thank offering (Le. 7:11-12) (Scofield). [See High Priest, Offerings, Peace.]

PEACE, TO HOLD ONE'S. To be silent; to restrain oneself from talking or replying (Ex. 14:14; Nu. 30:4; Mt. 20:31; Lk. 4:35).

PECULIAR. Exclusive possession (Ex. 19:5; De. 14:2; 26:18; Ps. 35:4; Ec. 2:8; Tit. 2:14; 1 Pe. 2:9). When the Bible says the Christian is peculiar, it means he is God's exclusive possession which He has purchased to Himself through the blood of His Son. The Greek word translated "peculiar" in 1 Pe. 2:9, *peripotesis*, is also translated "possession" (Ep. 1:14) and "purchased" (Ac. 20:28). The Hebrew word (*segullah*) "signifies 'to surround on all sides,' hence 'to gather together, set apart, reserve, appropriate.' Applied to property, it would be the private treasure acquired or possessed by the person himself, as distinguished from what is shared with others; with kings it would be the private purse as distinct from the public treasury" (Concise) (Ex. 19:5; De. 14:2; 26:18; Ps. 135:4; Ec. 2:8). This Hebrew word is also translated "special" (De. 7:6), "mine own proper good" (1 Ch. 29:3) and "my jewels" (Mal. 3:17).

PEDAHEL (God redeemed). Nu. 34:28.

PEDAHZUR (the rock has redeemed). Nu. 1:10.

PEDIAIAH (God redeemed). 1 Ch. 27:20.

PEDIGREE. Proof of one's birth; lineage (Nu. 1:18).

PEDOBAPTISM. Infant baptism. "Pedo" means infant or child. [See Baptism - Infant.]

PEELED. Stripped (Is. 18:2; Eze. 29:18).

PEEP - PERFECT

PEEP. Chirp; chatter (Is. 8:19; 10:14). The Hebrew word (*tsaphaph*) is elsewhere translated “chatter” (Is. 38:14) and “whisper” (Is. 29:4). [See Mutter, Witchcraft.]

PEKAH (an opening). 2 Ki. 15:25.

PEKAHIAH (the Lord opens). 2 Ki. 15:22.

PEKOD (visitation). “A chief province of Assyria, in which Nineveh, now overthrown, once lay. But, as in Merathaim (Je. 50:21), the allusion is to the meaning of Pekod, namely, ‘visitation’; the inhabitants whose time of deserved visitation in punishment is come; not, however, without reference to the now Babylonian province, Pekod. The visitation on Babylon was a following up of that on Assyria (Eze. 23:23)” (Jamieson, Fausset, Brown).

PELAIAH (He was wonderful). Ne. 8:7.

PELALIAH (Thinking on God). Ne. 11:12.

PELEG (division). Ge. 10:25.

PELET (deliverance). 1 Ch. 12:3.

PELETH (separation). Nu. 16:1.

PELONITE (falling, hidden). 1 Ch. 11:27.

PENANCE. A practice promoted by the Roman Catholic Church. Penance is the act of confessing sins and making restitution and paying penalties imposed by a priest. It is not a biblical practice, but one observed by false Christian groups in their attempt to add to the finished work of Christ. Some Roman Catholic versions of the Bible wrongly replace the term “repentance” with “do penance.” [See Confession, Gospel, Priest, Repentance, Roman Catholic Church.]

PENCE. [See Money.]

PENIEL (the face of God). Ge. 32:30.

PENINNAH (a pearl, jewel). 1 Sa. 1:2.

PENNY. [See Money.]

PENTATEUCH. The first five books of the O.T. The word literally means five books. These are also called “the books of Moses,” as Moses was the author, and “the book of the law,” as they detail the Mosaic law [See Inspiration, Law, Moses.]

PENTECOST. The Jewish feast of harvest celebrated 50 days after the Passover (Le. 23:15-21). Pentecost means fifty. It is also called feast of weeks (Ex. 34:22), feast of harvest (Ex. 23:16), and day of first fruits (Nu. 28:26). This feast was a picture of the coming of the Holy Spirit 50 days after Christ’s death (Ac. 2:1-4). On that day God reaped the firstfruits of His great worldwide harvest (Ro. 8:23; Ja. 1:18). The Lord Jesus Christ prophesied that the Holy Spirit would come to empower the churches for world evangelization (Ac. 1:8). That is what happened on Pentecost. It was a one-time event; it has not been repeated because it does not need to be repeated. The Holy Spirit having come, there

is no more need for additional Pentecosts. Since then, believers are not taught to seek new Pentecosts, or to seek the Holy Spirit, but to yield to the Spirit who is received when Christ is received (Ro. 8:9-14; 1 Co. 12:13; Ep. 1:12-14; 5:18). [See Charismatic, Feasts, Firstfruits, Holy Spirit.]

PENTECOSTAL. A name used to describe various groups that believe in speaking in tongues, being baptised with the Holy Spirit after salvation, etc. [See Charismatic Movement.]

PENUEL (face of God). 1 Ch. 4:4.

PENURY. Lack; deficiency; poverty (Pr. 14:23; Lk. 21:4). [See Money, Sluggard, Tithe.]

PEOPLES. Races; tribes (Re. 10:11; 17:15). [See Gentile.]

PERADVENTURE. If so be; by chance; perhaps (Ex. 32:30; Jos. 9:7; 1 Ki. 18:5; Ro. 5:7). [See Hap.]

PERAZIM. “In the valley of Rephaim (2 Sa 5:18, 20; 1 Ch 14:11), there Jehovah, by David, broke forth as waters do, and made a breach among the Philistines, David’s enemies, as Perazim means, expressing a sudden and complete overthrow” (Jamieson, Fausset, Brown).

PERDITION. Destruction and judgment (Jn. 17:12; Ph. 1:28; 2 Th. 2:3; 1 Ti. 6:9; He. 10:39; 2 Pe. 3:7; Re. 17:8). [See Hell, Judgment, Torment.]

PERFECTNESS. Completeness; perfection (Col. 3:14).

PERILOUS. Extremely difficult; dangerous (2 Ti. 3:1), referring to conditions in the last days. Strong defines the Greek word (*chalepos*) as “perhaps from *chalaos* through the idea of reducing the strength; difficult; i.e. dangerous, or (by implication) furious.” This Greek word is translated “fierce” in Mt. 8:28. [See Last Days, Prophecy.]

PERES. Part of the saying God wrote on the wall before He judged Babylon (Da. 5:25-28). [See Mene.]

PERESH (dung). 1 Ch. 7:16.

PEREZ (a break, divisions). 1 Ch. 27:3.

PEREZ-UZZAH (breach of Uzzah). The name David gave to the place where Uzzah was killed for touching the Ark of the Covenant (1 Ch. 13:9-11). [See Uzzah.]

PERFECT. The common usage of the word “perfect” in the Bible does not necessarily denote sinless or absolute perfection, but completion, fullness, soundness, wholeness.

The Meaning of Bible Perfection. There are two Hebrew words commonly translated “perfect.” One is **TAMIYM**, meaning “entire; integrity; truth” (Strong). This word is also translated “without blemish” (Ex. 12:5), “complete” (Le. 23:15), “full” (Le. 25:30), “sincerely” (Ju. 9:16), “sincerity” (Jos. 24:14), “sound” (Pr. 2:7), “without spot” (Nu. 19:2),

“undefiled” (Ps. 119:1), “upright” (2 Sa. 22:24), “whole” (Le. 3:9). The other word is SHALEM, meaning “complete; especially friendly” (Strong), and it is also translated “full” (Ge. 15:16), “just” (Pr. 11:1), “made ready” (1 Ki. 6:7), “peaceable” (Ge. 34:21), “quiet” (Na. 1:12), “whole” (De. 27:6). The chief Greek word translated “perfect” in the N.T. is TELEIOS, meaning “complete, in various applications of labor, growth, mental and moral character; completeness” (Strong). It is also translated “of full age” (He. 5:14), “consecrated” (He. 7:28), “finish” (Jn. 4:34), “fulfil” (Lk. 2:43).

Some Examples of Bible Perfection. (1) Noah was perfect because he walked in obedience to God’s revealed will (Ge. 6:9). (2) The sacrifices were to be perfect, meaning without blemish (Le. 22:21). (3) Asa’s heart was perfect because he did not turn aside to idols (2 Ch. 15:17). (4) Job was perfect before the Lord (Job 1:8), because he feared God and hated evil (Job 1:1). (5) The law of God is perfect (Ps. 19:7). Here the word “perfect” is used in an absolute sense. (6) The believer can be perfect in the sense of lacking nothing that he needs to do the will of God (Ja. 1:4). (7) The believer can be perfect in the sense of being thoroughly furnished unto all good works (2 Ti. 3:17). (8) The believer is to prove the perfect will of God, meaning he is to seek to be separated from the world and to renew the mind through God’s Word (Ro. 12:2). [See Justification, Sanctification.]

PERGA (all earth, tower). Ac. 13:13.

PERGAMOS (elevated, fortified). The location of one of the seven churches in Asia Minor that was addressed by the risen Christ in Revelation 2-3. See Revelation 2:12-17. Pergamos is located about 90 miles north of Smyrna, and though it was some 15 miles from the sea, the nearby river Caicus was navigable by small craft. In John’s day the city had been built around the foot of the hill while the city’s acropolis (high fortified city) was located on the summit. On the acropolis were palaces and temples and government buildings. Pergamos was located at the crossroads of all the major roads of western Asia and was the district center of jurisdiction and of commerce. It was a banking city for the wealthy. It was famous for its ointments, pottery, tapestries, and parchment. “The sumptuousness of the Attalic princes had raised Pergamos to the rank of the first city in Asia as regards splendor, and Pliny speaks of it as without a rival in the province” (McClintock and Strong).

It was a magnificent city of impressive, highly ornamented palaces, public buildings, and pagan temples, featuring fine marble, Corinthian and Ionic columns, and splendid capitals. On the side of the acropolis was a large theater with 78 rows of seats and a capacity of 10,000, “whose acoustics were so perfect

that an actor speaking in a normal voice could be heard on the topmost seat” (J. T. Marlin, *The Seven Churches of Asia Minor*). Its library, consisting of 200,000 volumes, was exceeded in magnificence only by that of Alexandria, Egypt, and eventually the emperor Mark Anthony gave it to the Egyptian Queen Cleopatra. The making of books on parchment (prepared animal’s skins) was invented here, the word “parchment” being derived from the name of the city. While visiting Pergamos I bought a sheet of sheepskin parchment made in the region. The Pergamos mosaicists were renowned. “The mosaicists of Pergamum seem to have been among the earliest artists who superimposed one colour on another to create an intermediate shade, such as applying a translucent coat of red plaster to white mosaic cubes to obtain a particular bright red. They were also known as the first who reduced the size of the mosaic cubes to the size of pin-heads. By using very small mosaic cubes in graded shades of each colour they achieved gradual transitions of tone and shadow which gave their works the impression of painting” (Fatih Cimcik, *Pergamum*).

Pergamos was addicted to idolatry and its attending sensuality. Most of the temples were located on the top of the acropolis overlooking the city. There was a beautiful grove called the Nicephorium in the midst of which were temples dedicated to Zeus (Jupiter or Jove), Dionysus, Athena, Diana, Apollo, Aphrodite, and Venus. The great altar of Zeus was 40 feet in height and was renowned as one of the wonders of the world. A large frieze carved in marble depicts a mythical battle between Greek gods (e.g., Zeus and Hercules) and supernatural giants. It was “one of the greatest achievements in the field of sculpture” (Marlin). Today there are trees growing on the altar’s location. Significant parts of it were recovered in the 1870s by German archaeologists and it was reconstructed in the Berlin Museum. There were three temples in Pergamos dedicated to Roman emperors. There was also a statue of Augustus in the Athena temple. The ruins of the temple of Trajan are some of the most impressive I have seen. Probably the most celebrated temple was dedicated to Asklepios (Asclepius or Aesculapius), a god worshipped in the form of a serpent. *Asklepios Soter* means “Asklepios the Saviour,” and this idol was called “the god of Pergamos.” It was located in the plain at the foot of the acropolis. The city’s coins depicted a rod encircled by a serpent. They also depicted the god Asklepios as a bearded man holding a serpent-entwined staff. In other depictions he was sitting in a chair with the serpent underneath and patients approaching him for healing. The serpent-entwined staff symbol was adopted by the medical school that was associated with the temple, and it remains the symbol of medical

practice today. The sick flocked here seeking a cure, believing that while they slept in the court of the temple the serpent god would reveal his healing power by means of dreams. The priests interpreted the dreams and prescribed cures. If the patients were touched by any of the snakes that were kept in the temple, they believed that they had been touched by God. Jesus spoke of Pergamos as the seat of Satan, and some think He was referring particularly to the temple of Zeus, and this is possible, as Zeus was the chief of the Greek gods. It is also possible that He was referring to the emperor worship, as this is what got the Christians in trouble more often than not. It might be, though, that He was referring to Pergamos' function as a center for idolatry in general.

The archaeological excavations at Pergamos are extensive. Much of the acropolis has been excavated, as well as the Asklepios temple area below the mountain and its adjoining small theater. On the acropolis we find the ruins of the old walls, the library, the palace, the temple of Athena, the seat of Zeus, the temple of Trajan, the temple of Dionysius, and the theater. Parts of the ancient Roman aqueduct are still standing.

PERIDA (separation, dispersion). Nu. 7:57.

PERIZZITE (dwelling in villages). Ge. 13:7.

PERJURED. One who has broken an oath (1 Ti. 1:10). [See Deceit.]

PERSECUTION. Trouble and punishment because of one's Bible beliefs and faith in Christ. The Bible promises that the Christian will suffer persecution (Mt. 13:21; Ac. 8:1; 11:19; 13:50; Ro. 8:35; 2 Co. 12:10; Ga. 5:11; 6:12; 2 Th. 1:4; 2 Ti. 3:11, 12). [See Suffering, Trial, Tribulation.]

PERSEVERANCE. Continuing steadfast on a particular course of life or belief (Ep. 6:19). Perseverance is an evidence of salvation (He. 3:14; Col. 1:21-23). [See Endure, Eternal Security, Overcome.]

PERSIA. The ancient name of Persia was Elam. It was already a kingdom in Abraham's day when the king of Elam joined the Mesopotamian military alliance to attack southern Canaan (Ge. 14:1-3). In 642 Cyaxares expelled the Turano and set up the Kaianite dynasty. In 612, the Elamites were part of the alliance led by Nabopolassar of Babylon, father of Nebuchadnezzar, that destroyed Nineveh and conquered the Assyrian kingdom. In 559 Cyrus became king of Persia, and in 550 he annexed Media to found the Medo-Persian Empire. In 539, Cyrus conquered Babylon. In 530 Cyrus was killed in battle and Cambyses reigned. By 525 the Persian Empire extended from India to Asia Minor. In 522 Darius I began his reign (Darius Hystaspis or Darius the Great). Darius divided the Persian Empire into 20 provinces. In 490 Darius was defeated by the Greeks at

Marathon. In 486 Xerxes (Ahasuerus) began to reign. In about 479 Esther probably became Xerxes' queen (7th year of his reign, Est. 1:1-3; 2:16). In 480 Xerxes was killed in an invasion of Greece, and Artaxerxes began to reign. In 334 Alexander the Great invaded Persia and the empire fell to Alexander in 331. [See Esther.]

PERSIS (overturning). Ro. 16:12.

PERUDA (separation). Ezr. 2:55.

PERVERSE. Perverted; turned aside; distorted from the right (De. 32:5; 1 Sa. 20:30; Pr. 4:24; 8:8; 12:8; 14:2; 17:20; 19:1; 28:6,18; Mt. 17:17; Lk. 9:41; Ph. 2:15). [See Sin.]

PERVERT. To turn from truth, propriety, or from its proper purpose; to distort from its true use or end; to corrupt (Webster) (De. 16:19; 24:17; 1 Sa. 8:3; Pr. 17:23; 31:5; Mi. 3:9; Ac. 13:10; Ga. 1:7). [See Sin.]

PESTILENCE. Trouble and judgment from God (Ex. 5:3; Je. 14:12). In the New Testament, the term "pestilences" is from the Greek *loimos*, which refers to a plague, a disease (Mt. 24:7; Lk. 21:11).

PESTLE. A rounded hand tool of wood or stone to pound or grind substances in a mortar (Pr. 27:22). [See Mortar.]

PETER (a small rock). The surname of Simon, brother of Andrew and son of Jona. He was a native of Bethsaida and a fisherman; called to be one of the twelve Apostles of Christ; follows Christ, leaving all (Mt. 4:18-20); testifies of Christ's divinity (Mt. 16:14-17), rebukes Christ and is rebuked by Him (Mt. 16:21-23); witnesses Christ's transfiguration (Mt. 17:1-8); walks on the water (Mt. 14:28-31); allows Jesus to wash his feet (Jn. 13:6-9); professes willingness to follow Christ to the death (Mt. 26:33-35); defends Christ with a sword (Mt. 26:51; Lk. 22:51; Jn. 18:10); denies Christ (Mt. 26:69-75); sees him after the resurrection (Jn. 21:7-22); addresses the disciples regarding the choice of an Apostle (Ac. 1:15-26); addresses the Jews on the day of Pentecost (Ac. 2:14-40); cures a lame man at the gate of the temple (Ac. 3:1-11); is imprisoned with John (Ac. 4:1-23); pronounces judgment on Ananias and Sapphira (Ac. 5:1-11); performs many cures (Ac. 5:12-16); is again imprisoned and released; speaks boldly before the magistrates (Ac. 5:17-42); communicates the gifts of the Spirit to the Samaritans (Ac. 8:14-17); confounds Simon Magus (Ac. 8:18-24); cures Aeneas of palsy (Ac. 9:33-35); raises Dorcas to life (Ac. 9:36-42); preaches to Cornelius (Ac. 10); defends himself to the church (Ac. 11:1-18); is imprisoned by Herod and freed by a messenger of God (Ac. 12); addresses the assembly at Jerusalem concerning circumcision (Ac. 15:7-11); is opposed by Paul for his hypocrisy (Ga. 2:11-14); commends Paul's Epistles (2 Pe. 3:15-16); writes two

Epistles to the Jews scattered abroad (1, 2 Peter). Tradition asserts that Peter died at Rome a martyr. (This study is based partly on Young's Concordance.) [See also Apostle.]

PETHAHIAH (the Lord opens). Ne. 11:24.

PETHOR (the interpretation of dreams). Nu. 22:5.

PETHUEL (enlargement of God). Joel 1:1.

PEULTHAI (work of God). 1 Ch. 26:5.

PHALEC (division). Lk. 3:35.

PHALLU (separated, distinguished). Ge. 46:9.

PHALTI (deliverance). 1 Sa. 25:44.

PHALTIEL (deliverance of God). 2 Sa. 3:15.

PHANUEL (sight of God). Lk. 2:36.

PHARAOH (sun king). Egyptian ruler (Ge. 12:15-20; 41:1-55; 47:1-26; Ex. 1-14). [See Egypt, Idolatry.]

PHARES (tearing asunder). Mt. 1:3.

PHAREZ, PEREZ (breach). Ge. 46:12.

PHARISEE. Jewish religious sect in Jesus' day (Mt. 23:13-29). The proud, hypocritical Pharisees opposed Jesus and were instrumental in His death (Mt. 27:62). Jesus Christ did not rebuke the Pharisees for their zeal in obeying the law (Mt. 23:23). He rebuked them (1) for replacing the Word of God with human tradition and thereby making the Word of God of none effect (Mt. 15:1-9), (2) for rejecting Jesus as the Messiah or Christ (Mt. 12:22-24), (3) for perverting the Gospel of God's grace (Mt. 23:15), (4) for self-righteousness (Lk. 18:9-14), and (5) for hypocrisy (Mt. 23:23; Mk. 12:15; Lk. 12:1). The Pharisees were at the forefront of the call to crucify Jesus, and they persecuted the early Christians. It wrong to call a Christ-loving, Gospel-preaching, Bible-obeying Christian a Pharisee. [See Frontlet, Israel, Legalism, Phylactery.]

PHARPAR (very quick). 2 Ki. 5:12.

PHARZITES. The descendants of Pharez, the son of Judah (Nu. 26:20).

PHASEAH (lame). Ne. 7:51.

PHEBE (pure, chaste). Ro. 16:1.

PHENICE (the palm tree). A region of Palestine (Ac. 11:19).

PHENICIA (the palm tree). Ac. 21:2.

PHIBSETH (the cat goddess Basht). Eze. 30:17.

PHICHOL (mouth of the whole). Ge. 21:22.

PHILADELPHIA (love of a brother). The location of one of the seven churches in Asia Minor that was addressed by the risen Christ in Revelation 2-3. See Revelation 3:7-13. The city was located about 40 miles southeast of Sardis and about 150 miles due east of Ephesus and was built on several hills "extremely regular in figure and having the appearance of truncated pyramids." It was about 650 feet in altitude

and had a pleasant and healthy climate. The land nearby was exceedingly fertile. The city got its name from Attalus Philadelphus, one of its kings, or was named after him by his brother Eumenes in the 2nd century (Edwin Yamauchi, *New Testament Cities*, p. 77). It was called "Little Athens" because of the magnificence of the temples and other public buildings which adorned it (*International Standard Bible Encyclopedia*). It was famous for its wine (which was celebrated by the Roman poet Virgil), and the city's coins featured an image of Bacchus (or a female Bacchant), the god of revelry and debauchery. Dionysus was also worshipped in Philadelphia. The modern city of Philadelphia was built over the ancient city, and very little archaeological excavation has been done. There is only one small section that can be seen in the yard of the ruins of St. Jean Church, a Greek Orthodox church that was built about 600 A.D.

PHILEMON (an affectionate man, friendly). Phile. 1:1.

PHILETUS (beloved). 2 Ti. 2:17.

PHILIP (lover of horses). (1) One of the 12 Apostles (Mt. 10:3; Mk. 3:18; Mk. 6:14; Jn. 1:43-48; 6:5-7; 12:21-22; 14:8, 9; Ac. 1:13). (2) One of the first deacons and an evangelist (Ac. 6:5; 8:5-40; 21:8).

PHILIPPI (lover of horses, warlike). Ac. 16:12-40; 20:6; 1 Th. 2:2; Ph. 1:1. "A city of Macedonia, so called from Philip king of Macedon, who repaired and beautified it. It was constituted a Roman 'colony' by Augustus, and as such possessed certain peculiar privileges, which made it a 'chief city of that part of Macedonia.' Here was fought the celebrated battle in which Brutus and Cassius were overthrown by Octavius and Antony, B.C. 42. Here, too, Paul first preached the gospel on the continent of Europe; A.D. 52, having been led hither from Troas by a heavenly vision. The first convert was Lydia; and the church which sprang up here was characterized by the distinguished traits of this generous and true-hearted Christian woman. Having cast out a spirit of divination from a young damsel here, Paul and Silas were seized and cruelly scourged and imprisoned. But their bounds were miraculously loosed, their jailer converted, and they were permitted to pass on to Amphipolis. Luke appears to have remained here, and to have rejoined Paul when he again visited Philippi on his fifth journey to Jerusalem, A. D. 58, Ac. The site is now strewn with ruins" (*American Tract Society Dictionary*).

PHILIPPIANS. The Epistle to the church at Philippi (Ph. 1:1).

PHILISTIA (removal, migratory). [See Palestina.]

PHILISTIM (removal, migratory). The Philistines (Ge. 10:14).

PHILISTINE - PITCH

PHILISTINE. People who lived in Canaan and were Israel's enemies (Ge. 21:32; 26:1-18; Ex. 13:17; Jos. 13:2=3; Ju. 3:3, 31). The Philistines originated from the cursed family of Ham and Canaan (Ge. 9:22-25; 1 Ch. 1:8-12). "Isaiah gave a prophecy against Philistia (Isaiah 14:25-31). This prophecy was to comfort the Jews against the Philistines. God had given Uzziah victory over the Philistines (2 Ch. 26:6-7); but in the reign of Ahaz (2 Ch. 28:18) they regained some of their territory. Isaiah predicted their subjection under Hezekiah (2 Kings 18:8). The Philistines were to be destroyed by famine and by war. Jeremiah gave a prophecy against the Philistines (Je. 47). God would use the Chaldeans to bring disaster upon the Philistines. Nebuchadnezzar, after he had taken Jerusalem, left his captain, Nebuzaradan, to subdue the rest of the adjoining cities and country. The onslaught would be so severe that each person would think only of his own safety, fathers not even regarding their own children. So desperate would be the calamity that men would be devoid of natural affections. The Chaldeans while acting in their own behalf had their charge from God, and would not be quiet until they had inflicted vengeance upon the Philistines" (*Handbook of the Bible*). [See Palestina, Prophecy.]

PHILOLOGUS (lover of learning). Ro. 16:15.

PHINEHAS (look of compassion). Ex. 6:25.

PHLEGON (zealous, burning, blazing). Ro. 16:14.

PHRYGIA (torrid, barren, dry). A region of Asia Minor (Ac. 16:6).

PHURAH (branch). Ju. 7:10.

PHUT, PUT (enlargement). Ge. 10:6.

PHUVAH, PUA, PUAH (splendor, blast). Ge. 46:13.

PHYGELLUS (a fugitive). 2 Ti. 1:15.

PHYLACTERY. A small case made of leather worn by Jewish men on the forehead and the left arm. The forehead case had four compartments containing tiny parchments inscribed with quotations from Ex. 13:1-10-11-17; De. 6:4-9; 11:13-21. The arm case had one compartment with the same passages. Jesus rebuked the Pharisees for their ostentatious display in wearing unnecessarily large phylacteries (Mt. 23:5). The Pharisees were trying to obey the letter of the law in binding God's Word upon their arms and in between their eyes (De. 6:8), but they ignored the spiritual intent of God's law, in that God desired His people to have His Word in their hearts and minds, not just tied to their bodies (Analytical). [See Frontlet, Pharisee.]

PIETY. Godliness; obedience; love for God (1 Ti. 5:4). [See Sanctification, Upright.]

PIHAHIROTH (mouth of the caves). Ex. 14:2.

PILATE. The Roman ruler who tried Jesus and delivered Him to be crucified because he feared for his political position (Mt. 27; Mk. 15; Lk. 3:1; 13:1; 23:1-52; Jn. 18:29 - 19:38; Ac. 3:13; 4:27; 13:28; 1 Ti. 6:13). *Pilate's Philosophy.* Pilate held the philosophy that truth is unknowable; he was an agnostic (Jn. 18:37-38). Contrast Jn. 14:6; 8:31-32. *Pilate's Estimation of Jesus.* (1) He knew He was faultless (Jn. 18:38; 19:4, 6). (2) He knew He was not a normal man (Jn. 19:6-12). *Pilate's Wickedness.* Though the Bible says Pilate was "willing to release Jesus" (Lk. 23:20) and he made several attempts to do so, in the end he "delivered Jesus to their will" (Lk. 23:25). Pilate had no excuse for this. (1) He knew that Jesus was being lied about (Mt. 27:18). (2) He had Jesus beaten in spite of the fact that he found no fault in Him (Jn. 19:1). (3) He allowed the soldiers to mock and smite Jesus (Jn. 19:2-3). (4) He turned Jesus over to His enemies (Jn. 19:12-13). He was willing to content the people (Mk. 15:15), meaning he feared man more than God. (5) He ignored the Scriptures (Jn. 19:19). Pilate lived in Israel and had easy access to the Scriptures; he should have known the prophecies about the coming of the Messiah (Mt. 2:4-6). Pilate knew about the miracles of Christ (Jn. 20:30-31). He had no excuse for condemning Christ. (6) Pilate tried to wash his hands of Christ (Mt. 27:24), but the Bible says this is an impossibility (Mt. 12:30). [See Crucify.]

PILDASH (lamp of fire). Ge. 22:22.

PILEHA (breaking out). Ne. 10:24.

PILGRIM. A traveler, a stranger (He. 11:13-16; 1 Pe. 2:11).

PILLED. Peeled (Ge. 30:37-38). [See Ringstraked.]

PILTAI (deliverance). Ne. 12:17.

PINON (great anxiety, perplexity). Ge. 36:41.

PIPE. The Hebrew word translated "pipe" is *HALIL*. "The *halil* is mentioned several times in the O.T. (1 Sa. 10:5; 1 Ki. 1:40; Is. 5:12; 30:29; Je. 48:36). It is also one of the instruments mentioned in N.T. (Mt. 11:17; 1 Co. 14:7; Re. 18:22). The *Schaff-Herzog Encyclopedia* tells us of this instrument: 'It was originally formed from the reed, by the simple contrivance of cutting a larger or smaller number of holes in one of its lengths; but it was afterwards more artistically made of wood, bone, horn, and ivory. It is still used in Palestine'" (Paul McCommon, *Music in the Bible*). [See Music.]

PIRAM (great fruitfulness). Jos. 10:3.

PIRATHON (righteous vengeance). Ju. 12:15.

PISGAH (high hill). Nu. 21:20.

PISIDIA (a channel of water). Ac. 13:14.

PISPAH (scattering). 1 Ch. 7:38.

PITCH. To encamp (Jos. 8:11; 11:5).

PITHOM (very great space). Ex. 1:11.

PITHON (great enlargement). 1 Ch. 8:35.

PITIETH. To have compassion on (Ps. 103:13; Eze. 24:21).

PITIFUL. Compassionate; full of pity; tender; having a heart to feel sorrow and sympathy for the distressed (Webster) (Ja. 5:11; 1 Pe. 3:8). The Greek word *polusplagchnos* which is translated "very pitiful" in Ja. 5:11 is used only one time in the Bible. It is defined as "extremely compassionate" by Strong. Another Greek word (*usplanknos*) is translated "pitiful" in 1 Pe. 3:8. It is translated "tenderhearted" in Ep. 4:32. [See Love, Tenderhearted.]

PLAGUE. (1) Disease; suffering; trouble; punishment (Ex. 11:1; Le. 13:2; Mk. 5:29; Re. 16:21). (2) To smite with disease; to punish (Ps. 73:5, 14). [See Suffering, Tribulation.]

PLAIN. (1) Level land; open field with even surface (Ge. 11:2; 12:6; 13:10; Lk. 6:17). (2) Simple; honest (Ge. 25:27). (3) Straight; upright (Ps. 27:11). (4) Open; not obscure; understandable (Pr. 8:9; Hab. 2:2). (5) To lift up; to be exalted (Pr. 15:19). This verse contrasts the way of the slothful with the way of the righteous. The slothful is pictured as hedged in with thorns; the righteous, as walking along a raised and level highway so that his way is not restrained. (6) Correct; not restricted (Mk. 7:35).

PLAINNESS. Frankness; boldness; confidence (2 Co. 3:12).

PLAISTER. To daub; to spread mortar; to caulk (Le. 14:42; De. 27:2; Da. 5:5).

PLAIT. To braid, fold, twist (Mt. 27:29; 1 Pe. 3:3).

PLAT. Portion (2 Ki. 9:26).

PLATTED. To weave (Mt. 27:29).

PLATTER. A dish (Mt. 23:25-26).

PLAY THE. Act the part of; to be something (De. 22:21; 1 Sa. 21:15; Ho. 3:3). The phrase "play the men" in 2 Sa. 10:12 means "to be men," to behave manfully, courageously.

PLEAD. (1) To beseech; to use entreaty; to beg (1 Sa. 24:15; Job 13:6). (2) To argue, contend, as in a law suit or controversy (Job 9:19; Pr. 22:23; 23:11; 31:9; Is. 1:17; Je. 2:9, 35; 51:36; Eze. 17:20; 20:35, 36; Mi. 7:9). The same Hebrew word is translated "reason" (1 Sa. 12:7), "execute judgment" (2 Ch. 22:8), and "contend" (Pr. 29:9). (3) To punish; to execute judgment (Is. 66:16; Eze. 38:22).

PLEASURE. (1) Enjoyment; that which pleases (Ge. 18:17; De. 23:24; 1 Ch. 29:17; Es. 1:8; Ps. 147:11; Pr. 21:17; Re. 4:11). The word "pleasure" is used to describe lawful enjoyment (Ge. 18:12; 2 Co. 12:10), as well as unlawful (2 Th. 2:12; 1 Ti. 5:6; 2 Pe. 2:13). All

things were created for God's pleasure (Re. 4:11). (2) Will; intention; purpose (Ezr. 5:17; Ne. 9:27; Is. 44:28; Ph. 2:13). (3) Good will; favour (Ps. 30:5).

PLEIADES (the seven stars). "Being named with Arcturus and Orion, it doubtless refers to the group of stars that still bear the name Pleiades (Job 9:9; 38:31). The same Hebrew word is translated SEVEN STARS in Amos v. 8. There are many stars in the group, but seven are visible to the naked eye" (Concise).

PLENARY. Full; complete. (1) Plenary refers to the biblical view of the inspiration of the Holy Scripture. [See Bible, Inspiration.] (2) Plenary refers to a council meeting in which all members are present.

PLENTEOUS. Plentiful; abundant (Ge. 41:34; Mt. 9:37).

PLUCK. To pull; tear (Ex. 4:7; Ru. 4:7; Pr. 14:1; Mk. 5:4).

PLUMBLINE, PLUMMET. A weight attached to a string for testing whether a wall is perpendicular. It is used symbolically for the exactness with which judgment was brought upon Israel. Israel had been built up by God as a wall with a plumbline, and with a plumbline it should be destroyed (Am. 7:7-8; 2 Ki. 21:13; Is. 28:17) (Concise). God's "plumbline" is His eternal Word by which man and all his works are judged.

PNEUMATOLOGY. The doctrine relating to the Holy Spirit. [See Holy Spirit.]

POCHERETH (cutting of the mouth of man, to entrap). Ezr. 2:57.

POETICAL BOOKS, POETRY. The O.T. books of Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon. [See Bible.]

POINT OUT. To assign (Nu. 34:7-8, 10).

POLITY. Government; a term used to describe church organization and operation. [See Church.]

POLL. (1) To count persons (Nu. 1:2-22). (2) To cut the hair (2 Sa. 14:26; Eze. 44:20; Mi. 1:16). [See Hair.]

POLLUX (great power). Castor and Pollux, the twin sons of Jupiter and Leda (Ac. 28:11).

POLYGAMY. A plurality of wives or husbands. The English word is from the Greek words *polus* and *gamos*, meaning many marriages. Though certain O.T. believers practiced polygamy (Ge. 25:6; 35:22; Ju. 8:31; 2 Sa. 5:13; 1 Ki. 11:3; 2 Ch. 11:21), it has always been condemned by God. (1) God ordained one-woman, one-man marriage in the beginning (Ge. 2:20-24). (2) Polygamy originated with the son of rebellious Cain (Ge. 4:16-19). (3) Concerning David and other O.T. saints who had plural wives: (a) It resulted in much heartache and trouble (Ge. 16:1-6; 1 Sa. 1:2-8; 1 Ki. 11:1-8). (b) God had forbidden kings to multiply wives (De. 17:14,

17). David, Solomon, and other kings who had multiple wives were living contrary to God's Word. (c) Most men of God even in the O.T. had only one wife. This is true for Adam (Ge. 2:4), Noah (Ge. 6:18), Isaac (Ge. 25:20-23), Joseph (Ge. 41:45), Moses (Ex. 2:21), Boaz (Ru. 4), Job (Job 1), Isaiah (Is. 8:3), and Hosea (Ho. 3:1-3). (4) There is no N.T. example of a godly Christian having more than one wife. (5) Those who have more than one wife today are forbidden to hold church leadership positions (1 Ti. 3:2,12; Tit. 1:6). This shows that God is against polygamy. Those who practiced this were disobeying God, even though some were godly men. David is a key example. He multiplied wives to himself in spite of God's command against this, but his lust also brought him into terrible grief. [See Adultery, Divorce, Fornication, Home.]

POMMEL. Anything round. 'An apple or ball-shaped protuberance; now most commonly used of a sword or saddle, but formerly of more general application' (The Bible Word-Book). It formed some part of the chapiters of the two pillars in the temple built by Solomon (2 Ch. 4:12, 13). The same word is translated "bowls" in 1 Ki. 7:41, 42 (Concise).

POMP. A procession distinguished by ostentation of grandeur and splendor; show of magnificence; pride (Is. 5:14; 14:11; Eze. 7:24; 30:18; 32:12; 33:28; Ac. 25:23). [See Pride.]

PONDER. To weigh; reflect upon (Pr. 4:26; 5:6, 21; Lk. 2:19).

PONTIUS PILATE. [See Pilate.]

PONTUS (the sea). A region of Asia Minor (Ac. 2:9).

POOR. (1) Of poor quality (Ge. 41:19). (2) Poverty stricken; destitute of property, or not having property sufficient for a comfortable subsistence; needy (Webster) (Ex. 22:25; Re. 13:16). (3) Weak; wounded in spirit (Ps. 109:22). (4) Humble (Mt. 5:3). (5) Spiritually destitute (Re. 3:17). [See Humble, Poverty.]

POPE. The leader of the Roman Catholic Church. He lives in Rome, Italy, in the Vatican which is the headquarters for Roman Catholicism.

Meaning of the Term "Pope"

Pope is from the Latin word *papa*, meaning "father." According to Roman Catholic dogma, Peter was the first bishop, or pope, of Rome, and to him was given the authority to open and shut the kingdom of God to men. Supposedly, Jesus gave to Peter the supreme authority in the church on earth, and this authority was passed on to other bishops of Rome. These claims are supposedly based upon Mt. 16:18-19—"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall

be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Authority of the Pope

The pope is said to have the authority to establish doctrine. When he speaks officially, *ex-cathedra*, his declarations are considered to be infallible. The New York Catechism says: "The pope takes the place of Jesus Christ on earth ... By divine right the pope has supreme and full power in faith and morals over each and every pastor and his flock. He is the true Vicar of Christ, the head of the entire church, the father and teacher of all Christians. He is the infallible ruler, the founder of dogmas, the author of and the judge of councils; the universal ruler of truth, the arbiter of the world, the supreme judge of heaven and earth, the judge of all, being judged by no one, God himself on earth" (Lorraine Boettner, *Roman Catholicism*, p. 127).

History of the Papal Office

The concept of a supreme, infallible pope grew up gradually over the centuries as the Roman Catholic Church came into existence and consolidated its power. This history is traced in the book, *Catholicism Against Itself*, Volume II, by O.C. Lambert. We will quote from his book, keeping in the mind that the following statements are documented from Catholic resources:

Pope Damascus (366-384 A.D.) was the first to call himself pope and was also the first to appeal to Mt. 16:18 to bolster his claim of ascendancy over all churches (*Catholic Encyclopedia*, IV, p. 614). Note that it was almost four hundred years after the ascension of Christ that a man began to claim to be the universal pope.

Pope Gregory I, the Great (590-604 A.D.) was the first to use the phrase "to speak *ex cathedra*" (Lives and Times of the Roman Pontiffs, I, p. 139). "Ex cathedra" means to speak from the throne, and is the idea that when the pope makes a solemn pronouncement from his throne that pronouncement is infallible.

Pope Theodore I (642-649 A.D.) was the first pope officially called Sovereign Pontiff (*General History of the Church*, Darras, II, p. 232). "Sovereign" refers to supreme power, and is a title which should only be applied to God, not to a man. "Pontiff" means "a bridge," and refers to the pope of Rome as the bridge between God and men. This, of course, is a title which belongs solely to Jesus Christ (1 Ti. 2:5).

Pope Gregory III (731-741 A.D.). Along about this time the kissing of the pope's foot was instituted (*Catholic Encyclopedia*, XII, p. 270). Also carrying the pope in a stately sedan chair (Darras, p. 339).

Pope Stephen II (752-757 A.D.) became practically the first pope-king (*Catholic Encyclopedia*, XIV, p. 288).

Pope Adrian I (772-795 A.D.) is said to be the “real founder” of the pope’s sovereignty (Ibid., Vol. I, p. 156).

Pope St. Nicholas I (855-867) claimed absolute power (Ibid., Vol. V, p. 779).

Pope John XV (985-996) was the first to canonize saints (Ibid., Vol. VIII, , p. 428).

Pope John XIX (1024-1032) seems to have been the first pope to grant an indulgence in return for alms bestowed (Ibid., Vol. VIII, p. 429).

Pope Gregory VII (1073-1085) prescribed that the title pope should be confined to the successors of Peter (Ibid., Vol. XII, p. 270). Pope is a Latin word meaning “Father” and is a title forbidden by the Lord Jesus Christ. The Italian equivalent to pope is “papa,” and the pope is often called papa. Religious leaders who allow themselves to be called “father,” and those who call them by this title are in rebellion to Christ’s command. Matthew 23:9—“And call no man your father upon the earth: for one is your Father, which is in heaven.”

Pope Innocent III (1198-1216). From the time of Innocent III the popes called themselves “The Vicar of Christ” (Ibid., Vol. XV, p. 403). Vicar of Christ means representative of Christ, and is blasphemy because only the Holy Spirit is the true Vicar of Christ on earth.

Pope Boniface VII (1294-1303). One of the proclamations of Boniface VII said this: “Listen to the Vicar of Christ, who is placed over kings and kingdoms. He is the keeper of the keys, the judge of the living and the dead, and sits on the throne of justice, with power to extirpate all iniquity. He is the head of the Church, which is one and stainless, and not a many-headed monster, and has full divine authority to pluck out and tear down, to build up and plant. Let not the king imagine that he has no superior, is not subject to the highest authority in the Church” (*Catholic Encyclopedia*, II, p. 666).

Pope Benedict XII (1334-1342). It was during the reign of Benedict XII over the Catholic Church that the earliest representation of the tiara (which the pope receives at his coronation) with three crowns appeared. Before that it had only two crowns. “The first circlet symbolizes the pope’s universal rule in the church, the second, his supremacy, and the third, his temporal influence ... father of princes and kings, ruler of the world, Vicar of Our Saviour Jesus Christ” (*New Catholic Dictionary*, Vatican edition, p. 955).

Pope Pius IV (1559-1565). During the papacy of Pius IV Catholics were forbidden to read the Bible—even Catholic versions of the Bible! Pius IV also issued a creed in 1564 which stated in its eleventh and twelfth articles: “I acknowledge the Holy Catholic and Apostolic Roman Church to be the mother and mistress of all the churches ... I vow and swear a true obedience to the

Roman pontiff, the successor of Peter, the Prince of the Apostles, and the Vicar of Jesus Christ” (“Rome and Unity,” *Trinitarian Bible Society Quarterly Record*, Oct.-Dec. 1978, pp. 14-15).

Pope Pius IX (1846-1878) declared himself to be infallible in 1870 (*Catholic Encyclopedia*, XII, p. 135). Also during the papacy of Pius IX the first Vatican council was held, during which it was proclaimed that the pope is infallible when he declares ex cathedra (from the throne) on a matter of faith and morals. It also insisted on the pope’s direct jurisdiction over each and every believer on earth.

Thus we see that the Catholic doctrine of papal supremacy came into being gradually through the centuries.

Papal supremacy was reaffirmed by the Second Vatican Council, which was held in the mid-1960s and attended by 2,400 bishops. The official pronouncements which were issued by this Council changed the face of Roman Catholicism in many superficial ways, but the foundational dogmas regarding the papacy, the mass and the other sacraments, Mary, the priesthood, etc., remain unchanged. It is not true that the Second Vatican Council rejected Rome’s heresies or that it turned the Catholic Church toward the Bible. Following are some statements from Vatican II illustrating the truth of this claim:

“The Roman Pontiff, by reason of his office as Vicar of Christ, namely, and as pastor of the entire Church, has full, supreme and universal power over the whole Church, a power which he can always exercise unhindered” (*Vatican Council II—The Conciliar and Post Conciliar Documents*, 1975, p. 344).

“This loyal submission of the will and intellect must be given, in a special way, to the authentic teaching authority of the Roman Pontiff, even when he does not speak ex cathedra in such wise, indeed, that his supreme teaching authority be acknowledged with respect, and sincere assent be given to decisions made by him, conformably with his manifest mind and intention” (Ibid., p. 348).

“The Roman Pontiff, head of the college of bishops, enjoys this infallibility in virtue of his office, when, as supreme pastor and teacher of all the faithful ... he proclaims in an absolute decision a doctrine pertaining to faith or morals. For that very reason his definitions are rightly said to be irreformable by their very nature and not by reason of the assent of the Church ... as a consequence they are in no way in need of the approval of others, and do not admit of appeal to any other tribunal. For in such a case the Roman Pontiff does not utter a pronouncement as a private person, but rather does he expound and defend the teaching of the Catholic faith as the supreme teacher of the universal Church, in whom the Church’s charism of infallibility is present in a singular way” (Ibid., p. 349).

POPE

We see in these Vatican II proclamations that the pope of Rome retains his supreme position to this very day. In fact, the Vatican II gave to the pope even more power and authority than many previous Catholic documents. It would be hard to imagine a more exalted position than that described above. No other man on earth makes such claims as this.

Papal Titles

Following are some of the pope's titles, all of which show that he is the world's greatest blasphemer: His Holiness, Holy Father, Vicar of Christ, Sovereign, Supreme Pontiff, Keeper of the Keys, Head of the Church, Prince of the Apostles, Head of the Bishops, Supreme Pastor, Universal Ruler of the Truth, Infallible Ruler, Father of all Christians, Supreme Teacher of the Universal Church, Father of Princes and Kings, Ruler of the Round Earth, Viceroy of Jesus Christ, Substitute for the Son of God, Successor of the Prince of the Apostles, Sovereign of the State of the Vatican City, Primate of Italy.

"Pontiff," meaning "bridge builder," comes "not from the Bible but from pagan Rome, where the emperor, as the high priest of the heathen religion, and in that sense professing to be the bridge or connecting link between this life and the next, was called 'Pontifex Maximus.' The title was therefore lifted from paganism and applied to the head of the Roman Catholic Church. As the high priest of the O.T. was the mediator between God and men, so the pope also claims to be the mediator between God and men, with power over the souls in purgatory" (Boettner, p. 125).

The Error of the Papacy

1. *Peter was not a pope.* We must ask an obvious and serious question. Where in the N.T. do we see Peter claiming to be a pontiff? Where do we see him accepted as such by the early churches? Peter was openly rebuked by Paul because of hypocrisy (Ga. 2:11-14). Peter had a wife (Lk. 4:38; 1 Co. 9:5). Yet the RCC says the pope—who supposedly is Peter's successor—cannot marry. The N.T. speaks more of Paul than of Peter. And it was Paul and John, not Peter, who wrote most of the N.T. While Peter wrote two epistles of 166 verses, John wrote five epistles with 1,415 verses, and Paul wrote 13 epistles with 2,033 verses. If, therefore, there was a pope in the early church it was Paul, not Peter! The simple truth is that neither Peter nor any other man had the position among the early churches that the pope has in Roman Catholicism. Jesus Christ alone is the Head and Rock of the Church. Peter was no pope!

2. *The titles used for the pope are blasphemous.* Only God should be called Holy Father, Holy Lord, His Holiness, Supreme Pontiff, Our Most Holy Lord, etc. The Lord Jesus Christ condemned this type of thing in the

Pharisees, saying, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ" (Mt. 23:8-10). Peter, who supposedly was the first pope, refused to accept worship (Ac. 10:25-26). Yet the Roman pope accepts—yea, demands—titles of deity and accepts the worshipful genuflection of those who approach him. What unchristian blasphemy!

3. *The vicar of christ is the Holy Spirit, not the pope!* Nowhere in the N.T. do we find the blasphemous Catholic idea that a mere man would become the vicar [representative] of Christ during His absence in heaven. Instead we read that the Holy Spirit would come to be Christ's representative (Jn. 14:16-18; 15:26; 16:7).

4. *Regarding Matthew 16:16-20*—The Roman Church uses this passage to support its concept that Peter was made pope by the Lord Jesus Christ. We quoted this passage earlier. Magically, the Roman Church finds here the basis for the papacy. Peter is considered to have been the rock of the church, so the supposed successors of Peter—the Roman popes—form the foundation of the church for all ages. That this strange interpretation is not true is shown in the following considerations:

First, the Lord Jesus was not saying in Mt. 16:16-20 that he would build the church upon Peter. "There is in the Greek a play upon words, 'Thou art Peter' ('petros'—literally, a little rock), and upon this rock ('Petra'—a solid rock mass or foundation) I will build my church.' He does not promise to build His church upon Peter, but upon Himself. Peter himself was careful to tell us that the foundation of the church is Christ. 'Wherefore, also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious...' (1 Pe. 2:6)" (Scofield). According to 2 Sa. 22:32, there is no Rock except God! "...and who is a rock, save our God?" In both the Old and New Testaments it is God Himself who is the believer's Rock—Foundation, Security, and Protection. Thirty times in the Old Testament God is called a Rock. Five times in the New Testament Christ is called a Rock—Mt. 16:18, Ro. 9:33, 1 Co. 10:4, and 1 Pe. 2:18. Only Deity Himself could be the church's Rock and Foundation! And this is exactly what the Lord Jesus Christ was promising in Matthew 16.

Second, the Roman Catholic interpretation of Mt. 16:18-19 is strictly contrary to the pattern of the early churches as testified by the book of Acts and the Epistles. Peter simply was not a pope! The Latin writing on the fish-shaped hat worn by the pope says, "Vicarius Feleii Dei" and means "substitute for the Son of God"! The Apostle Peter no doubt would have cringed in horror at the very thought of donning such a title.

Third, the church is built, not upon the person of Peter, but upon the testimony of Peter. In Mt. 16, Peter had just testified, "Thou art the Christ, the Son of the living God." This testimony is the focus of Mt. 16:16-20. It is Christ, Christ, Christ! He is the Center, the Foundation, the Head, the All for the church. This we see in that the Lord Jesus completed this scene in Mt. 16 by charging the disciples "that they should tell no man that he was Jesus the Christ."

Fourth, the keys of the kingdom of heaven were not given to Peter alone, but to the other disciples as well. After Jesus' resurrection, He spoke to all the disciples, saying, "Whosoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained" (Jn. 20:23).

The key to the kingdom is the Gospel, which is the power of God to salvation to those who believe. Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth..." (Ro. 1:16). Peter used the key of the Gospel to open the door for the Jews on the day of Pentecost (Ac. 2). He also used the key of the Gospel to open the door of salvation to the Gentiles when he preached Jesus to Cornelius (Ac. 10). The New Testament does not show Peter exercising special authority beyond this, and it was an authority which was exercised by all the disciples.

In Mt. 16, the Lord Jesus Christ is not making Peter the first pope, but is reaffirming that He Himself is the Rock, the Head of the Church, and that Peter's testimony of Christ is the key whereby the door to salvation and the Kingdom of God would be opened to all who believe.

5. The terms "bishop," "elder," and "pastor" refer to the same office in the New Testament Church. These terms are used interchangeably in Scripture and refer to different aspects of one man's ministry, rather than to different ministries of different men. PASTOR emphasizes the church leader's role as a shepherd of God's people. ELDER emphasizes his spiritual maturity. BISHOP emphasizes his role as an overseer and ruler of the assembly. In some passages all three terms are used to describe the church leader. In Ac. 20:17 and 28 the leaders of the church at Ephesus are called elders, overseers (which is the same Greek word translated bishop) and feeders of the church, which refers to their role as pastors. In Tit. 1:5, 7 the terms elder and bishop are used interchangeably to refer to the leaders Titus was to ordain in Crete. In 1 Pe. 5, the pastor is again pictured in all three aspects. He is called elder in verse one, and overseer in verse two. "Overseer" is from the same Greek root word as "bishop." Also in verse two the elder is told to "feed the flock." It could be translated, "shepherd the flock," or "pastor the flock," for the Greek

word here means all of this. Thus, all three words—pastor, elder, and bishop—refer to the work of one man. [See Pastor.]

The Roman Catholic Church has no biblical authority for elevating some church leaders above others as they do with their popes, bishops, priests, and cardinals. We find no such ecclesiastical hierarchy in the New Testament church.

6. *Paul made no mention of Peter in his letter to Rome.* "According to Roman Church tradition, Peter reigned as pope in Rome for 25 years, from 42 to 67 A.D. It is generally agreed that Paul's letter to the Christians in Rome was written in the year 58 A.D., at the very height of Peter's alleged episcopacy there. Paul did not address his letter to Peter, as he should have done if Peter was in Rome and the head of all the churches. No, the letter was addressed simply to the saints in Rome. How strange for a missionary to write to a church and not mention the pastor! ... And if Peter had been the most prominent minister in the land, as allegedly was the bishop of Rome, such an affront would be all the more inexcusable.

"If Peter was there and had been there for sixteen years, why was it necessary for Paul to go at all, especially since in his letter he says that he does not build on another's foundation (Ro. 15:20)? This indicates clearly that Peter was not then in Rome, and that he had not been there, that in fact Paul was writing this letter because no Apostle had yet been in Rome to clarify the Gospel to them and to establish them in the faith ... And again, had Peter been in Rome prior to or at the time when Paul arrived there as a prisoner in 61 A.D. Paul could not have failed to have mentioned him, for in the epistles written from there during his imprisonment—Ephesians, Philippians, Colossians, and Philemon—he gives quite a complete list of his fellow-workers in Rome, and Peter's name is not among them" (Boettner, p. 121).

Peter's Successor? The following chronology of Peter's ministry is given by Tom Aldons in *The Rock*, Oct. 1986:

"We often hear of the pope referred to as Peter's successor, a claim which is reflected in one of the titles assumed by Pope John Paul II. This is based on the assertion that Peter was the first bishop of Rome from A.D. 42 to 67. But what does the Bible reveal about this claim?

"In Ga. 1:16-18 Paul writes that 3 years after his conversion (A.D. 34) he met Peter at Jerusalem (A.D. 37). In Ga. 2:1-9 Paul writes that he again went to Jerusalem 14 years later (A.D. 51) where he met Peter (verse 9).

"Paul's Epistle to the Romans was written from Corinth about A.D. 60 and chapter 16 has greetings to several members of the church at Rome by name but makes no

mention of Peter. This is a strange omission if Peter had indeed been bishop there.

"Paul's letter to the Colossians was written from Rome about A.D. 64. At the end of chapter 4 he sends greetings from several people including 'Luke the beloved physician.' In verse 10, Aristarchus 'my fellow prisoner' sends greetings to Marcus (Mark). In verse 11, Paul writes, 'These only are my fellow workers,' but makes no mention of Peter among them."

Was Peter in Rome? "In A.D. 41 Peter was at Joppa where he had a vision of the unclean animals (Acts 11). In A.D. 44 he was imprisoned by Herod and miraculously set free (Acts 12). In A.D. 52 he was at Jerusalem disputing against circumcision (Acts 15). He wrote his first Epistle from Babylonia about A.D. 60 (1 Pe. 5:13), the same verse stating that Mark was with him at that time. In Paul's letter to Timothy from Rome, A.D. 66, shortly before his execution (2 Ti. 4:7-8), he writes in verse 11 'only Luke is with me.' Timothy was the first [pastor at] Ephesus and Mark was with him (2 Ti. 4:11), confirming Col. 4:10. Peter was therefore with Timothy and Mark in Asia Minor and Babylonia, but never at Rome with Paul. His mission was to the circumcision (Ga. 2:7-9)—the Jews and the other 10 tribes whose location he referred to in 1 Pe. 1:1. So we see that the man that the Catholic Church says was the first Roman pope never ministered at Rome!"

7. *There is no record in the new testament that Peter's apostolic office was passed on to another at his death.* The RC idea of apostolic succession is purely human conjecture. There were only 12 Apostles in the special sense and that is all there ever will be. In the wall of the eternal city of the redeemed there are twelve foundations—only twelve—and in these foundations are written the names of the twelve Apostles—only twelve! "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb" Re. 21:14.

8. *Peter was a married man.* Roman Catholic popes are not allowed to be married, but Peter definitely had a wife. This becomes an important fact when we consider that the Roman popes claim to be successors, followers, of Peter. Consider the following passages of Holy Scripture: Mt. 8:14; Mk. 1:30; 1 Co. 9:5. Regarding the pope's celibacy, we see again Rome's deadly habit of changing the pattern of the early church and thereby rendering the Scripture ineffective by its traditions. [See Tradition.]

9. *Peter's supremacy is contrary to the evidence of the Scripture.* The following is taken from the book, *Protestants, Catholics and the Word of God*, pp. 41-42—

"Peter had certain characteristics which made him a leader, true enough, but Jesus refused to recognize any pope among His disciples. Mt. 23:8-12 says, 'But be not ye called Rabbi: for one is your Master, even Christ;

and all ye are brethren. AND CALL NO MAN YOUR FATHER UPON THE EARTH: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.'

"The above Scripture does not mean that you cannot call the one who begat you 'father.' This is done over and over in Scriptures. It does mean that no one should call a man 'father' as is done in Catholicism. A man who assumes this title arrogates to himself the title and prerogative of God. It is not the title itself that is of supreme importance. The Lord is forbidding the recognition of any man's power to impart by ceremony or in any other way, spiritual life to any fellow man.

"The father is the one who begets, the one from whom life comes. You should never recognize any man who claims to be able by sacramentarian grace, or any other thing, to communicate life to your soul. The life of God in the soul of a man must come by the begetting of God. We must be careful not to give to any man place and honor which does not belong to him.

"We must not allow any man to come between ourselves and Christ. There are no priests who can atone for us. There are no mediators who can undertake to manage our souls with God.

"Acts 15 reports a church council in Jerusalem discussing the relation of the Gentiles to the law, to circumcision, etc. In this council, Peter, Barnabas and Paul gave reports. Then James rather than Peter rendered the final decision. Read Acts 15:13-20. 'And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon [Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. ... Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God.' (vv. 14, 19).

"Again in Ga. 2:11 Paul rebukes Peter openly because of blameworthy actions. Certainly Paul took a privilege which no one would take toward the pope today.

"In Ga. 2:8-10 Peter is named with others as a pillar of the church, but no supremacy.

"In Ac. 8:14 we are told that PETER WAS SENT BY OTHERS to preach and help in the work of the Lord.

"M.D. Forrest [Roman Catholic writer] in *Who is the Pope?* emphasizes the primacy of Peter in Jn. 21:15-17, saying that Christ addressed only Peter when He said, 'Lovest thou me more than these? Feed my lambs.' The reason Christ addressed Peter only, though, is not the supremacy of Peter but the fact that Peter alone denied his Lord! Over against his three-fold denial we have the Lord's three-fold question concerning the love which Peter declared to be greater than that of the other disciples. We repeat that this is not a question of primacy but one of confession in light of Peter's awful

denial" (*Protestants, Catholics and the Word of God*, pp. 41, 42).

10. *Peter was not the head of the church in the first century.* "Take the Word of God in this matter. 'And hath put all things under his [Christ's] feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all' (Ep. 1:22-23). This plainly states that Christ is the head of the church. No man on earth today is the head of the church. Note also Ep. 5:23: 'For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.' The book of Ephesians was written probably thirty years after Pentecost, and Christ was still the Head of the Church at that time!" (Ibid., p. 44).

11. *Peter never had a treasury.* "I have never read in Scripture that Peter asked and accepted gifts of money to gather unto himself a treasury of silver and gold to be called 'The Treasury of St. Peter' [as the pope has]! In Ac. 3:6 Peter said, 'Silver and gold have I none.' In Ac. 8:20 Peter refused to sell a spiritual gift for money—'But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.' Rome, though, sells spiritual blessings and gifts" (Ibid.).

12. *Peter never wore a crown.* "Coronation day is crowning day. Peter's coronation day was never during his earthly life. He will receive a crown when the Lord comes again, as he said in his first epistle. 'And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away' (1 Pe. 5:4). The *Catholic Dictionary* says concerning the crowning of the pope: 'The earliest representation of the tiara with three crowns is found in an effigy of Benedict XII (died in 1342). The first circlet symbolizes the pope's universal episcopate, the second his supremacy of jurisdiction, and the third his temporal supremacy. It is placed on his head at his coronation by the second cardinal deacon, with the words, 'Receive the tiara adorned with three crowns and know that thou art Father of princes and kings, Ruler of the world, Vicar of our Saviour Jesus Christ.'" Is this not blasphemous arrogance? (*Protestants, Catholics and the Word of God*, pp. 44-45).

Christ and the Pope Contrasted

Christ wore a crown of thorns.

The pope wears a triple crown filled with jewels.

Christ said: "My kingdom is not of this world."

The pope claims the spiritual and temporal sovereignty of the world.

Christ washed his disciples' feet, thus manifesting a spirit of humility worthy of emulation by His followers.

The pope presents his foot to be kissed and requires genuflections and kneeling.

Christ was poor and lowly.

The pope's material wealth is immense.

Christ carried on His shoulders the cross.

The pope is carried on the shoulders of his servants in liveries of splendor.

Christ preached peace and good will among men.

The popes have instigated more wars than all other aggressors combined.

Christ promulgated the laws of His kingdom and urged His followers to do the same.

The pope tramples them under foot and substitutes his own in their stead.

Christ had no place to lay His head.

The pope lives in a magnificent palace surrounded by wealth and pomp.

Christ gave His Gospel freely to all.

The pope sells his masses and other favors.

Christ said: "Call no man your father upon the earth; for one is your Father, which is in heaven."

The pope commands all to call him "Holy Father."

Christ lived a chaste and pure life.

Many of the popes have lived immoral and degraded lives.

Christ taught nothing but true doctrine.

The pope teaches false doctrine.

Christ sent the Holy Spirit to be His Vicar on earth.

The pope claims to be the Vicar of Christ on earth.

Christ is the Head of the Church.

The pope claims to be head of the Church.

Christ claimed infallibility for Himself and the Word of God alone.

The pope claims infallibility for himself in matters of faith and morals.

Christ taught that sin should be confessed to God.

The pope teaches that sin should be confessed to him and his priests.

Christ taught His followers to pray to God through Him.

The pope teaches his followers to pray to the virgin Mary.

Christ gave His Churches two ordinances which signify the Gospel of His death, burial, and resurrection.

The pope teaches seven "sacraments" which are supposed to confer grace actually and effectually.

Christ taught that He alone is the Saviour.

The pope teaches that the Church is the Saviour.

Christ taught that Church and State should be separated.

The pope insists that they should be united.

Christ taught that there was but one Mediator between God and men—Himself.

The pope teaches that there are many mediators between man and God.

Christ taught that salvation was by grace [meaning a free gift].

POPULOUS - POVERTY

The pope teaches salvation is by grace plus the works and sacraments of the Roman church (*The Gospel Catholic*).

[See Clergy, Diotrephe, Eastern Orthodox, Father, Korah, Nicolaitan, Priest, Reverend, Roman Catholic Church, Sacrament.]

POPULOUS. Numerous (De. 26:5).

PORATHA (a gift). Es. 9:8.

PORTER. A gate keeper (2 Sa. 18:26; Jn. 10:3).

POSITION. In relation to salvation, position describes the believer's new relationship with God in Christ Jesus. It is important to distinguish between position and practice, standing and state, relationship and fellowship, union and communion. [See Footwashing, Holy, Justification, Sanctification.]

POSSESS. To seize; take possession of (Nu. 13:30; Ac. 16:16).

POSSESSIONS. The Bible has much to say about man's earthly possessions. (1) There are many clear warnings in the Word of God in regard to covetousness. [See Covet.] (2) Covetousness is a heart matter. Covetousness is not a problem only for the well-to-do. The poor man can be covetousness as easily as the rich. Covetousness is not a problem so much of whether a man has possessions or how many possessions he has, but of the place those possessions have in his heart and life. (3) The use of money is a personal decision which must be made before God. There are no hard and set rules which one can make applicable for all people. The Bible does not say that a Christian can only have a certain kind of home or a certain kind of automobile or a certain kind of clothing; that he can only have an income of a certain set amount; that his bank account can have only this or that amount. All of this is between each man and his God. Ananias and Sapphira were told that their possessions were "in thine own power" (Ac. 5:4). The Bible does not support the enforcement of some form of Christian communism or communalism. The Bible forbids the child of God of judging another believer in these things (Ro. 14:4). The great matter the Bible addresses in regard to money and possessions is not whether a man has such and such amount of wealth, not how big his bank account is, not how nice his home, not how new his automobile, but whether he is rich toward self or whether he is rich toward God (Lk. 12:21). What does it mean to be rich toward God? (1) It means to support God's House (Mal. 3:10; 1 Ti. 3:15; 1 Co. 9:6-14; Ga. 6:6; 1 Ti. 5:17-18). (2) It means to support God's Program, which is the Great Commission of sending the Gospel to the ends of the earth (Mt. 28:18-20; Ph. 4:15, 16; Tit. 3:13, 14). (3) It means to communicate to God's people (Ga. 6:10; 1 Ti. 6:18). [See Covet, Employment, Gold, Labor, Money, Offerings, Private Ownership of Property, Steal, Stewardship,

Tithe.]

POST. (1) A piece of timber set upright, usually larger than a stake, and intended to support something else; as the posts of a house; the posts of a door; the posts of a gate; the posts of a fence (Webster) (Ex. 12:7; 1 Sa. 1:9; Eze. 40:14). (2) A messenger (2 Ch. 30:6; Es. 8:14; Job 9:25; Je. 51:31). "The Hebrew in these passages signifies 'runner.' 'Post' as a substantive is not now used in this sense, though it exists in post-haste. It is derived from Fr. *poste*, It. *posta*, which again are from Lat. *positum*, anything fixed or placed, and so originally signified a fixed place, as a military post; then, a fixed place on a line of road where horses are kept for travelling, a stage, or station; thence it was transferred to the person who travelled in this way, using relays of horses, and finally to any quick traveller" (The Bible Word-Book).

POSTERITY. (1) Remnant; residue; surviving portion (Ge. 45:7). (2) Generation; descendants; succeeding generations (Nu. 9:10; 1 Ki. 16:3; Ps. 109:13). [See Generation.]

POST-MILLENNIAL. The allegorical method of interpreting prophecy. Post-millennial means "after the millennium," and refers to the fact that the post-millennial view does not believe there will be a literal restoration of Israel and fulfillment of the 1,000 kingdom described in Re. 20. [See Allegorical, A-millennial, Great Tribulation, Millennium, Prophecy.]

POTENTATE. Ruler; king (1 Ti. 6:15).

POTIPHAR (fruit of fatness). Ge. 39:1.

POTIPHERAH (priest of the sun). Ge. 41:45.

POTSHERD. A piece of broken earthenware (Job 2:8; Ps. 22:15; Pr. 26:23).

POTTAGE. Soup; broth (Ge. 25:29,34; 2 Ki. 4:38-40; Ha. 2:12).

POUND. [See Weights and Measures.]

POURTRAY. To engrave; to draw (Eze. 4:1; 8:10; 23:14).

POVERTY. Destitution of property (Ge. 45:11; Pr. 6:11; 10:4, 15; 11:24; 13:7, 8, 18, 23; 14:20, 21, 31; 17:5; 18:23; 19:1, 4, 17, 22; 20:13; 21:13, 17; 22:2, 7, 9, 16, 22; 23:21; 24:34; 28:3, 6, 8, 11, 15, 19, 22, 27; 29:7, 13, 14; 30:8, 9, 14; 31:7, 9, 20; 2 Co. 8:2, 9; Re. 2:9). *The Cause of Poverty:* (1) Sloth (Pr. 6:9-11; 20:13; 24:30-34). (2) Selfishness and greed (Pr. 11:24; 28:8). (3) Rebellion (Pr. 13:18). (4) Injustice (Pr. 13:23). (5) Much talk and little work (Pr. 14:23). (6) Love of pleasure (Pr. 21:17). (7) Drunkenness and gluttony (Pr. 23:21). (8) Following vain persons (Pr. 28:19). (9) Hastening to be rich (Pr. 28:22). (10) Persecution (2 Co. 8:2; Re. 2:9). (11) God's sovereign purposes (1 Sa. 2:7). *The Pain of Poverty:* (1) Lack of worldly protection (Pr.

10:15). (2) Lack of friends (Pr. 14:20; 19:4, 7). (3) Lack of worldly esteem (Pr. 18:23). (4) Servitude (Pr. 22:7). (5) Temptations (Pr. 30:8-9). (6) His wisdom is despised (Ec. 9:15-16). *The Duty to the Poor*: (1) Treat the poor justly (Ex. 23:6; Le. 19:15; Ps. 82:3, 4). (2) Have compassion on the poor (Le. 19:10; 23:22; De. 15:7-11; Job 29:16; 30:25; Pr. 14:21, 31; 17:5; 22:22; 29:7; 31:9, 20; Lk. 14:13; Ro. 15:26, 27; Ga. 2:10). (3) Do not exact usury from the poor (Ex. 22:25). (4) Do not oppress the poor (De. 24:10-15). (5) Do not discriminate against the poor in the church (Ja. 2:2-6). *The Attitude of the Wicked toward the Poor*: Ps. 10:2, 8-10; 37:14; Is. 3:14-15. *Poverty with Righteousness Is Better than Riches with Wickedness*: Pr. 16:8; 17:1; 19:1, 22; 28:6. *The Blessing of Caring for the Poor*: Ps. 41:1-3; Pr. 14:21, 31; 19:17; 21:13; 22:9, 16; 28:27; 29:14. *Does God Promise that the Believer Will Not Be Poor?* No. (1) Jesus was poor (2 Co. 8:9). (2) Paul experienced lack (2 Co. 6:10; 11:27). (3) We are instructed to be content in whatever state we are in (Ph. 4:11-13). (4) We do not yet possess our full inheritance; our riches are in heaven and we look forward to our inheritance by hope (Ro. 8:17-25; Ph. 3:20-21; Col. 3:1-4; 1 Pe. 1:4-9; 4:12-13). (5) Those who think gain is godliness are condemned by God (1 Ti. 6:3-6). *God's Mercy upon the Poor*: Ps. 10:14; 14:6; 34:6; 35:10; 40:17; 69:33; 70:5; 107:41; 140:12; Je. 20:13; 22:16. *The Glorious Future of the Poor Who Trust in Jesus Christ*: Ps. 9:18; 12:5; 68:10; 72:2-4, 12-13; 109:31; 113:7; 132:15. *The Gospel Is for the Poor*: Mt. 11:5; Lk. 4:18; 7:22; Ja. 2:5. *The Poor Can Give to God*: Lk. 21:2-3; 1 Co. 16:1, 2; 2 Co. 8:2. [See Gold, Humble, Low Degree, Mean, Meek, Penury, Poor, Pride, Sluggard.]

POWER. (1) Strength (Ps. 49:15; 65:6; 90:11; Pr. 3:27; 18:21; Ec. 8:8; Is. 40:29; Lk. 1:35; 9:43; Ac. 1:8; 8:10; Ph. 3:10; He. 2:14). (2) Authority (Mt. 6:13; 9:6; 28:18; Lk. 4:6; Jn. 1:12; 17:2; 19:10; 1 Co. 9:5; 2 Ti. 1:7). The Greek word *DUNAMIS* refers to might and ability (Mt. 26:64). It is translated "mighty works" (Mt. 11:20), "miracle" (Mk. 9:39), "strength" (1 Co. 15:56), and "mightily" (Col. 1:29). It is frequently used to describe Christ's sign miracles. The Greek word *EXOUSIA* refers to authority and to the right to act (Lk. 7:8; 19:17; 20:2; Ac. 1:7). It is translated "authority" (Mt. 7:29; 8:9), "jurisdiction" (Lk. 23:7), "liberty" (1 Co. 8:9), "strength" (Re. 17:13), and "right to" (Re. 22:14). Sometimes "power" has both meanings, referring both to authority and strength (Ac. 26:18; Ro. 9:21; 17:13).

Bible Lessons about Authority. (1) Authority is derived from a higher power (Mt. 8:9; 21:23; Mk. 13:34; Lk. 7:8; Jn. 5:27; Ac. 8:27; Re. 13:2). (2) God, of course, is the exception to this, for He is the Source of all authority (Ac. 1:7). (3) The Lord Jesus Christ has all

authority in heaven and in earth (Mt. 28:18). The church which seeks to fulfill Christ's Commission labors by His authority. (4) The Satanic forces are organized into spheres of authority (Ep. 2:2; 6:12; Col. 1:16), but all have been defeated by the blood of Christ (Ep. 1:21; Col. 2:15). (5) The Gospel can deliver a man from Satan's power unto God (Ac. 26:18; Col. 1:13). (6) Whatever a man is appointed to do, he must be given the authority to accomplish it (Mk. 13:34). Responsibility and authority go hand-in-hand. This is true for every sphere of endeavor: for the parent, for the husband, for the pastor. (7) The woman is forbidden to usurp authority over the man (1 Ti. 2:12). (8) The husband has authority over his wife's body, and likewise the wife over the husband's body (1 Co. 7:4). (9) The preacher is to speak the Word of God with all authority (Tit. 2:15). (10) The obedient Christian will be given power over the nations (Re. 2:26). [See Bible, Child Training, Church, Church Discipline, Devils, Diotrephes, Gospel, Government, Great Commission, Korah, Pastor, Satan.]

PRAETORIUM. Prætor's hall (Mk. 15:16). The same Greek word, *praitorion*, is translated "common hall" (Mt. 27:27), "hall of judgment" (Jn. 18:28,33; 19:9; Ac. 23:35), and "palace" (Ph. 1:13). [See Palace.]

PRAISE. [See Worship.]

PRATE. To talk much and without weight, or to little purpose; to be loquacious; as the vulgar express it, to run on (Webster); to speak against (Pr. 10:8, 10; 3 Jn. 10). [See Evil Speaking, Gossip, Tongue.]

PRAYER. To intercede with and communicate with God (Mt. 6:9-13). *What Is Prayer?* (Ro. 1:8-10) (1) Prayer is thanksgiving and praise (Ro. 1:8). (2) Prayer is interceding for others (Ro. 1:9). (3) Prayer is conversation with God (Ro. 1:9 "my prayers" refers to Paul's intimate relationship with God as a Father and Friend). (4) Praying is asking; supplication (Ro. 1:10). Note that Paul did not demand things from God; he requested things of God. Our requests must be according to God's will (1 Jn. 5:14-15). *How Should We Pray?* (1) Through Jesus Christ (Ro. 1:8; Jn. 14:6; 15:16; 16:24; 1 Ti. 2:5; He. 10:19-22). (2) Regularly (Ro. 1:9; Da. 6:10). (3) Persistently (Ro. 1:9; Lk. 18:1-7). (4) Making mention of many petitions (Ro. 1:9; Ep. 1:16; Ph. 1:4; Col. 1:9; 1 Th. 1:2; 2 Ti. 1:3; Phile. 4). (5) Submissive to God's will (Ro. 1:10; 2 Co. 12:7-10). *What Should We Pray For?* (1) For civil government (1 Ti. 2:2). (2) For men to be saved (1 Ti. 2:3-4). (3) For Christians (Ep. 6:18). (4) For Christian workers (Ep. 6:19). (5) For daily needs (Mt. 6:11). (6) For sicknesses and other problems (2 Co. 12:7-8; Ja. 5:14). (7) For wisdom (Ja. 1:5). (8) For strength and mercy (He. 4:16). (9) For all things (Ph. 4:6-7). *Prayer Changes Things* (1) Example of 2 Co. 1:8-11. (2)

PRECEPT - PRESBYTERIAN

Example of Ph. 1:19. (3) Example of Phile. 22. (4) Example of He. 13:18-19. *Hindrances to Prayer* (1) Selfish purposes (Ja. 4:3). (2) sin (Is. 59:1-2; Ps. 139:23-24; 66:18). (3) Idols in the heart (Eze. 14:3). These can be friends, pleasures, possessions, business, reputation, money, or anything that comes before God. (4) Ignoring the needs of others (Pr. 21:13). (5) Disobedience to God's Word (1 Jn. 3:22; Pr. 28:9). (6) Not forgiving others (Mk. 11:25). (7) Poor relationship between husband and wife (1 Pe. 3:7). (8) Unbelief (Ja. 1:5-7; He. 11:6). (9) Not abiding in Christ (Jn. 15:7). (10) Not abiding in Truth (Ps. 145:18). [See High Priest, Intercession, Intreat, Supplication, Tabernacle.]

PRECEPT. Command; charge (Ne. 9:14; Ps. 119:4-173; Is. 28:10; 29:13; Je. 35:18; Da. 9:5; Mk. 10:5; He. 9:19).

PRECIOUS. (1) Valuable; very desirable (Ge. 24:53; 1 Ki. 10:2-11; 2 Ki. 20:13; Ps. 116:15; 126:6; Pr. 6:26; 12:27; 20:15; 24:4; 1 Co. 3:12; Ja. 5:7; 1 Pe. 1:7, 19; 2:4, 6-7; 2 Pe. 1:4; Re. 17:4; 18:12-16; 21:11, 19). (2) Rare (1 Sa. 3:1). Some things which are precious: Redemption of the soul (Ps. 49:8); the death of God's saints (Ps. 116:15); the seed of the Word of God (Ps. 126:6); God's thoughts toward His children (Ps. 139:17); lips of knowledge (Pr. 20:15); Jesus Christ, the precious corner stone (Is. 28:16); the trial of our faith (1 Pe. 1:7); the blood of Christ (1 Pe. 1:19).

PRECIOUS LIFE. This phrase emphasizes the destructive power of adultery (Pr. 6:26). It will rob a man of his precious life: (1) loss of innocence (v. 29). (2) loss of substance (v. 31). (3) loss of his soul (v. 32). (4) loss of honor (v. 33). (5) loss of tranquility (vv. 34-35). Pr. 6:26 also speaks of the evil intent, cunning, and persistence of the wicked woman. "The adulteress will hunt for the precious life." Compare Ge. 39:7-14; Jud. 16:18-21, Pr. 2:16; 5:3; 7:5-21; 9:13-17. [See Adultery, Strange Woman.]

PREDESTINATION. God planned man's salvation before the creation (Ep. 1:5, 11). This does not mean God arbitrarily chooses who will be saved and who will not be. He has revealed that He wants all men to be saved (1 Ti. 2:3-4; Jn. 3:16; 2 Pe. 3:9). God knows the future and knows who will receive His offer of salvation; predestination is based on God's foreknowledge and has more to do with what the Christian is predestinated TO than WHO is predestinated (1 Pe. 1:2; Ro. 8:29). Predestination assures eternal salvation. [See Election, Foreknow, Presbyterian.]

PREFER. To put before; to advance; promote; give preferment to (Es. 2:9; Da. 6:3; Jn. 1:15,27).

PRE-MILLENNIAL. The method of prophetic interpretation which teaches that the Lord will return

from heaven prior to the 1,000 year period spoken of in Re. 20:2-7. Thereafter, all of the O.T. prophecies concerning Israel's glorious earthly kingdom will be fulfilled literally. [See Allegorical, Daniel, Great Tribulation, Kingdom of God, Millennium, Prophecy, Rapture, Revelation, Second Coming.]

PRESBYTERIAN. The history of the Reformed or Presbyterian churches cannot be traced to one single man but to a group of men, as follows:

Huldreich Zwingli (1484-1531) was a Reformation leader in Switzerland. He was ordained a Catholic priest and after several years, he obtained a Greek New Testament published by Erasmus. The light of scriptural truth began to dawn upon him gradually, and he preached more and more boldly against Rome's errors. He eventually rejected the pope and married. The city of Zurich followed his leadership and rejected Catholicism. The city council dissolved the monasteries and abolished the mass and image worship.

Like Luther, Zwingli intertwined his church with the state. He drew up plans for a supposed model Christian community and enforced Christian belief and practice by the force of law.

Switzerland was then divided into 13 loosely federated states or cantons. Some of the cantons followed Zurich's reformation, but others remained committed to the Catholic Church. In 1531, war broke out between the Catholics and the Reformers in Zurich. The military forces of Zurich were defeated, and Zwingli, who took up arms as a soldier, was killed in battle. Zwingli's son-in-law, Heinrich Bullinger, took over leadership of the Protestants in Zurich, but they were forbidden to spread their beliefs in the rest of Switzerland.

John Calvin (1509-1564) is the next name we come across in the history of Presbyterianism. He was a Roman Catholic in early life but was never ordained as a priest. In his pursuit of literary studies in various universities, he learned Greek and Hebrew; and through reading the New Testament, he became dissatisfied with Rome's dogmas and practices. Eventually, around the year 1533, he found peace in Christ alone. In 1534, he was caught by the French inquisition and imprisoned for his faith. Calvin's brother was burned at the stake later that year, with a group of 34 other Protestants. Gaining his freedom, Calvin moved to Switzerland and in 1536, he published the first edition of his famous *Institutes of the Christian Religion*.

He settled in Geneva and joined William Farel in establishing a Protestant community there. The city had broken with the Catholic Church in 1535 and had confiscated Rome's properties. A Protestant church was established which sought to implement Christian

principles at the force of law. Calvin prepared a statement of faith to which the citizens were required to submit. He also wrote a doctrinal catechism to train children in Protestant beliefs. Calvin and Farel wanted to establish a Christian theocracy in Geneva, but they were overruled, and Calvin moved to Strasbourg for a couple of years. There he pastored a French congregation of about 500 and married a widow. His only son, though, lived only a few days. In 1541, the city of Geneva asked Calvin to return to help them resist the efforts of the Catholic Church to regain the city. This he agreed to do, and he had a powerful role in the new government that was formed. Calvin enforced Christian doctrine and principles at the point of the sword. In October 1563, the Geneva government burned to death Michael Servetus for heresy. Servetus held unitarian views and was definitely a false teacher, but the Bible nowhere instructs the churches to kill false teachers. Servetus' death sentence was supported not only by Calvin, but also by Melancthon in Germany and Bullinger in Zurich and by other Protestant leaders who were consulted about the case.

Calvin had a strong influence through his teaching and writings in those days, and he has continued to wield a strong influence ever since. Geneva was a place of refuge for persecuted people from many countries, and they learned Calvin's doctrine there and carried it to many other places. His *Institutes of Christian Religion* went through many editions until the final one in 1559. This work has been reprinted hundreds of times in many languages, and it remains one of the most important doctrinal treatises of Presbyterian churches today. It is highly philosophical in nature, and Calvin presents a doctrine of the sovereignty of God that goes far beyond what the Bible teaches. He teaches that God elects some men to salvation and some to damnation. The TULIP theology, which is the cornerstone of Presbyterianism and which has been adopted by churches of other denominations, including some Baptists, is derived from Calvin's *Institutes*. Though Calvin himself did not use the term TULIP to describe his theology, it is an accurate, though simplified, reflection of his views; and contrary to what some have claimed, every standard point of TULIP theology can be found in Calvin's *Institutes*.

(For a study on Calvinism, see "Elect.")

Calvin was a prodigious writer. He published commentaries on every book of the Bible except the Song of Solomon and Revelation. (He said of Revelation, "The study of prophecy either finds a man crazy, or it leaves him so" (cited by Augustus Strong, *Systematic Theology*, Judson Press, 1907, p. 140). This was because he adopted Rome's false amillennial approach to prophecy instead of approaching it literally.

Calvin's theology influenced the establishment of Presbyterianism in France (Reformed Church), Germany (Reformed Church), Holland (Dutch Reformed), Scotland (the Church of Scotland), Hungary (Reformed Church), and England (the Puritan movement within the Anglican Church).

The name "Presbyterian" refers specifically to a type of church polity referring to rule by elders. (The word "elder" in the New Testament is the Greek word "presbuteros.") Whereas, though, the Bible refers strictly to the local congregation when it describes elders, Presbyterian churches are not independent but are joined together into a large denominational structure. The Presbyterian Church of Australia is an example. Each congregation has elders and ministers who rule. These, in turn, submit to the "general guidance and oversight" of the *regional presbytery*, which is a gathering of elders from several congregations in an area. The presbyteries, in turn, are subject to the *state General Assembly* (which "provides leadership in wider areas of the church's work such as social services, chaplaincy work in the defence forces, hospitals and other institutions, training of ministers, mission and evangelism, and Christian education), and, beyond that, to the *national General Assembly* (which "deals with matters of doctrine, overall standards of training of ministers, receiving ministers from other churches and the church's mission to the world").

The *Westminster Confession* is another significant part of the history of Presbyterianism. This was a statement of faith written during the days when Oliver Cromwell ruled England from 1640 to 1660. The Westminster Assembly, which met from 1643-48, was called by the English Parliament to establish a government in the Church of England that would do away with bishops. One of the chief products of this Assembly was the Westminster Confession of faith, which, embodying the teachings of John Calvin and his successors, expressed the doctrinal platform of Presbyterians in England, Scotland, and America. This Assembly also produced a Shorter and a Longer Catechism, which, together with the Westminster Confession, are called the Westminster Standard.

The Westminster Confession, while containing statements which the Bible-believing Baptist must reject, exalts the Bible and Jesus Christ in a particularly precise and comely manner. Other denominational confessions have borrowed heavily from the Westminster in many cases. Consider some excerpts:

Under the name of Holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testaments, which are these: [here are listed the 66 books of our English Bible]. All which are given by inspiration of God, to be the rule of faith and life. ...

The authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the word of God.

We may be moved and induced by the testimony of the Church to an high and reverend esteem of the holy Scripture, and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.

The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. ...

The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the Church is finally to appeal unto them. But because these original tongues are not known to all the people of God, who have right unto and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures, may have hope.

The supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scriptures.

Consider the Westminster confession pertaining to God:

There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in

goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin, and who will by no means clear the guilty.

Of the Trinity:

In the unity of the Godhead there be three persons, of one substance, power and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

I would also note that the Westminster Confession had many statements purposefully refuting Roman Catholic heresies. It contains a statement denying the inspiration of the Apocrypha. It also identifies the Catholic pope with the antichrist. "There is no other Head of the Church but the Lord Jesus Christ. Nor can the pope of Rome, in any sense, be head thereof: but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church, against Christ and all that is called God" (Westminster Confession of Faith, chapter 25, section 6).

During the period in England's history in which the Westminster Confession was being defined, a civil war was waged against the British crown. Oliver Cromwell, a cavalry commander who led the opposition forces, ousted the king and attempted to establish a Commonwealth in England in the late 17th century. These efforts failed, and the monarchy was eventually re-established. Tens of thousands of Presbyterians, Puritans, and independents fled to America in the ensuing years in search of religious and political liberty.

The Westminster Confession reflected John Calvin's system of predestinarian theology which has been summarized in five points by the acronym of TULIP: Total depravity of man, meaning man is incapable of responding to the Gospel; Unconditional election, meaning God chooses which men will be saved and which men will be lost; Limited atonement, meaning Christ died only for those who will be saved; Irresistible grace, meaning the sinner cannot resist God's call to salvation; and Perseverance of the saints, meaning those who are saved will hold out faithful to the end.

We must hasten to say that the Westminster Confession's teaching in these areas is contrary to the plain statements of the Word of God. The Calvinist wants to have a big God, and I am all for that. I am thankful for men who want to exalt God in an man-exalted hour. The Bible presents us with a BIG God and a little man, and I believe in that. I serve and worship a BIG God. He sits as King forever. He does His will, and no one can stay Him. No one can question His will; no one can thwart His will. He says, "My counsel shall

stand, and I will do all my pleasure" (Is. 46:10). Indeed, He will. He is Almighty God, and He is to be exalted.

It is wrong, though, and a very strange thing, indeed, to define a doctrine of the sovereignty of God which goes counter to what that God has said about Himself! The Westminster Confession says, "By the decree of God ... some men and angels are predestinated unto everlasting life, and OTHERS FOREORDAINED TO EVERLASTING DEATH. These angels and men, thus predestinated and foreordained, are particularly and UNCHANGEABLY DESIGNED; and their number is so certain and definite, THAT IT CANNOT BE EITHER INCREASED OR DIMINISHED. ... they who are elected ... are effectually called unto faith in Christ ... NEITHER ARE ANY OTHER REDEEMED by Christ, effectually called, justified, adopted, sanctified, and saved, BUT THE ELECT ONLY." This is erroneous human philosophy, and it makes out God to be a liar, but the Bible plainly says salvation is for whosoever will (Jn. 3:16; Re. 22:17). The Bible repeats this and repeats this and repeats this. The Bible says Christ "gave himself a ransom FOR ALL" (1 Ti. 2:6). He purchased even wicked false teachers who are lost and on their way to hell; when these men deny the biblical Jesus Christ, the Bible says they deny "the Lord that bought them" (2 Pe. 2:1). He bought them, though they are damned and on their way to hell! Away with any man-made doctrine of limited atonement.

The Westminster Confession says those who are saved are "effectually called unto faith in Christ." This means God's call to salvation is irresistible, but the Bible plainly says that God's call CAN be resisted. The Lord Jesus Christ wept over Jerusalem and testified, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not (Mt. 23:37). He would; they would not. There is no irresistible grace here. He said to the stubborn Pharisees, "And ye will not come to me, that ye might have life" (Jn. 6:40). He would have given these lost men life, but they would not come. He would; they would not. There is no irresistible grace here, either. That God's grace can be resisted and refused is a matter of Scriptural record from Genesis to Revelation. Cain refused God (Ge. 4:5-16); men living during the Great Tribulation will also refuse God (Re. 9:20-21; 16:9, 11). Men have been foolishly refusing and rejecting God's call for the entire, wretched, 6,000 years of human history.

Away with any man-made teaching which denies these plain statements of Scriptures. Someone might say, "I can explain those Scriptures." Away with that, too. I don't want anyone explaining away the plain

teaching of the Word of God. The Bible requires careful interpretation, it is true, but if we can't take the Word of God at face value, in context, there is no way we can dogmatically know what it is saying.

I have a big God, a sovereign God, but I am neither Calvinist nor Arminian. The Bible says God would have all men be saved. I believe that. The Bible says man can say no to God. As amazing as this seems to me, I believe it. If God wants to give man the potential to resist Him and to reject Him and to say no to Him, who am I to say this detracts from His sovereignty or makes Him any less Almighty God? It does not detract from His sovereign power one iota. [See Atonement, Election, Eternal Security, Gospel, Grace, Overcome.]

Presbyterian church polity. The presbyterian form of church government "is based on the principle of representative government and of one spiritual order which is vested in the presbyters. A series of ascending judicatories—session, presbytery, synod, and general assembly—exercise government ... ruling and teaching elders chosen by the local congregation have spiritual responsibility over the people. Elders also represent the congregation in higher church bodies—presbytery, synod, and general assembly" (20th-Century). We should also note that there are a few fundamental Presbyterian congregations today which believe more strongly in the independence of the local assembly and which maintain rule by a plurality of elders but do not recognize the authority of presbyters outside the assembly.

There are at least eight Presbyterian denominations in the U.S. *THE BIBLE PRESBYTERIAN CHURCH* is a fundamentalist group with membership of roughly 10,000. It stands for old-line Presbyterian doctrine and is openly opposed to ecumenism and modernism. Its origin is traced to the Fundamentalist-Modernist controversies of the early 20th century. Conservative Presbyterians who were opposed to theological modernism set up their own seminary and mission board to offer an alternative to the ones which had been taken over by liberal thought. The leaders of this conservative movement were brought to trial by the denomination and defrocked. The apostates charged the Bible believers with heresy! The group which subsequently pulled out of the old-line Presbyterian denomination formed two different independent groups: The Orthodox Presbyterian Church, led by J. Gresham Machen, and the Bible Presbyterian Church, led by Carl McIntire. In 1941 the Bible Presbyterians joined with other fundamentalists to form the American Council of Christian Churches in opposition to the liberal National Council of Churches in America. In addition to standing against modernism and ecumenism, the Bible Presbyterian Church (BPC)

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granted autonomy to the local assembly. Unlike the liberal Presbyterian denominations, each church in the BPC owns its own property and calls its own pastor. In contrast to this, the old-line Presbyterian denomination “entered suits in the civil courts against scores of churches that had withdrawn, and in almost every instance the defending local church lost its property to the denomination. This was in spite of the fact that in most cases the local churches had purchased their property with no financial aid from the denomination” (David O. Beale, *In Pursuit of Purity*, p. 319).

The *FREE PRESBYTERIAN CHURCH* has a similar heritage. They stand firmly in the old Presbyterian faith, are strictly separated from the apostasy of the hour, hold to the Authorized English Bible, and exercise autonomy of the local assembly. The Free Presbyterians were founded in 1951 in Northern Ireland. The fiery fundamental Presbyterian Ian Paisley is identified with the Free Presbyterians. There are 17 of these congregations in North America and roughly 100 in the world. The following is from *Separated Unto the Gospel*, a book published by the Free Presbyterians to explain their position. We reprint these portions especially to show the contrast between old-line Presbyterianism and the modern apostate Presbyterianism represented by the Presbyterian Church USA. We have added headings to the paragraphs quoted:

Separated from Ecumenism: The Free in our name refers to our total dissociation from the major Presbyterian denominations of the world, which have largely repudiated the historic Christian faith. We have no affiliation with the World Council of Churches or any of its international, national, or local organizations. Thus Free speaks of our liberty to stand without compromise for Christ in a day of apostasy.

Protestant: The church [is] unashamedly Protestant. Throughout its history it has stood opposed to the ecumenical movement's efforts to promote union with the Church of Rome, because that church still holds to every dogma that caused the Reformation in the first place.

Reformed Theology: In theology the church is Reformed. It stands foursquare in the great Geneva tradition of Calvin, Knox, the English and American Puritans ... The church has always tied its Calvinism to evangelism. It is a prayer church with a burden for the salvation of sinners. Its growth has been through unremitting evangelistic outreach, preaching the gospel ‘in season, out of season.’

Women Preachers: A burning question for many today is whether or not women may be ordained to the ministry of the church. A woman is not permitted a pastoral or governmental position over men in a New Testament church. No ministry that places her in such a position is open to her.

King James Bible: In carrying on this preaching ministry the Free Presbyterian Church has, throughout its history, used the Authorized (often called the ‘King James’) Version of the Scriptures. We wish to avoid the confusion that arises from the use of many different translations and paraphrases in church services. We believe the Authorized Version is unrivaled as a translation of the Scriptures and that it reflects the authentic, historic Hebrew and Greek texts that God ‘immediately inspired, and by His singular care and providence kept pure in all ages’ (Westminster Confession of Faith, 1.8).

Baptism: Historically, the Reformed churches along with the Lutheran, Episcopal, Congregational, and Methodist churches have accepted that pouring, sprinkling, and dipping are all valid modes of baptism. They have also believed that baptism should be administered to believers and to their children because their children are included in God's covenant with His people. ... Over against this view, Baptists and Anabaptists have argued that baptism must follow a personal profession of faith. ... On the mode of baptism, Baptists insist that only immersion is acceptable ... The Free Presbyterian Church ... hereby affirms that each member of the Free Presbyterian Church shall have liberty to decide for himself which course to adopt on these controverted issues ...

Moral Standards: We believe there are guiding truths in God's Word that not only authorize the kind of standards we have adopted, but necessitate them. ... Gambling is the expression of covetousness. [is] abstinence from the nonmedicinal drinking of alcohol. ... Our country is sinking in an ocean of alcohol. ... no divorced person or one married to a divorced person may be elected to the office of deacon or elder. In addition, no Free Presbyterian church may be used for a marriage service involving a divorced person, nor may any Free Presbyterian minister officiate at such a marriage.

Head Covering: The New Testament insists that it [head covering in public worship] is required for women and banned for men. In this age of so-called sexual equality—a misnomer for the philosophy of radical feminism and anti-Christian humanism—this may seem strange.

Election and Evangelism: We have no time for a dead, intellectual Calvinism that refuses to offer Christ freely to sinners with the assurance that ‘whosoever shall call upon the name of the Lord shall be saved’ (Ro. 10:13). Some of the greatest revival preachers in history have been strong asserters of God's sovereignty in salvation, men like John Bunyan, Jonathan Edwards, Asahel Nettleton, George Whitefield, Robert Murray McChesney, and Charles Haddon Spurgeon.

THE PRESBYTERIAN CHURCH U.S.A. (PC-USA) is the largest Presbyterian denomination in America, with roughly 3,000,000 members in 11,500 churches. It was formed in 1983 from a merger of the United Presbyterian Church in the U.S.A. and the Presbyterian

Church in the United States. These two denominations had resulted from a division along the lines of North and South following the outbreak of the Civil War, and were reunited in the 1983 merger. The Presbyterian Church U.S.A. is modernistic and radically ecumenical. It is a member of the National and World Council of Churches. Like most liberal denominations, the PC-USA has been losing members steadily. The denominations which formed the Presbyterian Church U.S.A. lost 1.3 million members between 1965 and 1992. Membership in the PC-USA has been declining by 30,000 to 40,000 a year.

The PC-USA and Ecumenism. The Presbyterian Church U.S.A. is a member of the radical National and World Council of Churches. Mainline Presbyterians were instrumental in the founding of these liberal bodies in 1948 and 1950. The PC-USA maintains dialogue with the Roman Catholic Church. The ecumenical mindset of the average Presbyterian minister is reflected in an article written by Dr. Richard Lovelace, professor of Church History at Gordon-Conwell Theological Seminary and an ordained Presbyterian Church U.S.A. minister. In his article *Three Streams, One River?* Lovelace not only cited examples of the fact that Catholics, charismatics and evangelicals are moving closer together—he actually advocates and seeks to encourage such unscriptural unity. ... Dr. Lovelace says that Roman Catholics, Orthodox and Anglicans have much to contribute to the formation of a “united church which is truly Catholic, Evangelical and Pentecostal.” In 1986 the PC-USA General Assembly voted to share ministry and sacraments with the Lutheran denominations which formed the Evangelical Lutheran Church in America. Efforts to absorb Presbyterians with other liberal denominations in the States have been in progress though the Consultation on Church Union (COCU) since 1961. This attempted union of Presbyterians, Episcopalians, Methodists, United Church of Christ, Disciples of Christ, and others has been making steady progress through the years. In June 1993 The PC-USA approved a proposal to enter into covenant communion with the other denominations in the COCU. [See *Ecumenism, Lutheran, Roman Catholic Church, World Council of Churches.*]

The PC-USA and Modernism. The gospel promoted in the PC-USA is primarily a false social gospel. In 1984, moderator Harriet Nelson said, “The Gospel is not just telling people they are saved. It also means meeting needs—things like providing food for the hungry and clothing for the naked.” The PC-USA supports all sorts of radical social-political causes in the world, but gives very little to evangelistic work. A survey taken in 1986 revealed that only 5% of the “clergy” and 16% of the membership in the PC-USA believe the Bible is to be

taken literally. More than 75% of those polled rejected the idea that those who have not heard of Jesus Christ will be damned. In 1987 the PC-USA adopted a report which says that Christians and Jews worship the same God and that Jews are already in a covenant relationship with God and do not therefore need to be born again through faith in Jesus Christ to enjoy such a covenant. In 1982 the United Presbyterian Church ordained Mansfield Kaseman in spite of the fact that he denied that Jesus Christ is God, that He was sinless, and that Christ rose bodily from the dead. In typical neo-orthodox doublespeak Kaseman said, “I believe in the resurrection without necessarily believing in the bodily resurrection.” When asked if Jesus is God, he replied, “No, God is God.” Yet the presbytery voted 165-59 to admit Kaseman to the Presbyterian ministry. Also in 1982 the director of the United Presbyterian missions program, G. Daniel Little, rebuked fundamentalists for supporting creationism, and labeled the literal creation view “denial of the living God” and “calcifying of narrow, outdated views.” The “Brief Statement of Faith” approved at the 1991 General Assembly of the PC-USA contained no clear affirmation of the Trinity; made no reference to heaven, hell, or the bodily resurrection of Jesus Christ, but it affirmed sexual equality and environmental concerns. [See *Adam, Bible, Inspiration, Evolution, Jesus Christ, Modernism, New Evangelicalism, Resurrection, Trinity.*]

The PC-USA and Abortion. The PC-USA is a member of the Religious Coalition for Abortion Rights, which seeks “to encourage and coordinate support for safeguarding the legal option of abortion.” Its 1985 Assembly reaffirmed its support for the right to abortion and determined that no new studies on abortion be undertaken. This was a move to permanently silence abortion opponents within the denomination.

The PC-USA and Homosexuals. A vote to disassociate the PC-USA from homosexual ministries within the denomination failed by a margin of 2-1 at its 1984 Assembly. The PC-USA has a formal policy that allows for homosexuals to be received as members, and even allows for the ordination of homosexuals as long as they do not engage in same-sex relationships. In practice, homosexuals within the PC-USA carry on with their perverted lifestyles, and the PC-USA brings no discipline against them. The committee which recommended the change in homosexual policy in 1991 equated “sexism” and “heterosexism” with “racism” and condemned resistance to homosexuality as homophobia. In 1992 an openly homosexual woman, a divorced mother, was ordained to the Presbyterian ministry. The 1988 assembly of the Presbytery of Genesee Valley, New York, invited the Rochester Gay Men’s Chorus to perform a concert. In 1991 the PC-USA filed a “friend-of- the-

court" legal brief in support of the attempt to overthrow Kentucky's sodomy law. In 1992 the PC-USA Committee on Educational Ministry recommended that the denomination refuse to allow Boy Scout troops to use their church basements. This was intended to punish scouts for their policy of barring homosexuals from being troop leaders. Erig Graninger, associate general counsel for the Presbyterians, said, "It is not for the state to tell the citizens of Kentucky what their morals should be." Delegates to the 1993 PC-USA Assembly voted to support Clinton's effort to remove the military's ban on homosexuals. [See Sodomy.]

The PC-USA and Feminism. The predecessor Presbyterian bodies which formed the PC-USA have long been involved in feminist causes. The Presbyterian Church in the USA was the first of the mainstream religious bodies to ordain women as ruling elders in 1930. By 1993 PC-USA had 2,419 ordained women ministers. Women were elected to head the PC-USA in 1984 and again in 1989. It is interesting that 61% of PC-USA membership is female. The new Presbyterian hymnal adopted inclusive language for God and deleted "Onward, Christian Soldiers" because of the "military imagery." The PC-USA contributed a grant of \$66,000 to sponsor the WCC Re-imagining conference November 1993 in Minneapolis, Minnesota. The most radical forms of feminism and goddess worship were promoted at this meeting. The conference coincided with the midpoint of the Ecumenical Decade of the Churches in Solidarity with Women, an initiative of the World Council of Churches that began in 1988. [See Women Preachers.]

The PC-USA and Paganism. The Utica, New York, Presbytery of the PC-USA appropriated \$700 to bring a Buddhist monk from Bangkok to Utica to train local Asians in Buddhist doctrine. They said they wanted to protect the Asian culture. The 1992 General Assembly of the PC-USA was opened with a pagan Indian ritual to expel unwanted spirits and attract desired ones. In March 1989, a witch named Starhawk addressed the San Francisco Presbyterian Theological Seminary. She spoke under the auspices of a campus group called the Feminist Perspectives Committee which attempts to raise awareness concerning feminist issues. The witch performed ritual chants as prayers to "the powers under the earth." Starhawk is a licensed priestess of the Covenant of the Goddess. She referred often to the "Mother-Father God," a concept used in feminist theology.

Presbyterians participated in the production of the National Council of Churches inclusive language lectionary, which removed masculine references to God; addressed God as "Father and Mother"; deleted passages which instruct the wife to submit to the husband; changed many words, such as "son" to "child," "king" to

"ruler," "kingdom" to "realm"; and added the names of wives to the O.T. genealogies. A paper entitled "Theologies Written from Feminist Perspectives" was distributed at the 1988 General Assembly of the PC-USA. The author, Cythia Campbell of the Austin Presbyterian Theological Seminary in Texas, said that many feminists reject the concept of redemption because it "reinforces a notion of human passivity ... and, they question whether the worship of a redeemer who is male is possible or healthy for women." Campbell admits that feminist theology is open to "goddess religion and Wicca, more popularly known as witchcraft." At the 1988 assembly of the Presbytery of Genesee Valley, New York, a liturgy was distributed which had been written by a lesbian Episcopal priest. Included were the words: "We give you thanks, O empowering Mother, for our sisters and brothers in all nations—black, brown, yellow, red, and white; older and younger; richer and poorer; lesbians, gay men, lovers, spouses, parents, children, teachers and learners; workers in many tasks; siblings in a common home."

As we have noted, the PC-USA was a chief sponsor of the World Council of Churches Re-imagining Conference in Minneapolis, Minnesota, in November 1993. A key theme was the celebration of Sophia, the supposed goddess of creation. The conferees joined together in repeating a prayer to Sophia, including these words: "Our maker Sophia, we are women in your image. ... Sophia, creator God ... shower us with your love. ... we invite a lover, we birth a child; with our warm body fluids we remind the world of its pleasures and sensations. ... Our guide, Sophia, we are women in your image. ... With the honey of wisdom in our mouths, we prophesy a full humanity to all the peoples." Korea's Chung Hyung Kyung told the crowd, "My bowel is Buddhist bowel, my heart is Buddhist heart, my right brain is Confucian brain, and my left brain is Christian brain."

The PC-USA and Charismatics. Brick Bradford, general secretary of the Presbyterian and Reformed Renewal Ministries International, estimates that 10 to 15 percent of the Presbyterian clergy are charismatic, but only a handful of their congregations are. Members of the Presbyterian Church (U.S.A.) and the small Evangelical Presbyterian Church support the renewal more so than other Presbyterian denominations, he says (Christian News, May 19, 1986). [See Charismatic.]

The PC-USA and Immorality. Divorce and immorality are rampant in the liberal denominations because there is no clear separation from the world. We have seen the denomination's tolerant attitude toward homosexuality. A report entitled "Sexuality, Spirituality and Social Justice" was distributed throughout the PC-USA in 1990-91. It said "the moral for Christians ought not be

marriage, but rather justice-love. ... Where there is justice-love, sexual expression has ethical integrity. That moral principle applies to single, as well as to married, persons, to gay, lesbian and bisexual persons, as well as to heterosexual persons." The report indicated that a person can have sexual relations outside of marriage and still be right with God. [See Adultery, Divorce, Fornication, Modesty, Nakedness, Sodomy.]

PRESBYTERIANS OUTSIDE OF THE U.S.A. Presbyterian denominations in many lands are being absorbed into larger ecumenical bodies. The Presbyterians in India united with Methodists, Anglicans and others to form the Church of South India in 1947 and the Church of North India in 1970. Seventy-five percent of the Presbyterians in Australia united with Congregationalists and Methodists in 1977 to form the Uniting Church of Australia. The Presbyterians in Canada merged with the Methodists, Congregationalists, and Evangelical United Brethren in 1968 to form the United Church of Canada. Similar ecumenical accords have happened in Nigeria, South Africa, and Belgium. [See Ecumenism, World Council of Churches.]

PRESBYTERY. The elders who laid hands on Timothy (1 Ti. 4:14). The Greek word *presbuterion* is used three times in the N.T. In Lk. 22:66 and Acts 22:5, it refers to the elders of Israel. [See Church, Ordain, Pastor, Presbyterian.]

PRESENTLY. At once (Mt. 26:53).

PRESERVE. To maintain; to protect; to keep (Ge. 19:32; 45:5, 7; De. 6:24; Jos. 24:17; 1 Sa. 30:23; 2 Sa. 8:6; Ne. 9:6; Ps. 16:1; 31:23; 32:7; 36:6; 40:11; 64:1; 79:11; 86:2; 97:10; 116:6; 121:7-8; 140:1; 145:20; 146:9; Is. 49:8; Mt. 9:17). The Bible says God preserves His saints (Ps. 37:28; 41:2; 97:10; 1 Th. 5:23; 2 Ti. 4:18; Jude 1). [See Eternal Security.]

PRESERVATION - BIBLE. The doctrine that God has preserved His Word pure through the ages. The same God that inspired the Scripture has promised to preserve it—not merely its teachings, but its very words. To argue for a divinely-inspired Bible that no longer exists is vain jangling. The bottom line in this matter is that the same Bible that claims to be divinely inspired also claims to be divinely preserved. Our faith in this is not based on common sense (though it is sensible to believe that if God gave a perfect Bible He would preserve that very Bible); our faith is based on the promises of a God that cannot lie.

Many evangelical and even fundamentalists write udgment

volumes defining and defending what the Bible says about its own inspiration, but they are strangely silent on what the same Bible says about preservation. They take the position of faith in regard to inspiration but

retreat to the position of skepticism in regard to preservation. Jack Moorman, in his excellent manual *Forever Settled*, states the solution to this problem plainly: "A far better principle is given in Romans 14:23 —'Whatsoever is not of faith is sin.' If I cannot by faith take the Bible in my hand and say this is the preserved Word of God, then it is sin. If we do not approach the study of how we got our Bible from the standpoint of faith, then it is sin. If I cannot believe what God says about the preservation of His Word, then I cannot believe what He says about its inspiration either—all is sin."

THE BIBLE'S TEACHING ON THE PRESERVATION OF SCRIPTURE

Faith stands on the Word of God. Let us see exactly what the Bible says about this matter of its own preservation:

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever." Ps. 12:6-7

"The counsel of the Lord standeth for ever, the thoughts of his heart to all generations." Ps. 33:11

"For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." Ps. 100:5

"The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Ps. 111:7-8

"... the truth of the Lord endureth for ever. Praise ye the Lord." Ps. 117:2

"For ever, O Lord, thy word is settled in heaven." Ps. 119:89

"Concerning thy testimonies, I have known of old that thou hast founded them for ever." Ps. 119:152

"Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever." Ps. 119:160

"The grass withereth, the flower fadeth: but the word of our God shall stand for ever." Is. 40:8

"As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Is. 59:21

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Mt. 5:18

"Heaven and earth shall pass away, but my words shall not pass away." Mt. 24:35

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever." 1 Pe. 1:23

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“But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.” 1 Pe. 1:25

“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” Re. 22:18-19

The teaching of these passages is that God would preserve His Word in detail to every generation. This, and this alone, is the biblical doctrine of preservation. The scholars mock this position and sneeringly label it with derogatory terms such as “secondary inspiration,” but I am convinced the Bible teaches miraculous inspiration and miraculous preservation.

Psalm 12:6-7 summarizes the doctrine of Bible preservation. This passage promises that the pure words (not just thoughts or general teachings) of God would be kept to every generation. Preserved words. Not just the doctrines. Not just the historical facts. The words! This is verbal preservation, and it is what the Bible plainly promises.

Psalm 33:11 says God’s thoughts would not be lost but rather would stand to all generations, and we know from passages such as 1 Co. 2:12-13 that these divine thoughts have been expressed through divinely-chosen words. “Which things also we speak, NOT IN THE WORDS which man’s wisdom teacheth, but which the Holy Ghost teacheth...” Therefore we see that this promise in Psalm 33, too, is a promise of the verbal preservation of Scripture.

Psalm 100:5, 111:7-8, and 117:2 tell us that the truth of God will stand forever and endure to all generations. This could mean that sound doctrine in general will be preserved, as those who take a naturalistic view of preservation contend, but this cannot be. We know that God’s truth is not expressed to man merely in general doctrinal terms. Truth is expressed in divinely-selected words. Jesus said, “Sanctify them through thy truth: thy word is truth” (Jn. 17:17). He also said, “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Mt. 4:4). It is crucial that men have the very words of Scripture. God has not merely given man a pattern of truth; He has given the very form of truth in the Scriptures. It is this verbally inspired truth that the O.T. is promising will be preserved.

Psalm 119:160 adds the testimony that even the very earliest portions of God’s Word, Genesis and the other writings of Moses, would be preserved.

Psalm 100:5 connects Bible preservation with God’s goodness and mercy. It is because God loves man that He has given His Book. Ps. 100:5 reminds us that the same love which motivated God to inspire the Scriptures, motivates Him to keep them.

Isaiah adds his “amen” to this doctrine of preservation. According to *Isaiah 59:21*, it is the very words of God which will be preserved.

The Lord Jesus Christ is even more specific in His teaching about the preservation of Scripture. In Mt. 24:35 the Son of God promises that His WORDS will not pass away. And in Mt. 5:18, He says the very JOTS AND TITLES of God’s Word will not pass away! That is certainly verbal preservation.

The Apostle Peter tells us with absolute authority that the Word of God is preserved perpetually, and this includes the Word which has been preached to us in the gospel writings. And by gospel writings we must understand Peter to mean the whole of the New Testament, not just the first four books, for He. 2:3 instructs us that the gospel “at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.”

Capping off our brief survey of Scripture on this important doctrine is the testimony of Revelation. In the last chapter of this book man is given a dire warning not to tamper with its contents. Obviously this applies directly to Revelation, but it must apply equally to the entire Book of which Revelation forms the last chapter. Think about it. If mankind is forbidden from taking away from or adding to the contents of a Book, it must be obvious that God intends to preserve that Book in every detail. And note that it is the WORDS which man is forbidden to tamper with. “For I testify unto every man that heareth the WORDS of the prophecy of this book ... if any man shall take away from the WORDS of the book of this prophecy...” The WORDS! If God forbids man to tamper with any of the WORDS of the Bible, it is obvious that He intends to preserve those words so they will be available to man. If this isn’t true, the warning of Re. 22:18-19 is meaningless.

In summary, we see that the Bible teaches that God will preserve His Word in pure form, including the most minute details (the jots and titles, the words), and that this would include the whole Scriptures, Old and New Testaments. This is only reasonable in light of the doctrine of verbal, plenary inspiration. Of what benefit are perfect writings which no longer exist?

Does Psalm 12:6-7 Refer to God’s Words? There are those who do not believe Ps. 12:6-7 is speaking of the Word of God. These contend that this key passage refers rather to God’s preservation of the men spoken of in Ps. 12:1-5. An article by Doug Kutilek published in *The*

Biblical Evangelist in 1983, proposed this view. Kutilek claimed that it is not possible that v. 7 could be referring to the words of v. 6 because the “them” in v. 7 is masculine, while the “words” of v. 6 is feminine. In early 1984 I wrote to Bruce Lackey about this. Dr. Lackey, who died December 1, 1988, taught at Tennessee Temple in Chattanooga, Tennessee, for nineteen years and was the dean of the Bible school department. He pastored churches for 20 years. The last few years of his life he traveled as a Bible conference speaker and authored several books. He was an accomplished musician, a highly respected Bible teacher, and was proficient in the Greek language. He was a diligent student of the Greek Received Text. Following is the reply I received in February 1984.

“I submit the following reasons for my not being moved away from my conviction that Ps. 12:6-7 does teach the preservation of Scripture.

“1. His [Kutilek’s] admission that ‘there are occasional exceptions to the principle of agreement in the Hebrew Bible (see Gesenius’ Hebrew Grammar 135 o)’ immediately shows that the preservation-interpretation is not automatically incorrect, grammatically, but is definitely possible. A somewhat similar situation exists in Jn. 15:6, where ‘them’ is neuter plural in Greek, and ‘they are burned’ is a singular verb. Dana and Mantey, in *A Manual Grammar of The Greek New Testament*, on page 165, give the following statement: ‘A seeming exception to the above principle of syntax is the fact that a neuter plural subject regularly takes a singular verb (Jn. 9:3).’ Therefore, it is unwise to prove or disprove a position using the argument of gender and number. Anyone who studies languages knows that there are exceptions.

“2. The argument listing various verses in Psalms where ‘keep’ and ‘preserve’ speak of people is not very weighty. Ps. 12:6-7 might be the only place in the whole book which uses these words to refer to things [other than people], but that would not disqualify the situation. Ps. 110:4 is the only verse in the Old Testament which teaches the Melchisedical priesthood of the Lord Jesus, but He. 4:7 does not hesitate to make much of it!

“3. The argument from context does not hold water, either. He says, ‘The basic thrust of the message of Psalm 12 is clear: the psalmist bemoans the decimation of the upright and the growing strength of the wicked.’ Thus, he tries to show that verse 7, teaching preservation, would not fit. If this be true, neither would verse 6. Rather, the context is favorable to the preservation-interpretation. God’s promise to save the poor and needy is given in verse 5; verses 6 and 7 are injected to show that His promise of verse 5 will never be broken.

“4. In the last paragraph, he [Kutilek] says that those who apply these verses ‘to any doctrine of Bible preservation’ are guilty of handling ‘the Word of God deceitfully and dishonestly, something unworthy of any child of God.’ But earlier, he admitted that such illustrious interpreters as John Wesley, Henry Martyn, G. Campbell Morgan, and Kidner, agreed with the preservation-interpretation. Sounds like a mouse attacking elephants! They might have been wrong on some points, but they were certainly not deceitful and dishonest.

“Some other verses which teach that God would preserve His Words for all generations are Ps. 33:11; 119:152, 160; Is. 59:21; Mt. 24:35; and 1 Pe. 1:25. Also, a comparison of Mt. 28:20 and Jn. 14:23 shows that Christ’s promise of His continual presence with us is fulfilled as we keep His words; thus His words must be available to believers ‘always, even unto the end of the world. Amen’” (Bruce Lackey).

There is also the possibility that the antecedent of “them” in Ps. 12:7 refers to “silver” in v. 6. Pastor David Pitman proposed this view in the Dec. 1993 issue of *The Baptist Watchman*: “In v. 7 the first ‘them’ is masculine plural; the second ‘them’ is masculine singular. ‘Words’ each time in v. 6 is feminine plural. ... The word ‘silver’ is used as another name for the Word of God in this passage. ‘Silver’ is masculine singular. This allows for agreement in gender and may explain why the preservation is promised to the words of God (plural) and to the Word of God (singular). This interchange between masculine singular and masculine plural (particularly in circumstances where a collective plural is suggested by the singular) is not uncommon in the O.T. We believe God has preserved the Bible, but further, we believe that He has preserved the very words of the Bible. ... The great contrast drawn in Psalm 12 is between the words of evil men and the words of God. Wicked men speak perversely; God speaks purely. The words of the evil will come to nothing; God’s Word stands forever (1 Pe. 1:25; Lk. 21:33). I believe Psalm 12:7 does refer to the promise of Divine preservation of God’s Word. It is allowable contextually, grammatically, and theologically. This view is not dishonest nor based on ignorance. Those who oppose this view should be more honest in their assessment of it.”

Dr. Thomas Strouse Defends Psalm 12:7 as a Promise of Preservation

A recent issue of the Detroit Baptist Theological Seminary Journal contained an article on “The Preservation of Scripture” by Academic Dean William Combs. While gently rejecting the view of some fundamental Baptists, such as Edward Glenny (former professor at Central Baptist Seminary), who say the Bible nowhere promises the preservation of Scripture,

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Combs himself doesn't go much farther, claiming that the Bible does not tell us in what manner or how purely the Scriptures will be preserved. It is apparent that the man has spent far too much time reading the unbelieving works of modern textual critics, such as Bruce Metzger. If a child of God follows Combs' advice about the Bible, he would be forced to master many ancient languages as well as the "science" of textual criticism in order to sift through the entire documentary evidence in an attempt to somehow reconstruct the "original autographs." This is a task that 99.9% of born against Christians are not equipped to do, even assuming that modern textual criticism is a true and exact and believing science (which it is not). As Combs examines various Bible passages which have traditionally been used to support the doctrine of preservation, he sees only a vague, ill-defined promise that is almost meaningless in practice. When he comes to Psalm 12:6-7, Combs takes the position which has become popular in recent years that this Psalm does not promise pure preservation of God's canonical words.

Dr. Thomas Stouse, Emmanuel Baptist Theological Seminary (296 New Britain Ave., Newington, CT 06111), has produced an excellent critique of Combs' article. Following is the section of Dr. Stouse's critique that refutes Combs' position on Psalm 12:6-7 --

Combs assures the reader that the original words are pure and inerrant words, but does not know how purely they are preserved (p. 15). Of course the retort is that if the pure originals are not preserved purely, then how can they be preserved at all. Is one to understand that God has promised to preserve His pure originals impurely? Combs does concede that these verses 'might be a general promise of preservation.' Next, Combs argues that the grammar of vv. 6-7 is against the word preservation interpretation. Instead, the gender differences between the masculine plural pronominal suffix 'them' and its antecedent feminine plural 'words' forces one to look for another antecedent which is masculine plural (i.e., 'poor' and 'needy' in v. 5).

However two important grammatical points overturn his argument. First, the rule of proximity requires 'words' to be the natural, contextual antecedent for 'them.' Second, it is not uncommon, especially in the Psalter, for feminine plural noun synonyms for the 'words' of the Lord to be the antecedent for masculine plural pronouns/pronominal suffixes, which seem to 'masculinize' the verbal extension of the patriarchal God of the Old Testament. Several examples of this supposed gender difficulty occur in Psm. 119. In verse 111, the feminine plural 'testimonies' is the antecedent for the masculine plural pronoun 'they.' Again, in three passages the feminine plural synonyms for 'words' have masculine plural pronominal suffixes (vv. 129, 152, 167). These examples include Psm. 119:152 ('Concerning thy testimonies, I have known of old that

thou has founded them for ever'), which Combs affirms to be 'a fairly direct promise of preservation' of the written form of the Torah (p. 18). As the KJV/TR bibliologists have argued all along, both the context and the grammar (proximity rule and accepted gender discordance) of Psm. 12:6-7 demand the teaching of the preservation of the Lord's pure words for every generation.

Next, Combs quotes the NIV rendering 'you will keep us safe and protect us...' to argue for the preservation of saints interpretation. However, the NIV's translation of 'us' for 'them' is based on inferior Hebrew texts influenced by Greek. Furthermore, the context of the whole Psalm argues forcefully for the preservation of the words of God which are the antidote for the words of men in every generation.

Combs and his ilk do not have a convincing grammatical, biblical or theological argument for the 'preservation of saints' interpretation in Psm. 12:6-7. The proper, contextual exegesis of this passage teaches that the Lord has preserved the pure originals intact for every generation (Dr. Thomas Stouse, "Article Review," April 2001).

THE PRACTICALITY OF PRESERVATION: CAN A TRANSLATION BE CALLED THE INSPIRED WORD OF GOD?

Very few people read the Bible languages (Hebrew, Aramaic, and Greek) fluently. We have seen that Paul's doctrine of inspiration in 2 Timothy chapter three allows for copies and translations to be viewed as the inspired Word of God. Why not? If a translation is an accurate representation of the original Text of Scripture, what is wrong with saying that translation is the inspired Word of God? Many mock such an idea, though. Recently I received a paper written by a Bible college professor in Canada which maligned me for teaching that the King James Version is the inspired Word of God. It was clear that the man had misunderstood and misrepresented my position. In replying to the man and attempting to make my stand on the KJV clear, I sent him statements by certain men that I respect.

Consider some of the statements that I sent to this Bible college professor, chiefly ones by the Institute for Biblical Studies and the Dean Burgon Society.

Each of these statements was written by intelligent, godly men, who are attempting before God to come to grips with exactly what the Bible teaches about preservation. A man certainly has the privilege of rejecting these statements, but to say that these men are unscholarly or that they do misjustice to the Scripture is slanderous:

Institute For Biblical Textual Studies Statement on Preservation

The Institute for Biblical Textual Studies was founded as an extension of Dr. David Otis Fuller's ambition to address the version issue and textual debate on a broader scale. The Institute is committed to:

- the immediate, verbal, plenary inspiration of the original writings of Scripture and that they are therefore inerrant and infallible. This inspiration is unique, applicable both to the process of giving the original writings and the writings themselves which are that product;

- the verbal preservation of the Greek Received Text as published by the Trinitarian Bible Society;

- the verbal preservation of the Traditional Masoretic Hebrew Text of Daniel Bomberg, as edited by Jacob ben Chayim;

- the position that translation is not an inherent boundary to verbal preservation. The breath of God, product, not process, conveyed by translation from the immediately inspired language copies of Scripture into any providentially prepared receptor language will impart to that translation infallible authority and doctrinal inerrancy inherent in the original language copies. Such a translation by the internal witness of the Holy Spirit, both with and through that translation, will evidence to the believer its own self-attestation and self-authentication whereby God asserts himself as the supreme Authority to that culture. For the English speaking world this revelation of God's authority is preserved in the Authorized Version.

The Dean Burgon Society Statement on Preservation

We believe in the plenary, verbal, Divine inspiration of the sixty-six canonical books of the Old and the New Testaments (from Genesis to Revelation) in the original languages, and in their consequent infallibility and inerrancy of all matters of which they speak (2 Ti. 3:16-17; 2 Pe. 1:21; 1 Th. 2:13). ... We believe that the Texts which are the closest to the original autographs of the Bible are the Traditional Masoretic Hebrew Text for the O.T., and the Traditional Received Greek Text for the N.T. underlying the King James Version (as found in The Greek Text Underlying the English Authorized Version of 1611 as published by the Trinitarian Bible Society in 1976).

We believe that the King James Version (or Authorized Version) of the English Bible is a true, faithful, and accurate translation of these two providentially preserved Texts [the Traditional Masoretic Hebrew Text and the Received Greek Text], which in our time has no equal among all of the other English Translations. The translators did such a fine job in their translation task that we can without apology hold up the Authorized Version of 1611 and say, "This is the Word of God!" while at the same time realizing that,

in some verses, we must go back to the underlying original language Texts for complete clarity, and also compare Scripture with Scripture. ...

Bible inspiration and Bible preservation are supremely important. The undermining or destroying of either doctrine renders the other meaningless. If the Bible is not verbally, plenarily, and inerrantly inspired, and if inspiration does not extend to all matters of which the Bible speaks, it does not matter if the Bible has been preserved or how it has been preserved. It also follows that if the Bible has not been preserved it does not matter how it was inspired ("Position Statement on Bible Preservation," Dean Burgon Society, approved July 29, 1982).

We conclude this section with the words of Bruce Lackey: "Faith which is based on a clear promise is stronger than objections which are raised by our lack of information. Since God has promised to preserve His Word for all generations, and since the Hebrew and Greek which is represented by the King James Version is the Bible that has been received from ancient tradition, and since God has so singularly used the truth preached from this Bible, I must follow it and reject others where they differ."

Some Fundamental Baptists Denying and Questioning Biblical Preservation

Fundamental Baptists are also beginning to deny or question biblical preservation. For example, W. Edward Glenny, former professor at Central Baptist Seminary, Minneapolis, Minnesota, denied preservation in an article that appeared in *The Bible Version Debate: The Perspective of Central Baptist Theological Seminary* (1997). The article is titled "The Preservation of Scripture." Consider the following plain statements:

"The doctrine of the preservation of Scripture was first included in a church creed in 1647. As we have argued above IT IS NOT A DOCTRINE THAT IS EXPLICITLY TAUGHT IN SCRIPTURE, nor is it the belief that God has perfectly and miraculously preserved every word of the original autographs in one manuscript or text-type. It is a belief that God has providentially preserved His Word in and through all the extant manuscripts, versions and other copies of Scripture. ... not only does no verse in Scripture explain how God will preserve His Word, but THERE IS NO STATEMENT IN SCRIPTURE FROM WHICH ONE CAN ESTABLISH THE DOCTRINE OF THE PRESERVATION OF THE TEXT OF SCRIPTURE. ... it is also obvious from the evidence of history that GOD HAS NOT MIRACULOUSLY AND PERFECTLY PRESERVED HIS WORD IN ANY ONE MANUSCRIPT OR GROUP OF MANUSCRIPTS, OR IN ALL THE MANUSCRIPTS" (Glenny, *The Bible Version Debate*, pp. 93, 95, 99).

Glenny has stated his position plainly. He boldly denies that the Bible promises the preservation of

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Scripture. He explains away every passage that has traditionally been cited in support of preservation, including Ps. 12:7; 105:8; 119:89, 152, 160; Is. 40:8; Mt. 5:18; and Mt. 24:35. At the same time, he audaciously claims “a belief that God has providentially preserved His Word in and through all the extant manuscripts.” This is an impossible position. There can be no “belief” without a word from God. “Faith cometh by hearing, and hearing by the Word of God (Ro. 10:17; see also Hebrews 11). If God has not explicitly promised to keep His word, we cannot have any faith in the matter whatsoever. In that case, the fathers of modern textual criticism were correct in treating the Bible like any other book and applying their theories of criticism to it as they would to the works of Homer or any other non-inspired writing.

Another example of this is James Price, a professor at Tennessee Temple University. Dr. Price worked on the Old Testament portion of the New King James Bible, but he does not believe the Received Text is the preserved Word of God. The publishers of the New King James Bible implied in their advertisements that they revered the King James Bible and its Received Text and thus aimed to continue its legacy, but the men who did the translation actually believe the KJV is a weak, corrupt translation and they are committed to the critical Greek text. In an e-mail to me dated April 30, 1996, Price said: “I am not a TR advocate. ... I am not at war with the conservative modern versions.” In a more recent e-mail, Dr. Price stated that the Bible nowhere explicitly teaches that God will preserve the Scriptures.

“One may infer the doctrine of preservation from statements in the Bible, but the explicit term ‘preserve’ (or its derivatives) is never used in the KJV of the written word of God” (Price, e-mail, Dec. 20, 2000).

When he was understandably challenged for stating that God did not promise to preserve the Scriptures, Dr. Price replied, “I know the passages that infer preservation, and I believe the doctrine. I just don’t think that the Bible explicitly states how God preserved His word.” He is therefore not as bold as Glenny, but he does most definitely cast doubt upon preservation by his claim that the Bible NOWHERE explicitly states or promises preservation. If that is the case, how can he believe in such a thing! He says there are inferences. Are those inferences authoritative so that a doctrine can be built on them? If so, what is he getting at? Either God has promised to preserve the Scripture, or He has not. What is this strange, muddled, middle-of-the-road position? Dr. Price wants to have his cake and eat it, too, but it won’t work. I predict that many of his seminary students will be more consistent and will reject the doctrine of preservation altogether, as have most of the

authors of modern textual criticism. When the New Evangelicals began associating with the modernists in the late 1940s, it took only ONE DECADE for New Evangelicals to be infiltrated by that same modernism and to adopt historical critical theories. Harold Lindsell, one of the founding fathers of New Evangelicalism, admitted this --

“I must regretfully conclude that the term evangelical has been so debased that it has lost its usefulness. ... Forty years ago the term evangelical represented those who were theologically orthodox and who held to biblical inerrancy as one of the distinctives. ... WITHIN A DECADE OR SO NEOEVANGELICALISM . . . WAS BEING ASSAULTED FROM WITHIN BY INCREASING SKEPTICISM WITH REGARD TO BIBLICAL INFALLIBILITY OR INERRANCY” (Harold Lindsell, *The Bible in the Balance*, 1979, p. 319).

It is not surprising to see the more scholarly elements of the fundamental Baptist movement questioning preservation, because many of them are sitting at the feet of the textual critics mentioned above. Books by Bruce Metzger and Kurt Aland are readily available in the bookstores and classrooms of schools such as Bob Jones University, Tennessee Temple University, Central Baptist Seminary, and Detroit Baptist Seminary. Every one of the editors of the United Bible Societies Greek New Testament are proponents of the modernistic historical critical approach to the Bible, yet many fundamentalist seminaries have adopted this New Testament and the tainted, unbelieving theories underlying it. In fact, Bruce Metzger, who believes that the Old Testament is a mixture of myth and truth, has spoken at Temple Seminary.

It does not surprise me that Glenny, Price, and others who have adopted modern textual criticism are beginning to approach the Bible with the same naturalistic attitude as the fathers of this “science falsely so called.” Strangely, they are spending more time pointing out alleged errors in the Bible, claiming there are errors in all Bibles, and rebuking men who do not believe the KJV contains error than in defending the Bible from its enemies. I say strangely, because this is indeed a strange endeavor for men who allegedly believe in an infallible Bible. It is infallible to them only in theory. The Bible warns that evil communications corrupt good manners (1 Co. 15:33), and this is exactly what has happened to Fundamentalists who are sitting at the feet of the textual critics. (Of course, they will not admit that they follow the textual critics, as they profess to be independent thinkers; but their views on Bible preservation sound suspiciously the same.)

Contrast the Faith of KJV/Received Text Defenders

In great contrast to these works on modern textual criticism are the writings of defenders of the Received or Traditional Text. These men treat the Bible as God’s

infallible Word and believe God has guarded the transmission of the Bible according to His EXPLICIT promises, and they make this faith a central part of their approach to the Bible text. These include Frederick Nolan, Solomon Malan, John William Burgon, Edward Miller, Herman Hoskier, Robert Lewis Dabney, Edward F. Hills, Terrance Brown, Jay Green, and Donald Waite. Regardless of whether or not one agrees with these men in every detail, one encounters in their writings an entirely different attitude toward the Bible. It is an attitude of reverence and faith that is missing from the books defending modern textual criticism and the modern Bible versions. As I began researching this subject in the early 1980s, the lack of trembling reverence toward the Bible and the lack of faith in divine preservation on the part of textual critics was one of the first warning signals that led me to reject modern textual criticism.

"Hear the word of the LORD, YE THAT TREMBLE AT HIS WORD..." (Isaiah 66:5).

PRINCIPLES OF BIBLE PRESERVATION

The following is by Jack Moorman:

ONE, QUESTIONING PRESERVATION IS THE STARTING POINT OF APOSTASY. The questioning of the Bible's preservation is the starting point of all other kinds of apostasy. Satan in Genesis 3 did not begin his attack by questioning whether there was a God, or whether God created, or whether the doctrine of the Trinity is true. Apostasy did not begin with the question of whether God's word was inspired in the originals; apostasy began when Satan asked Eve, "Yea hath God said?" "Eve, are you certain that you presently have a full recollection of what God said?" When doubt was given a bridgehead at this point, the other defenses soon fell. The same principle applies today: Has God preserved His word and kept intact His original work of inspiration or has He not? It is a fact that the one common denominator in all the varied errors, deviations, and heresies is that their advocates will first criticize the standard received edition or translation of Scripture.

TWO, PRESERVATION MUST BE APPROACHED IN AN ATTITUDE OF FAITH. Like all other Bible truths, the Scripture's teaching on its own preservation is to be in the first instance accepted by faith. Edward F. Hills in his outstanding book, *The King James Version Defended* calls it "the logic of faith." The facts and evidence of such preservation will then follow.

THREE, PRESERVATION IS GROUNDED IN THE ETERNAL COUNSELS OF GOD. The Bible's preservation is rooted in the eternal counsels of God. The Scriptures are as eternal as God Himself. "For ever, O LORD, thy word is settled in heaven" (Ps. 119:89).

FOUR, PRESERVATION IS BROUGHT TO PASS THROUGH THE PRIESTHOOD OF BELIEVERS. The preservation of the Scriptures took place through the priesthood of believers. The O.T. text was preserved by the Aaronic priests and the scribes who grouped around them. "Unto them were committed the oracles of God" (Ro. 3:2). In the N.T. dispensation every believer is a priest under Christ. Hence, the New Testament text has been preserved by faithful Christians in every walk of life. "Howbeit when he, the Spirit of truth is come, he will guide you into all truth" (Jn. 16:13). It was not the pronouncements of church fathers or counsels that determined the text and canon of the N.T. Rather, the Holy Spirit guided His own into the acceptance of the true word of God. Such copies proliferated, while defective ones were ignored. The Holy Spirit continues this work today in the questions that arise over the wording in the modern versions.

FIVE, PRESERVATION EXTENDS TO THE ACTUAL WORDS. Preservation has to do with the actual words of Scripture, not merely the general teaching or concepts. This is made clear in the list of verses just given. Advocates of the modern versions commonly say: "There is not a single doctrine missing." But what they fail to tell you is that the words which support and develop these doctrines are frequently missing. Thus, the force of the doctrine is diminished. As inspiration of the Scriptures is verbal so also is preservation.

SIX, PRESERVATION IS OPERATIVE IN THE SPREAD OF THE SCRIPTURES. Preservation has taken place in the diffusion of God's word, not in its being hidden or stored. Stewart Custer, in seeking to somehow equate the use of Vaticanus and Sinaiticus with the doctrine of preservation, said, "God has preserved His word in the sands of Egypt." (This statement was made in a debate at the Marquette Manor Baptist Church in Chicago, 1984.) To take such a position would mean that believers have had the wrong text for 1800 years, and it has been only with the advent of two liberal British churchmen, and the retrieval of two disused Alexandrian manuscripts that we now have the "true preserved" Word of God. No! The miracle of preservation was operative while the Scriptures were being disseminated.

"The Lord gave the word: great was the company of those that published it" (Ps. 68:11).

"Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world" (Ro. 10:18).

SEVEN, PRESERVATION MUST OF NECESSITY APPLY TO KEY TRANSLATIONS. As so few can read the original languages, God's promise to preserve His Word has no practical relevance if it does not extend to translations. The Scripture frequently affirms "that we are born again

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by the Word of God" (Ja. 1:18; 1 Co. 4:15; 1 Pe. 1:23). If a translation cannot be equated with the actual Word of God, then ultimately this leads to the situation that one must know Hebrew and Greek before they can be saved, or built up in the faith (Ro. 10:17; Mt. 4:4). Further, the Bible's use of the term "preserved" demonstrates that it is an absolute and not a relative term. To speak of the Bible, or in this discussion, a translation as being "almost preserved" is a misnomer. Either it is preserved or it isn't, either it has errors or it doesn't. Either the flower fades and the grass withers or it does not.

EIGHT, THE MEANING OF THE TERM "SCRIPTURE." While it may be assumed that the Bible usage of the word "Scripture" has reference to the original autographs; yet virtually each time the word is used it is the copies or even translations of the Scriptures that are in view, e.g. it is the Scriptures to which the people had access.

"But I will shew thee that which is noted in the scripture of truth" (Da. 10:21).

"Did ye never read in the scriptures?" (Mt. 21:42).

"Ye do err, not knowing the scriptures" (Mt. 22:29).

"How then shall the scriptures be fulfilled" (Mt. 26:54)?

"That the scriptures of the prophets might be fulfilled" (Mt. 26:56).

"That the scriptures must be fulfilled" (Mk. 14:49).

"The scripture was fulfilled, which saith" (Mk. 15:28).

"This day is this scripture fulfilled in your ears" (Lk. 4:21).

"He expounded unto them in all the scriptures" (Lk. 24:27).

"And while he opened to us the scriptures" (Lk. 24:32).

"That they might understand the scriptures" (Lk. 24:45).

"They believed the scripture, and the word which Jesus had said" (Jn. 2:22).

"Search the scriptures" (Jn. 5:39).

"He that believeth on me as the scripture hath said" (Jn. 7:38).

"Hath not the scripture said" (Jn. 7:42).

"The scripture cannot be broken" (Jn. 10:35).

"That the scripture may be fulfilled" (Jn. 13:18).

"That the scripture might be fulfilled" (Jn. 17:12; 19:24; 19:36).

"Another scripture saith" (Jn. 19:37).

"They knew not the scriptures" (Jn. 20:9).

"This scripture must needs have been fulfilled" (Ac. 1:16).

"The place of the scripture which he read" (Ac. 8:32).

"And began at the same scripture and preached" (Ac. 8:35).

"Reasoned with them out of the scriptures" (Ac. 17:2).

"They searched the scriptures daily" (Ac. 17:11).

"Mighty in the scriptures" (Ac. 18:24).

"Showing by the scriptures" (Ac. 18:28).

"Promised before by his prophets in the holy scriptures" (Ro. 1:2).

"What saith the scripture" (Ro. 4:3).

"The scripture saith unto Pharaoh" (Ro. 9:17).

"The scripture saith" (Ro. 10:11).

"Wot ye not what the scripture saith" (Ro. 11:2).

"Comfort of the scriptures" (Ro. 15:4).

"Scriptures of the prophets" (Ro. 16:26).

"Christ died...according to the scriptures" (1 Co. 15:3).

"He rose again...according to the scriptures" (1 Co. 15:4).

"The scripture, foreseeing that God would justify" (Ga. 3:8).

"The scripture hath concluded all under sin" (Ga. 3:22).

"What saith the scripture" (Ga. 4:30).

"The scripture saith" (1 Ti. 5:18).

"That from a child thou hast known the holy scriptures" (2 Ti. 3:15).

"All scripture is given by inspiration of God" (2 Ti. 3:16).

"The royal law according to the scripture" (Ja. 2:8).

"The scripture was fulfilled which saith" (Ja. 2:23).

"Do ye think that the scripture saith in vain?" (Ja. 4:5)

"It is contained in the scripture" (1 Pe. 2:6).

"No prophecy of the scripture is of any private interpretation" (2 Pe. 3:16).

"Wrest, as they do the other scriptures" (2 Pe. 3:16).

The above shows clearly that the word "Scripture" refers to what the people had access to, what was at hand, what was current, what they could then actually read and hear. Therefore, the biblical usage of the word refers primarily to copies rather than the original autographs. The fact that these copies and possibly even translations are called "Scripture" strongly implies their preservation, and that the very qualities of the inspired original have been brought over unto them.

These copies are holy (2 Ti. 3:15; Ro. 1:2).

These copies are true (Da. 10:21).

These copies are not broken (Jn. 10:35).

These copies are worthy of belief (Jn. 2:22).

The prophecies contained in these copies have been fulfilled to the very letter and await fulfillment (Lk. 4:21).

These copies are the very voice of God.

This can be shown by a comparison of the following:

“And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews...For this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth” (Ex. 9:13-16).

“For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth” (Ro. 9:17).

And again:

“Now the LORD had said unto Abram...In thee shall all families of the earth be blessed” (Ge. 12:1-3).

“And the scripture...preached before the gospel unto Abraham, saying in thee shall all nations be blessed” (Ga. 3:8).

And further:

“Wherefore she [Sarah] said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac” (Ge. 21:10).

“Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman” (Ga. 4:30).

These verses establish the fact that there is no difference between the Scriptures speaking and God speaking. And as the Scriptures refer to that which is current and available, it follows that our copies are as much the voice of God as the original is.

Consider also that classic passage on inspiration:

“And that from a child thou has known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” (2 Ti. 3:15-17).

There are some remarkable things about this passage that are often overlooked. The words “is given by inspiration of God” are translated from the one Greek word, *theopneustos* (God-breathed). And “is profitable” is from *ophelimos*. These two words are joined by the conjunction *kai*. Thus, all scripture (*graphe*) is said to be “God-breathed and profitable.” The Jamieson, Fausett, Brown Commentary says of this phrase:

“*Graphe* is never used in the Bible of any writings except the sacred Scriptures. The position of the two Greek adjectives (*theopneustos kai ophelimos*) forbids taking the one as a modifier and the other as a predicate. i.e. ‘every God-breathed Scripture is also profitable.’ The adjectives are so closely connected that as one is a predicate the other must be too.”

Therefore, the translation “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof...” must be adhered to.

What is remarkable here is that while the Scriptures were inspired in the past and their profitability has to do with the present, yet both facts are joined together in an identical grammatical construction. Therefore, it is the work of past inspiration which makes the Scriptures profitable in the present. And conversely, the Scriptures cannot be profitable in the present if the manifold blessings of inspiration have not been preserved. Past inspiration is inseparably linked to present profitability.

NINE, THE BEARING OF JOHN 16:13 UPON THE TRANSLATION AND PRESERVATION PROCESS. “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth” (John 16:13). God has promised to guide His people into all truth. “All” here does not mean “basically,” “generally,” “almost,” “nearly,” “relatively.” It must surely mean ALL! “Truth” is defined in the next chapter of John as referring to the Bible. “Sanctify them through thy truth: thy word is truth” (Jn. 17:17).

Through the priesthood of believers, God guided His people into all truth as to the canon of Scripture, e.g. which books were and were not inspired. He also guided them into all truth as to the text of Scripture (which were and were not the correct readings). And in order to make this relevant and practical He must also guide them into all truth concerning the translation of Scripture.

Three important things can be seen in Jn. 16:13:

The Guide—“the Spirit of Truth”

The Journey—“will guide you”

The Arrival—“into all truth”

The history of how our Bible came down to us after its’ inspiration in the original autographs is to be found under these three points. These must be considered in the history of every Bible of every language.

The Guide. The same Holy Spirit of Truth who verbally inspired the Word in the autographs is committed also to its verbal preservation in the textual, transmissional, and translation process.

The Journey. The statement “will guide you” indicates that a process is in view. In the history of a given Bible where God was actively guiding there will be at least three key periods: (1) The Manuscript Period. (2) The Early Printed Edition Period. (3) The Period of an Authoritative Standard Edition. In each of these periods God’s Word will be current and available to His people. “But the word is very nigh unto thee, in thy mouth, and in thy heart that thou mayest do it” (De. 30:14).

In the first two periods God’s Word may not have been available from the same written source. Relatively

PRESERVATION

minor variations existed in the hand copied manuscripts of the Received Text tradition. The early printed Greek texts of Erasmus, Stephanus, and Beza had some variation, as did the early printed English versions. Yet, God's promise of guiding into all truth could still be counted on, and through the comparing of several sources He would put upon the heart of his people which of the variants was the true reading.

For example, Wycliffe's Bible was based on the Latin Vulgate and was therefore flawed. Yet it could be clarified with the Celtic, Waldensian, and Old Latin translations which had a Received Text tradition.

This same general principle could hold even today in those remote and primitive areas where only a preliminary translation is available. The earnest seeker of truth can know what a true reading is, for God has promised to "guide into all truth." There is, however, the disadvantage today that many missionary Bibles are based on the Alexandrian text.

The Arrival. If "will guide you" refers to the process or journey; then "into all truth" must refer to the arrival at a destination. This destination refers to that point when a given language receives an authoritative standardized Bible accepted over a considerable period of time by the great mass of believers. By any criterion the publication of the King James Version in that language which is most used in international communication is the single most important event in the transmissional history of Scripture.

Certainly here we see the biblical principle of 1 Co. 13:10 (at least in a secondary application): "But when that which is perfect is come, then that which is in part shall be done away."

History has shown this version in its widespread appeal to tower above the other great standard versions of Europe. Even to this day it is the measuring rod against which all others are judged. The KJV is the grand culmination of God's promise to guide His people into all truth. Our conviction that this pinnacle was reached in 1611 is enforced by the fact that since then textual scholarship has been rationalistic, has denied the inspiration of Scripture, and has moved in precisely the opposite direction.

TEN, LIFEGIVING QUALITIES IN A TRANSLATION. Inspiration in the originals will not only ensure preservation in certain key translations, but also animation. It is this quality which enables a translation to convict the sinner and bring manifold grace to the believer: He. 4:12; Ac. 2:37; Is. 55:11; Ps. 119:9, 11, 130; Ro. 10:17. It is this which ensures that a translation will become an enduring standard among the humble people of God. The Old Latin, Syriac Peshitta, Ethiopic, Armenian, Georgian, Gothic,

Slavonic, Luther, Tyndale, Geneva, and King James are examples of versions which in a sweetly natural way worked their way into the hearts of millions of God's people. High pressured promotion was not needed as in the case of Constantine's Bible, the Latin Vulgate, or the New International Version.

Thus when a translation is being prepared in accordance with the will of God, the life giving breath of God will be felt in that translation. Modern versions claim to be the "results of the most recent scholarship," but there is no life in them and they fall flat after a few years.

God's work of preservation does more than keep the Bible from error in its transmission and translation, it gives to the Bible an enduring freshness. Therefore, a translation can be as much the Sword of the Spirit as the original autographs. When God is active in the work of a translation (and is there a reason to think that He would not be?), the manifold blessings of the once-delivered work of inspiration are transmitted to that translation. Our standard translation is not a valley of dry bones, it has breath! To test this fact, read Jn. 14 in the New International Version and then in the Authorized Version.

ELEVEN, A STANDARD TRANSLATION SHOULD BE ACCEPTED AS THE PRESERVED WORD OF GOD. It is only God who can make a translation or version a true Standard. Such a Standard will endure the test of time, receive universal acceptance, and result in widespread conversion. Such a Standard will spawn and encourage the publication of vast amounts of supplemental literature: commentaries, concordances, theological works, study helps of all kinds. And such a Standard will evoke the wrath of Satan. Since its inception, the King James Version has been called "the paper pope of the Protestants."

That the Authorized Version is such a Standard and the only Standard in the English language for nearly 400 years argues convincingly that it is God's preserved word in that language. In response to God's promises of preservation and the abundant evidence of the same, the believer may be fully confident that the AV has no blemishes and is without proven error. There are places that may need explanation, and it is right for the teacher within reasonable limits to amplify, elucidate, and expound the English as well as the underlying text. But this must not be done in such a way as to imply to the listener that errors exist. For example, "This word means" is acceptable; but, "A better rendering would be" is not. Certainly, also, before being too concerned about the "force of the Greek or Hebrew," the reader should be certain that he has a grasp on "the force of the English!"

I say that the KJV is without "proven error" because I am not aware of errors having been proven! Given all

that can be said in behalf of the King James Bible, the burden of proof must rest with the one making the charge. If he feels he has better understanding and spiritual insight at a given point than did the fifty AV translators—not to mention the translators of the seven Bibles from Tyndale to the Bishops which prepared the groundwork of the AV—then he must set forth his evidence.

That this is not so easy can be seen from the following incident involving one of the AV translators:

Dr. Richard Kilby, the translator in the Old Testament group at Oxford, heard a young parson complain in an earnest sermon that a certain passage should read in a way he stated. After the sermon Dr. Kilby took the young man aside and told him that the group had discussed at length not only his proposed reading but thirteen others; only then had they decided on the phrasing as it appeared (Gustavis S. Paine, *The Men Behind the KJV*, pp. 137,138).

Great and totally unnecessary harm has been done by “young parsons” (and old ones too!) who do this.

Long ago it was said: “Nothing can be more unseemly than for the unskillful to be always correcting with their literal translations and various readings, distressing simple souls rather than seeking that which tends to godly edifying. Anyone who approaches a so-called problem passage in an attitude of honour toward God’s Word will find the solution equally honoring. He will find that God’s promise of preservation has been vindicated.”

TWELVE, WILL THERE BE ANOTHER STANDARD BIBLE? It is possible that in the providence of God another universally accepted standard translation could be produced. However, given the lateness of the hour, the lack of spiritual scholarship, and the fact that our language no longer has the depth and vitality it once had, this seems most unlikely. All indications point to the KJV as the Bible God would have His people use in these last days before the Second Coming of Christ.

A FINAL WORD. God has preserved in the King James Version His original work of inspiration. The flower has not faded. The sword is as sharp as in the day it was first whetted. (The previous study is by Jack Moorman from his book *Missing in Modern Bibles*, pp. 65-74).

I praise God that we are not left to drift upon the unsteady seas of modern critical scholarship. As a consequence of faith in God’s promises to preserve His Word, I can reject all of these new texts and Bibles and can cleave confidently to the faithful Received Text-based King James Version. “Can the matter be so simple?” you say. Why not? Has God not spoken on the subject? My friends, God has not allowed His Book to be lost.

Faith does not have to answer every question the skeptic can throw at it. The Trinity is believed, though we are at a loss to explain the details of it, and those who do not believe it mock us because we cannot answer all their questions. The fact of the Bible canon is believed, though we cannot describe every step whereby the canon was sealed. We have the complete Bible, and that is enough for the man who has faith in God. Yet those who refuse to accept the Bible as the Word of God mock us because we cannot answer all their questions. Likewise, we believe that the Bible has been perfectly preserved because God has said so, though we are at a loss to explain some of the difficulties with this position. Again, those who reject the doctrine of preservation mock us because we cannot answer all their questions.

Let them mock. We have God’s promise on these things. What do we care if some think we are foolish or unlearned? Was that not the charge brought against the first Christians by their proud detractors? Dear friends, believe God and do not allow any man to shake your confidence in His perfect, preserved Word. [See Bible, Bible Versions, Inspiration, Masoretic Text.]

PRESS. (1) A press by which the juice is squeezed from the grape (Pr. 3:10; Joel 3:13). (2) To put pressure on; to be persistent (2 Sa. 13:25,27). (3) A crowd of people (Mk. 2:4; 5:27; Lk. 8:19). (4) To move forward persistently (Ph. 3:14). (5) Weighted down; sorrowful; burdened; distressed (Ac. 18:5; 2 Co. 1:8). [See Olive.]

PRESSFAT. A vat in which the juice is pressed out of the grape (Hag. 2:16).

PRESSED OUT OF MEASURE. To be powerfully oppressed; to be weighted down (2 Co. 1:8).

PRESUMPTUOUS. This sin, which David asked God to keep him from (Ps. 19:13) and which is described in some detail in Nu. 15:30-31, is particularly connected with self-willed pride and rebellion. The definition in the context of Nu. 15 is (1) to reproach the Lord (v. 30), and (2) to despise the Word of God (v. 31). The example given immediately after the warning about presumptuous sin is that of a man who gathered sticks on the sabbath (Nu. 15:32-36). This was flagrant disobedience, because God had specifically and repeatedly commanded that no work be done and that no fires be built on the sabbath, on the pain of death (Ex. 20:8-11; 31:12-17; 35:1-3). Elsewhere in Scripture this sin is defined as (1) refusal to hearken to the Word of God (De. 17:12-13), and (2) a self-willed spirit which refuses to submit to God-ordained authority (2 Pe. 2:10). Examples of the sin of presumption are found in Ex. 21:14; Le. 10:1-2; De. 1:43; 18:20; Es. 7:5. The N.T. equivalent is seen in Mt. 12:32; He. 10:26. The essence of the sin of presumption is pride. The Hebrew word “ruwm,” translated “presumptuously,” is also translated “haughty” (2 Sa. 22:28), “high” (Ps. 18:27), “lift

PRE-TRIBULATION - PRIVATE

up" (Ps. 75:5), "lofty" (Ps. 131:1; Pr. 30:13), "exalt" (Ps. 140:8), "proud" (Pr. 6:17). [See Capital Punishment, Humble, Impenitence, Impudent, Pride, Repentance, Stiffhearted, Stubborn.]

PRE-TRIBULATION RAPTURE. The Bible doctrine that the N.T. saints will be resurrected and caught away before the Great Tribulation. [See Great Tribulation, Prophecy, Rapture.]

PREVENT. To be; to put before; to anticipate (Ps. 28:5; 21:3; 59:10; 79:8; Mt. 17:25; 1 Th. 4:15).

PREY. Spoil; booty; plunder (Nu. 31:12, 26).

PRICE. Value; worth (Pr. 31:10; Mt. 13:46).

PRICK. A slender pointed instrument or substance, which is hard enough to pierce the skin; a goad; a spur; to urge, spur (Ps. 73:21; Eze. 28:24; Ac. 2:37; 9:5; 26:14). The pricks possibly referred to sharp sticks or instruments used in guiding oxen. The same Greek word is translated "sting" in 1 Corinthians 15:55,56, referring to the sting of death. In Acts 9:5 Christ is speaking of the conviction of the Holy Spirit in Paul's life before he was saved. Paul's conscience was pricking him, but he had heretofore resisted the Spirit's prompting. [See Conscience.]

PRIDE. Inordinate self-esteem; an unreasonable conceit of one's own superiority in talents, beauty, wealth, accomplishments, rank or elevation in office, which manifests itself in lofty airs, distance, reserve, and often in contempt of others; insolence; rude treatment of others; loftiness; ostentation (Webster). Pride comes from the fallen heart of man (Mk. 7:22). God hates pride and judges it (Ps. 10:4; Pr. 8:13; Is. 16:6; 23:9; 28:1, 3; Je. 13:9; Eze. 30:6; Da. 4:37; Zep. 2:10; Ze. 9:6; 10:11; 11:3). Pride will bring a man low (Pr. 11:2; 16:18; 29:23). The wicked are proud (Ps. 10:2; 73:6). Pride was one of the chief sins of Sodom (Eze. 16:49). Pride produces contention (Pr. 13:10). Pride causes man to be deceived (Ob. 3). Pride hardens the mind (Da. 5:20). God will hide His saints from the pride of the wicked (Ps. 31:20). One of the chief traits of the world which the Christian is to refuse to love is "the pride of life" (1 Jn. 2:15-17).

Examples of Pride: the devil (Is. 14:12-15; 1 Ti. 3:6), Cain (Ge. 4), Pharaoh (Ex. 5-14), Nebuchadnezzar (Daniel 4), Haman (Esther), Herod (Ac. 12:21-23), Diotrephes (3 Jn. 9-10), Antichrist (2 Th. 2:4). [See Humble, Haughty, Impenitence, Impudent, Pomp, Presumptuous, Puffed Up, Rebellion, Repentance, Scorn, Stiffhearted, Stubborn, Vainglory.]

PRIEST. One who mediates between God and man; one who serves and worships God. There are three priesthoods spoken of in the Bible. (1) Melchizedek (Ge. 14:18-10). (2) Aaron (Ex. 28-29). (3) Priesthood of the believers in the N.T. dispensation (1 Pe. 2:5, 9; Re.

1:5-6). In the church there is to be no special group of priests. The O.T. priesthood was fulfilled in Christ. Jesus Christ is our High Priest, and every believer is a priest to offer the sacrifice of praise to God through Jesus Christ. [See Aaron, Advocate, High Priest, Jesus Christ, Melchizedek, Mercy Seat, Nicolaitan, Offerings, Propitiation, Strange Fire, Tabernacle.]

PRINCIPALITIES. Rulers. This usually refers to the order of fallen angels under Satan (Ro. 8:38; Ep. 1:21; 6:12). Sometimes it refers to human government (Tit. 3:1). [See Devils, Power, Satan.]

PRISCA. [See Priscilla.]

PRISCILLA (ancient). The wife of Aquila (Ac. 18:2; Ac. 24-26; Ro. 16:3; 1 Co. 16:19). [See Aquila.]

PRISED. Appraised; valued (Ze. 11:13).

PRISON. Place of confinement, usually for lawbreakers (Ge. 39:20; Jud. 16:21; 1 Ki. 22:27; 2 Ki. 17:4; 25:27; Ne. 3:25; 12:39; Ec. 4:14; Je. 29:26; 37:21; Mt. 4:12; Ac. 5:18-25; 8:3; 12:4-7; 16:17-27;). The term is also used to describe spiritual bondage (Is. 42:7; 61:1). The first mention of a prison in Scripture is in the Egyptian kingdom during the days of Joseph (Ge. 39:20-23; 40:3; 42:16). Other nations used imprisonment as a punishment, including the Philistines (Jud. 16:21), the Assyrians (2 Ki. 17:4), the Babylonians (2 Ki. 25:27), and the Romans (Mt. 14:3; Lk. 23:19; Ac. 16:23-24).. The conditions of imprisonment were usually very severe. Joseph, for example, was hurt with iron shackles (Ps. 105:18). Samson was blinded, shackled in brass, and forced to perform heavy labor (Jud. 16:21). In Israel under the law of Moses, imprisonment was not used as a punishment, but only for custody until judgment could be passed (Le. 24:12; Nu. 15:34). Punishment under the Mosaic law involved restitution (Ex. 21:18-36; 22:1-15; Le. 6:2-7; De. 22:29; Pr. 6:30, 31) and retribution, such as beatings and stoning (Le. 20:2, 27; 24:10-23; De. 13:10; 17:5; 21:21-23; 22:21-24; 25:1-3). The apostate northern kingdom of Israel used harsh imprisonment as punishment (1 Ki. 22:27). The southern kingdom of Judah also used prisons as punishment in some instances (2 Ch. 16:9; Je. 29:26; 37:15). It appears from Christ's Sermon on the Mount that imprisonment will be used in His kingdom as part of the rule under "a rod of iron" (Mt. 5:25-26). [See Dungeon, Ward.]

PRIVATE OWNERSHIP OF PROPERTY. The Bible does not teach any form of communism or communalism or socialism which discourages the private ownership of property. God made the world and placed man in a stewardship over it. The world is God's (1 Co. 10:26) but man is in charge of it during his earthly pilgrimage. *In the Old Testament times before the Law*, man was allowed by God to own property and to

be responsible for the use of it. We see this in the lives of men such as Abraham (Ge. 13:5-6; 23:4-20; 26:14; 49:30) and Job (Job 1:3).

In Old Testament times under the Law, man was taught by divine ordinance that God intends for man to be allowed to own property. The eighth commandment is "Thou shalt not steal." A man can only steal that which does not belong to him; thus we see that a man is to work and to enjoy the fruit of his labor. Property is to be in the hands of men who have labored for it and who are responsible for it. To take away that property is to break God's law. The Israelites owned property, but they recognized that it was God's and that they were stewards of it (Le. 25:13-17; 1 Ki. 4:25). It is also important to note that when Israel turned away from God, they lost their possessions and were put in bondage to their enemies as part of God's judgment (Le. 26:22; De. 28:31-33).

In the Christian dispensation, God's Word continues to grant man the privilege of private ownership of property. This is assumed by the N.T. commands against stealing (Ep. 4:28; Tit. 3:9-10). There are many N.T. examples of Christians owning property: Ac. 10:6; 12:12; 16:15; Ro. 16:5; 1 Co. 11:22; 16:19; Phile. 2, 22. The situation in the early part of Acts when the members of the church in Jerusalem sold their possessions and distributed it to the common good was unique to that circumstance. The church had grown from 120 to several thousand in a matter of days and many of the new members were from other parts of the country (Ac. 1:15; 2:5-11, 41). That God did not intend for churches to practice communalism under ordinary circumstances is plain in that we do not see any other churches practicing this even in N.T. times. It is also plain in the words spoken to Ananias and Sapphira in Ac. 5:4. The decision whether or not to sell their property and whether or not to give the money to the church was a personal decision. One of the most direct passages in the N.T. epistles dealing with possessions is 1 Ti. 6:17-19. Here the Word of God exhorts the Christian to be generous in the distribution of his possessions, but it also says God "giveth us richly all things to enjoy" (1 Ti. 6:17). *In Eternity* there will continue to be privately-owned property. See Ge. 17:8; Ps. 69:35; Mi. 4:4; Mt. 6:20; 1 Pe. 1:4; Jn. 14:1-3; 1 Ti. 6:19. [See Employment, Gold, Greedy, Labor, Money, Possessions, Sluggard, Steal, Stewardship, Tithe.]

PRIVILY. Privately; secretly (Ju. 9:31; 1 Sa. 24:4; Ps. 11:2; 101:5; Mt. 1:19; 2:7; Ac. 16:37; 2 Pe. 2:1).

PRIVY MEMBER. Male private parts (De. 23:1).

PROCHORUS (leader of the choir). Ac. 6:5.

PROFANE. (1) To curse or use lightly (Le. 18:21; 19:12). (2) To defile (Le. 22:15; Ne. 13:17). (3)

Ungodly and wicked (Le. 24:7-9). (4) To value spiritual things lightly (He. 12:16, 17). (4) Earthly; temporal; in contrast to that which is spiritual and eternal (1 Ti. 1:9; 4:7). [See Evil Speaking, Holy, Profane and Vain Babblings, Sanctification.]

PROFANE AND VAIN BABBLINGS. This expression in 1 Ti. 6:20 is a warning pertaining to false and unedifying teachings. "Babblings" refers to speaking. "Profane" means common, unsanctified, impure. It describes Esau because he did not value his spiritual heritage (He. 12:16). It describes a careless, secular attitude toward the things of God (Le. 18:21; Mt. 12:5). "Vain" means empty, without value. Thus profane babblings refers to teachings which are based on the unsanctified reasoning of man rather than the guidance of the Holy Spirit. Vain babblings are teachings which have no spiritual value, which do not edify but rather which cause mere questionings and confusion and which bring spiritual injury. "Profane and vain babblings" is a description of every form of false teaching. [See False Teaching, Profane, Vain, Vain Babbling.]

PROFESS. To declare openly (De. 24:3; Mt. 7:23; Tit. 1:16).

PROFIT. (1) To benefit; to advance (Job 30:2; Pr. 10:2; Mk. 8:36; Jn. 6:63; Ga. 1:14; 5:2). (2) Favour; gift (2 Co. 1:15; 1 Ti. 6:2).

PROGENITOR. To conceive (Ge., 49:26).

PROGNOSTICATOR. One who foretells the future by the observance of signs. "They pretended to know the future by observing the shape of the moon, or at the new moon made known their monthly predictions. From Isaiah's challenge, it can be seen that Scripture regards astrology and horoscopes as worthless and false, practices forbidden to the people of God (Treasury) (Is. 47:13). [See Witchcraft.]

PROLONG. Defer; postpone (Eze. 12:25).

PROPER. (1) Comely; fair (He. 11:23). (2) That which belongs to one (1 Ch. 29:3; Ac. 1:19).

PROPERTY. [See Covet, Employment, Gold, Labor, Money, Offerings, Private Ownership of Property, Steal, Stewardship, Tithe.]

PROPHECY. The Greek word for prophecy means "to tell before." Bible prophecy refers not merely to the foretelling of future events, but to divine revelation in general, God showing man that which he cannot find out for himself. The "more sure word of prophecy" refers to the entire New Testament revelation, not merely to the descriptions of the future (2 Pe. 1:19-21).

The Power of Prophecy as Christian Evidence

"[Fulfilled prophecy] is equivalent to any miracle, and is of itself evidently miraculous. The foreknowledge of the actions of free and intelligent agents, is one of the

most incomprehensible attributes of the Deity, and is exclusively a divine perfection. ... No clearer testimony or greater assurance of the truth can be given, and if men do not believe Moses and the prophets, neither would they be persuaded though one arose from the dead. ... The voice of Omnipotence alone could call the dead from the tomb—the voice of Omniscience alone could tell all that lay hid in dark futurity, which to man is as impenetrable as the mansions of the dead—and both are alike the voice of God.

“Of the antiquity of the Scriptures there is the amplest proof. The books of the O.T. were ... received by the Jews as of divine authority; and as such they were published and preserved. They were proved to be ancient 1,800 years ago (Josephus, Apion). Instead of being secluded from observation, they were translated into Greek above 250 years before the Christian era; and they were read in the synagogues every Sabbath-day. ... They have ever been sacredly kept unaltered, in a more remarkable degree, and with more scrupulous care, than any other compositions whatever. ... No stronger evidence of their antiquity could be alleged, than what is indisputably true; and if it were to be questioned, every other truth of ancient history must first be set aside. That the prediction was prior to the event, many facts in the present state of the world abundantly testify; and many prophecies remain even yet to be fulfilled. But independently of external testimony, the prophecies themselves bear intrinsic marks of their antiquity, and of their truth.

“They are, in general, so interwoven with the history of the Jews—so casually introduced in their application to the surrounding nations—so frequently concealed in their purport, even from the honoured but unconscious organs of their communication, and preserving throughout so entire a consistency—so different in the modes of their narration, and each part preserving its own particular character—so delivered without form or system—so shadowed under types and symbols—so complete when compared and combined—so apparently unconnected when disjoined, and revealed in such a variety of modes and expressions, that the very manner of their conveyance forbids the idea of artifice; or if they were false, nothing could be more impossible to have been conceived by man. And they must either be a number of incoherent and detached pretensions to inspiration, that can bear no scrutiny, and that have no reference to futurity but what deceivers might have devised; or else, as the only alternative, they give such a comprehensive, yet minute representation of future events—so various, yet so distinct—so distant, yet so true—that none but he who knoweth all things could have revealed them to man, and none but those who have hardened their hearts and closed their eyes can forbear from feeling and from perceiving them to be credentials of the truth, clear as light from heaven.

“Religion deserves a candid examination, and it demands nothing more. The fulfillment of prophecy

forms part of the evidence of Christianity. described the desolation of cities and of nations, whose greatness was then unshaken, and whose splendor has ever since been unrivaled—and their predictions were of such a character, that time would infallibly refute or realize them.

“The history of the life and character of Christianity’s Founder, as it was written at the time, and acknowledged as authentic by those who believed on him, is so completely without a parallel, that it has often attracted the admiration, and excited the astonishment of infidels—and one of them even ... acknowledges that the fiction of such a character is more inconceivable than the reality. He possessed no temporal power; he inculcated every virtue; his life was spotless and perfect as his doctrine; he was put to death as a criminal. His religion was rapidly propagated; his followers were persecuted, but their cause prevailed. ...

“The Christian ‘religion’ has been extended over a great part of the world, and it is still enlarging its boundary; and the Jews, though it originated among them, yet continue to reject it. In regard to the political changes or revolutions of states, since the prophecies concerning them were delivered—Jerusalem was destroyed and laid waste by the Romans. The land of Palestine, and the surrounding countries, became thinly inhabited, and, in comparison of their former fertility, almost converted into deserts. The Jews have been scattered among the nations, and remain to this day a dispersed and yet a distinct people. [Israel has been reinstated as a nation in her own land, the dry bones living again yet remaining spiritually dead]. Egypt, one of the first and most powerful of nations, has long ceased to be a kingdom. Nineveh is no more. Babylon is now a ruin. The Persian Empire succeeded to the Babylonian. The Grecian Empire succeeded to the Persian, and the Roman to the Grecian. The old Roman empire [separated into eastern and western divisions] further divided into several kingdoms. Rome itself became the seat of a government of a different nature from any other than ever existed in the world. The doctrine of the gospel was transformed into a system of spiritual tyranny and of temporal power. The authority of the pope was held supreme in Europe for many ages. The Saracens obtained a sudden and mighty power; overran a great part of Asia and of Europe; and many parts of Christendom suffered much from their incursions. The Arabs maintain their warlike character, and retain possession of their own land. The Africans are a humble race, and are still treated as slaves. The colonies have been spread from Europe to Asia, and are enlarging there. The Turkish empire attained to great power; it continued to rise for the space of several centuries, but it paused in its progress, has since decayed ...

“These form some of the most prominent and remarkable facts of the history of the world from the ages of the prophecies to the present time; and if, to

each and all of them, from the first to the last, an index is to be found in the prophecies, we may warrantably conclude that they could only have been revealed by the Ruler among the nations, and that they afford more than human testimony of the truth of Christianity." (Alexander Keith, *Christian Evidences: Fulfilled Bible Prophecy*, p. 8).

How Bible Prophecies Are Different from Other Prophecies

(1) Bible prophecies are detailed rather than ambiguous and general. Names are given (Is. 45:1-3). Locations are given (Mi. 5:2). Minute details are given (Ps. 22; Is. 53; Lk. 19:41-44). Dates are given (Da. 9:24-27; Je. 25:11-12). Exact order of events is given (Da. 7). (2) Bible prophecies have never failed. Bible prophecy stands in great contrast with the hazy, imperfect predictions of astrologers and of other non-inspired soothsayers. (3) Bible prophets agree perfectly in their prophecies. Compare Enoch's prophecy of Christ's second coming (Jude 14-15) with that made by Isaiah (Is. 13:3-5), Christ (Mt. 24:30), Paul (2 Th. 1:7-9), and John (Re. 19:11-21). Though separated by centuries, these prophecies agree perfectly. (4) Bible prophets lived holy lives in conformity with their message. Those familiar with astrologers and other pagan prophets know they do not live holy lives. (5) Bible prophets did not prophesy for money. In fact, they were often persecuted and impoverished because of their prophecies. Their motive was never for personal gain.

Why are the prophecies not even more explicit. It is true that Bible prophecy, especially to the eye of the unbeliever, may appear somewhat obscure. There is much symbolism in Bible prophecy which must be interpreted by a diligent comparison of Scripture with Scripture. The prophecies are not always given in a concise, logical order, but are scattered throughout the text of Scripture. Dr. Alexander Keith gave an interesting and helpful reply to this matter in the early 1800s. "And if the prophetic part of Scripture which refers to the rise and fall of kingdoms, had been more explicit than it is, it would have appeared to encroach on the free agency of man; it would have been a communication of the foreknowledge of events which men would have grossly abused and perverted to other purposes rather than to the establishment of the truth; and, instead of being a stronger evidence of Christianity, it would have been considered as the cause of the accomplishment of the events predicted ... and thus have afforded to the unbeliever a more reasonable objection against the evidence of prophecy than any that can be now alleged. ... whenever the knowledge of future events would have proved prejudicial to the peace and happiness of the world, they are couched in allegory, which their accomplishment alone can expound, and

drawn with that degree of light and shade that the faithfulness of the picture may best be seen from the proper point of observation—the period of their completion. Prophecy must thus, in many instances, have that darkness which is impenetrable at first, as well as that light which shall be able to dispel every doubt at last: and, as it cannot be an evidence of Christianity until the event demonstrates its own truth, it may remain obscure till history becomes its interpreter, and not be perfectly obvious till the fulfillment of the whole series with which it is connected" (Ibid., pp. 7-8).

Why Every Christian Should Study Prophecy

(1) *Prophecy is Revelation* (De. 29:29; Am. 3:7; Mt. 13:10-12; Re. 1:1; 22:6,10). According to these and many other passages, prophecy is said to reveal secrets, not hide them. Prophecy is light, not darkness. It is false teachers who have made prophecy seem to be so obscure. (2) *Prophecy is a blessing* (Re. 1:3). (3) *Prophecy is necessary for spiritual perfection* (2 Ti. 3:16-17). We are told that ALL Scripture is given by God and is profitable and necessary for the building of the mature Christian. Is prophecy not a large part of Scripture? Indeed, prophecy is woven into the very warp and woof of the Word of God. The study of, understanding of, and obedience to prophecy is seen as essential for a strong Christian life. (4) *Prophecy is dependable* (Is. 25:1; 2 Pe. 1:19-21). According to the Apostle Peter, in the first chapter of his second epistle, the written prophetic Word is more dependable than visions (2 Pe. 1:16), than voices (2 Pet. 1:17), than great spiritual mountaintop experiences (2 Pe. 1:18). (5) *It is a responsibility to study prophecy* (Lk. 24:25-27). The Lord Jesus Christ firmly rebukes the disciples for not believing prophecy. At the judgment seat of Christ every Christian will be held accountable for whether or not he studied and believed the prophecies of the Bible. In light of this warning, we must reject the tendency by so many to treat prophecy lightly. Not only will the Christian be held accountable for his attitude toward prophecy, but the unbeliever will be, as well. In Lk. 16:29-31, Abraham told the rich man in hell that his lost brothers on earth would be accountable for whether or not they believed the prophets. (6) *Bible prophecy has power to sanctify the life. It gives hope in a hopeless world* (Ro. 15:4). It gives joy (Jn. 8:56). It gives comfort (1 Th. 4:18; Is. 40:1, 2). It gives understanding in the midst of confusion (Da. 9:1-2). It produces diligence and purity (Ro. 13:11-14; 1 Jn. 3:1-3). It produces patience and endurance in the midst of trials (2 Co. 4:16-18). It stimulates Christian labor (1 Co. 15:51-58). It brings time and life into proper perspective with eternity (Ps. 73:1-3, 12-17; Is. 26:20; 29:17; 54:7-8). It stimulates Christians to abide in Christ (1 Jn. 2:28). (7)

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Prophecy is an apologetic. Bible prophecy is intended to be an apologetic. Fulfilled prophecy proves the divine origin of the Bible to unbelievers and increases the faith of believers. Thus, prophecy must be studied, understood, and taught by Christians both to believers and to unbelievers. Also we must note that to be an effective evidence, prophecy must be fulfilled and interpreted literally. (8) *Prophecy is a reality.* To say the least, Christians have a part in the things promised in Bible prophecy. It is true that the O.T. prophecies are not fulfilled directly in the church age but it is also true that the Christian will enjoy the blessings spoken of in O.T. prophecy, including the millennial glory of Christ (Col. 3:4; Re. 2:26-27; 3:21) and the renewed creation (Ro. 8:18-25). There are also hundreds of prophecies directly related to the Christian's future (Jn. 14:1-3; 1 Co. 15; Col. 3:1-4; 1 Th. 4; etc.).

The Interpretation of Prophecy

In contrast to the allegorical method of interpreting prophecy, "the literal method is a true and honest method. It is based on the assumption that the words of Scripture can be trusted. It assumes that since God intends His revelation to be understood, divine revelation must be written based on regular rules of human communication. To interpret literally means to explain the original sense of the speaker or writer according to the normal, customary, and proper usages of words and language. In order to determine the normal and customary usages of Bible language, it is necessary to consider the accepted rules of grammar and rhetoric, as well as the factual historical and cultural data of Bible times. It is proper for a word to have various meanings and senses. However, when a word is used in a given situation, it should normally possess but one intended sense or meaning. This is the regular law of linguistic exchange among sensible people. Music lovers seek to understand music composers, not by out-thinking and out-sensing the composers, but by following the latter's choice and use of precise musical notes. Students of Music Appreciation courses do not go about trying to listen for something which is not there, but attempt rather to know the intended meaning and mood of a given composer through his use of the notes. Otherwise what the composer is trying to say is ignored and what the interpreter wants to say becomes the important factor. Literal interpreters believe that Scriptural revelation is given to be understood by man. It believes the Bible to be revelation, not riddle" (Paul Lee Tan, *The Interpretation of Prophecy*).

What about Figurative Language? "The word literal is often taken to mean that which is nonfigurative. Interpreters often set the literal over against the figurative. This is a serious misapprehension of the

method. Everyone agrees that great literatures properly use both figurative and nonfigurative languages. ... The presence of figures in Scripture, however, does not militate against literal interpretation. As George N.H. Peters explains: 'When employing the word literal, we are to be comprehended as also fully acknowledging the figurative sense, the beautiful ornaments of language; we cordially accept all that is natural to language itself, its naked strength and its charming adornments, but object to additionally forcing on it a foreign element, and enclosing it in a garb that hides its just proportions.' Although the Scriptures contain figurative language, the interpreter must be careful not to identify as a figure that which is actual. This is true especially of prophecy. The statement 'Pray for the peace of Jerusalem' (Ps. 122:6) is a request concerning the earthly city of Jerusalem, not figurative of praying for the Christian church" (Tan, *The Interpretation of Prophecy*).

What about Application and Devotional Use of Scripture? "The literal method of interpretation is concerned with interpretation, not with application. Applications are fair to the Bible when they are based on that which has been literally interpreted. To base interpretations of the Bible on applications is erroneous and will end in chaos. ... The literal interpreter, by insisting on the literal sense of Scripture, does not imply that the Bible has no depth or latent riches. God's Word contains truths, principles, and applications which every interpreter must fathom. Some of these are latent, inward, and hidden; others are patent, outward, and obvious. ... The correlation of both the simple and the profound in God's Word is wonderful to behold. But this licenses neither a mystical approach nor a forced search for some superadded 'spiritual' sense. There is nothing clandestine about Christianity. The proper approach to God's Word is the reverent one of accepting what it says and then making applications to life" (Tan, *The Interpretation of Prophecy*). [See Allegorical, Types.]

Prophecies of Christ's First Coming

One of the greatest evidences that Bible prophecy must be interpreted literally is the fact that prophecy which has been fulfilled has always been fulfilled exactly and literally. The prophecies of the first coming of Christ illustrate this:

1. His birth was foretold: The time (Da. 9:25). The place (Mi. 5:2). The miracle (Is. 7:14).
2. His life was foretold: Preaching (Is. 61:1). Healing (Is. 61:1). Rejection (Is. 53:2-3). Entering Jerusalem (Ze. 9:9).
3. His death was foretold: His betrayal by a friend (Ps. 41:9; Mt. 26:14-36; 47-49). The perversion of justice (Is. 53:7-8; Mt. 26:57-60; 27:11-14). The crucifixion (Ps. 22:14-16; Jn. 19:16-18). The words

spoken on the cross (Ps. 22:1; Mt. 27:46). The mocking crowd (Ps. 22:6-8; Mt. 27:39,41-43). Some sitting and staring (Ps. 22:17; Mt. 27:36). Soldiers casting lots for His garments (Ps. 22:18; Mt. 27:35). Vicarious suffering (Is. 53:5-6; He. 9:28). Bones not broken (Ps. 22:17; Jn. 19:31-33,36). Burial in a rich man's tomb (Is. 53:9; Mt. 27:57-60).

4. His resurrection was foretold (Ps. 16:10; Lk. 24:1-7).

5. His return to heaven was foretold (Ps. 110:1; Mk. 16:9,14-19).

A Prophetic Overview of the Future

The following is a listing of the major events prophesied for the future.

1. Church-age believers will be caught away before the Great Tribulation (Ro. 5:9; 1 Th. 1:10; 4:13-17; 5:4-9; Re. 3:10). [See Rapture.]

2. The Great Tribulation will come upon the earth (Mt. 24:15; Da. 12:1; Is. 13:6-13; 24:1—26:11). (1) The Antichrist will arise and control and deceive (Mt. 24:15; Da. 7:12; 2 Th. 2:7-13; Re. 13). (2) The announcement of the soon-coming kingdom will be preached in all the world (Mt. 24:14; Re. 7). (3) There will be worldwide persecution of those who refuse to follow the Antichrist (Mt. 24:9-10; Da. 7:25; 8:24; 11:33-35; Re. 13:7). (4) There will be terrible supernatural judgments (Re. 7-18; Is. 24:1—26:11; Mt. 24:21). (5) Great armies will march and fight (Eze. 38-39; Da. 11; Ps. 2; Ze. 14; Re. 9:13-19; 16:12-16). (6) Fearful demonic forces will be unleashed (Re. 9:1-11). [See Great Tribulation.]

3. The nation Israel will turn to the Lord Jesus Christ (Ze. 12:10-14; Mt. 23:37-39). [See Covenant.]

4. The Lord Jesus Christ will return from heaven (Mt. 24:29-31; 2 Th. 1:9-11). (1) Antichrist will be destroyed (Re. 19:19-21). (2) Satan will be bound (Re. 20:1-3). (3) O.T. and Tribulation saints will be resurrected (Da. 12:2; Re. 20:4-6). (4) Israel will be regathered from throughout the world (Je. 30:3-11, 18-24; 31:1-40; 32:37-44; 33:2-26). (5) Christ will set up His kingdom with Jerusalem as the headquarters (Mt. 25:31-46; Ze. 14; Is. 60). (6) The earth will become a paradise (Is. 35). [See Jesus Christ, Millennium.]

5. Satan will be loosed and will be allowed to lead one final, unsuccessful rebellion (Re. 20:7-9).

6. The unsaved will be resurrected to a judgment of condemnation (Re. 20:11-15). [See Judgment, Resurrection.]

7. God's people will forever enjoy the New Heaven and New Earth (Re. 21-22).

The Second Coming of Christ

1. The prophecies of Christ's coming. Enoch (Jude 14-15). Isaiah (Is. 13:3-5). Zechariah (Ze. 14:5). Jesus (Mt. 25:31). The angels (Ac. 1:10-11). The Apostles (2 Th. 1:7-10). Revelation (Re. 19:11-21).

2. The time of Christ's coming. (1) No man knows the hour nor the day (Mt. 24:36). Those who set dates for the return of Christ ignore the Word of God. (2) We are to be ready always (Mt. 24:42). His Coming is imminent.

3. The purpose of Christ's coming: (1) To complete the salvation of the saints (He. 9:28), in the sense of fulfilling His promises pertaining to resurrection and glorification. (2) To be glorified in His saints (2 Th. 1:10). (3) To bring to light the hidden things of darkness (1 Co. 4:5). (4) To judge (2 Ti. 4:1). (5) To reign (Re. 11:15). (6) To destroy death (1 Co. 15:25, 26).

4. The manner of Christ's coming: (1) Bodily (Ac. 1:9-11; Re. 1:7). (2) In the clouds (Mt. 24:30). (3) In great glory (Mt. 16:27; 25:31; 24:30). (4) In flaming fire (2 Th. 1:8). (5) With the angels (Mt. 16:27). (6) With His saints (1 Th. 3:13). (7) Suddenly (Mk. 13:36).

5. The events of Christ's coming: (1) He will raise the dead saints (1 Th. 4:15-17). (2) He will destroy unbelievers and rebels (2 Th. 1:7-9). (3) He will bind Satan (Re. 20:1-3). (4) He will establish His own government on earth (Mt. 25:31). (5) He will judge the nations (Mt. 25:32-41). (6) He will rule the world (Ze. 14:9).

6. The motivation of Christ's coming: (1) It comforts us in our earthly trials (1 Th. 4:18). (2) It causes us to live obedient lives (1 Jn. 3:1-3; 1 Th. 5:4-7). (3) It causes us to separate from evil (Tit. 2:13-14). (4) It causes us to avoid false teachers (1 Jn. 2:24-28).

Prophecies Pertaining to the Church Age

Following is a survey of the N.T. regarding the course of this present age. If a Christian is to understand church history and the conditions among professing Christians today he must be familiar with N.T. prophecy. We have not been left in darkness. The Lord Jesus and the Apostles, through the Holy Spirit, have given us the outline of events from the time extending from that hour until the eternal ages begin their endless succession. Please note that here we are not considering the Bible's prophecies regarding Israel or the Gentile nations, but only those concerning the church, using that term in the sense of the visible, professing church (Christendom) and of the true churches of born again believers.

Increasing Apostasy

A survey of N.T. church prophecy makes it clear that conditions within the visible, professing churches—Christendom—will grow increasingly corrupt as time

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passes and the coming of Christ draws near (2 Ti. 3:13). God's people are warned that the N.T. truth will be abandoned by those who profess to be Christians. This, of course, is exactly what we can see in church history, and the corrupting process is increasing today at a frightening pace.

There are many ways this is prophesied. It is woven into the very fabric of the N.T. As the N.T. progresses, there is an increasing emphasis upon apostasy. The first epistles deal to various degrees with the problem of false teaching, but when we come to 2 Timothy, then 2 Peter, 2 John and Jude, the writers are almost completely taken up with the theme of apostasy. Finally in Revelation we find the true churches taken away and the apostate "church" in full bloom, ruling for a brief period with the beast, the antichrist (Re. 17).

Let us take a brief survey of some of the major passages containing church prophecy. Anyone familiar with the prophecies should not be surprised at the strange, apostate, compromising conditions we find today among Christians. The Holy Spirit of God has forewarned that this will be the case as the preparations are made for the creation of the harlot church of the tribulation period.

Characteristics of the Last Days—2 Timothy 3-4:

1. *Perilous* (2 Ti. 3:1). This means times will be difficult, hard, fierce. The reason for the difficulty, as the rest of the chapter reveals, is the widespread apostasy. This makes life difficult for N.T. Christians.

2. *Low moral and spiritual standards* (2 Ti. 3:2-4). These conditions have always been true of the world in general. In Ge. 6, in the days of Noah before the flood, men were described in this way. The difference in 2 Ti. 3 is that these are conditions among professing Christians, among those who "have a form of godliness" (2 Ti. 3:5)! Those familiar with the low moral and spiritual condition within apostate Christian groups such as the Roman Catholic Church, the Greek Orthodox Church, and the liberal Protestant denominations, understand that Paul's prophecy has been fulfilled. For example, it is very common now for the large Protestant denominations to sympathize even with homosexuality. For instance, in 1983 the United Church of Christ gave official approval to a report in which it was stated that sexual orientation is not a moral issue and that candidates for ordination should not be refused on the grounds of being homosexual. This official action took place at their biennial general synod and received an overwhelming vote of approval.

3. *Form of godliness without the power* (2 Ti. 3:5). The word "form" could be translated "ritual," and this is an apt description of what much of Christianity has become—ritualistic, sacramental, without true spiritual

power and life. There are large elaborate church buildings, grand ritualistic services, and much activity, but there is often no true supernatural power—no power for conviction of sin, no power for the new birth, no power for holy living, no power for miraculous answer to prayer, no power to rebuke the evil of sin and apostasy, no power to believe and obey the Word of God, no power to discern truth from error.

4. *Deceit, subtlety, untrustworthiness, political, treachery* (2 Ti. 3:3-4). Paul pictures the apostates "creeping" around and deceiving people; they are untrustworthy, fierce. This is definitely a characteristic of apostasy. Those who reject the witness and teachings of the Holy Spirit follow their own fallen hearts. Jeremiah tells us about this natural heart: "The heart is deceitful above all things, and desperately wicked..." (Je. 17:9). Apostate Christians cannot be trusted. They imitate the way of their father, the devil, who "through his subtilty beguiled Eve" (2 Co. 11:3). Of the apostate religious leaders of His day, Jesus said: "Ye are of the your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is the father of it" (Jn. 8:44).

In light of these warnings we should not be surprised at the deceit and political maneuverings of leaders of such apostate groups as the World Council of Churches and the Roman Catholic Church. Christians who are deceived by these evil men have only themselves to blame, because God has revealed to us the heart condition of apostates. This is not judging; it is believing the Bible! The treacherous way true Christians have always been treated by the leaders of apostasy is fulfillment of this prophecy. An example is the countless multitudes of godly N.T. believers who have been murdered by the RCC throughout church history.

5. *Increasing in knowledge, but not in truth; much education, but not subjected to divine revelation* (2 Ti. 3:7). There is an impressive amount of learning and education among apostate Christians. Schools of higher theology are producing men with grand titles and degrees who are producing books by the truck-load on every sort of theological theory; but this "higher" learning never results in the simple truth of the Word of God. Rationalistic theologians move from one new hypothesis to another because they have no anchor to the truth. They have rejected the plain teaching of the Bible; therefore they have no absolute standard for judgment. The humblest born-again Christian who believes the Bible knows more truth than all the learned apostate doctors of theology who have rejected the testimony of God's Book. In fulfillment of this prophecy, some groups, such as the Roman Catholic Church, have

been conducting theological schools for hundreds and hundreds of years, but have yet to arrive at the simple truth of the Apostles!

6. *Resisting the truth* (2 Ti. 3:8). Apostate Christians are broadminded and accept almost anything and anyone—except simple, apostolic Bible truth and preachers! They want the N.T. Christian to ignore their apostasy, but they certainly do not ignore the simple Bible faith of the N.T. Christian. They mock and slander and reproach and resist that faith.

7. *Refusing to obey N.T. teaching* (2 Ti. 3:8). Apostates are reprobate concerning the teachings of the Apostles. The N.T. doctrines of inspiration, salvation, judgment, sin, man, the world, the future, etc. are largely (or wholly) rejected.

What God Expects from His People in Times of Apostasy

1. *Separation from those who are apostate* (2 Ti. 3:5). Separation from apostasy is the only effective solution to the problem of error. Heresy is likened to a leaven which permeates everything it touches, thus the only protection is complete separation. Separation is despised in the ecumenical climate of these last days, but it is God's prescription against the disease of false teaching. [See Separation.]

2. *Follow Paul's teaching and example* (and that of the other apostles) (2 Ti. 3:10-11). Christians in every century are to follow the apostolic pattern. Compare 1 Ti. 6:13-14, 20.

3. *Understand that troubles will come to those who set their hearts to obey the Bible in apostate times* (2 Ti. 3:12).

4. *Abide in sound doctrine* (2 Ti. 3:14). In apostate times the pressure to relax one's doctrinal position is intense. Many professing Christians are entirely apostate from the truth, but many others, while themselves believers of the Bible, compromise many things for the sake of popularity, peace, and convenience. Through failing to rebuke apostasy and to contend earnestly for the faith, they avoid the troubles and labels which follow such actions. Timothy, though, is exhorted to stand firm in the teachings of the Lord's Apostles and to endure the resulting hardships.

5. *Remain confident in the Bible* (2 Ti. 3:15-17). Here we see (1) the nature of the Bible—It is a holy book. "Holy" means "set apart," referring to the truth that the Bible is unlike any other book. It is God's Book. (2) The origin of the Bible—It is from God! (3) The perfection of the Bible—It is from God in its entirety, and it is all profitable and important for the believer. The entire Book is given by inspiration of God. The Greek word translated "inspiration" can also be translated "God-breathed." The Bible, though written by men, came from God. It was breathed out from God through holy,

chosen, prepared men. Compare 2 Pe. 1:21. (5) The purpose and power of the Bible—It produces salvation (2 Ti. 3:15) and good Christian living (2 Ti. 3:17). The word "perfect" in verse 17 does not refer to sinless perfection, but to completeness, maturity. [See Perfect.]

6. *Preach the Bible* (2 Ti. 4:1-4). "Preach" means to proclaim, herald, announce. (1) This is a solemn charge from God. Every preacher will stand before the Lord Jesus Christ and answer for how he preached God's Word. Those who compromise some teachings, or refuse to rebuke sin and error (this is an inescapable part of the ministry of preaching), or misinterpret the Bible, or preach without patience and spirituality, or decide to enter into dialogue rather than to proclaim the truth, will be dealt with by God. (2) This is to be done at all times, convenient or inconvenient. (3) This involves negative as well as positive preaching. The first two aspects of preaching referred to in 2 Ti. 4 are negative—reprove and rebuke! "Reprove" means to convince of sin or error. "Rebuke" means to warn, to censor. "Exhort" means to call alongside, to encourage, to appeal. It is as to say, "Come, join me in obeying the Truth!" (4) This is to be done in the proper manner and attitude—"with all longsuffering and doctrine." (5) This is to be done even if people do not want to hear the preaching (vv. 3-4).

7. *Do not forget evangelism* (2 Ti. 4:5). In the midst of fighting against false doctrine and apostasy and while teaching the Word of God to Christians, it is possible to get away from the urgent business of witnessing to the lost, of preaching the Gospel of the cross of Christ to every nation and individual. Timothy was reminded to do the work of an evangelist. While not every Christian is called to be an evangelist, every Christian is to do the work of an evangelist, which is to preach the Gospel to the lost. [See Evangelist, Great Tribulation.]

8. *Be concerned about every detail of life, doctrine, and ministry*—"watch thou in all things" (2 Ti. 4:5). Christians must watch every area of their lives. Nothing is unimportant. No teaching of the Bible (2 Ti. 3:16); no thought in one's mind (2 Co. 10:5); no sinful thing (1 Th. 5:22); no conversation or word (Col. 4:5-6); no minute of the day (Ep. 5:16); no decision (Pr. 3:5-6).

9. *Completely fulfill your God-given ministry*—"make full proof of thy ministry" (2 Ti. 4:5). Even if every other professing Christian and preacher compromises with the apostasy of the times, look to yourself and be certain that you fulfill your God-given ministry according to the instruction of the N.T. It is Christ to whom we must answer, not man. Stand fast!

Characteristics of the Last Days—Matthew 13

The Background. (1) Jesus came and presented Himself to Israel as the promised Messiah and King (Mt. 1-10). We know that Jesus did not come to establish the

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Messianic kingdom; He came to die for man's sin; but He did show Himself as the Messiah. His rejection was necessary for the fulfillment of prophecy (Is. 53:3). (2) He was publicly rejected by Israel's leaders and representatives (Mt. 11-12. See especially 12:22-28). (3) Christ then offered Himself to anyone who would come—Jew or Gentile. It was not until chapter 11:28-30 that Christ made this offer. (4) Having turned to the Gentiles, Christ now reveals the "mystery" period of the kingdom (Mt. 13:11). This mystery refers to the course of the age during the time of His absence from this earth and His temporary rejection by Israel. This period was not foretold in O.T. prophecy, and this is why it is called a mystery. Compare Mt. 23:34-39; Ho. 3:4-5; Ro. 11:25-26. The O.T. prophecies of the kingdom revealed that Christ would suffer (Is. 53) and would reign (Is. 9:6-7). Nothing is mentioned, though, in O.T. prophecy about a period in between these two great events in which God would temporarily set aside the nation Israel and build a church composed both of Jews and Gentiles.

1. The Sower (Mt. 13:1-23). The Gospel begins to be preached worldwide and falls upon every kind of soil—people and nations.

2. The Tares (Mt. 13:24-30). Satan puts false Christians and false teachers among the true churches and Christians.

3. The Mustard Seed (Mt. 13:31-32). The church experiences abnormal growth and becomes the home of evil things. A seed intended to produce a vegetable plant becomes a tree. The birds are revealed as evil in verse four. They are demons and professing Christians and teachers controlled by demons. Compare I Ti. 4:1 and 2 Co. 11:13-15. This is exactly what has happened in Christianity. The simple church that Christ established has become the largest religion in the world. It is mostly apostate and full of demonic teachings and activities.

4. The Hidden Leaven (Mt. 13:33). Christendom will gradually increase in error until it is entirely apostate. "Till the whole was leavened." The final apostate "church" is pictured in Re. 17 as the Great Harlot. That which professes to be the pure and faithful bride of Christ is actually a prostitute with the world and the devil.

5. Immediately after the parable of The Hidden Leaven, Christ describes His return to earth and the destruction of the apostate religious system (Mt. 13:36-43). [See also Parable.]

Characteristics of the Last Days—Revelation 2-3

The threefold application of the messages.

(1) To instruct the particular churches to which they are addressed. (2) To instruct all churches. The instruction given to the seven churches of Asia in the first century applies to every church of every century

(Re. 2:7, 11, 17, 29; 3:6, 13, 22). (3) To give a foreview of church history. By the divinely inspired order of the letters to the seven churches we see the same pattern of increasing apostasy which is revealed in other ways in the N.T.

The seven churches viewed prophetically:

Ephesus (Re. 2:1-7) -- *The apostolic church leaving its first love.* The early churches as a whole gradually began to abandon their wholehearted zeal for Christ and His Word; they gradually ceased living by faith and settled down comfortably in the world rather than walking as pilgrims in a strange land. "*Ephesus* means 'desirable,' such a term as a Greek applied to the maiden of his choice. Ephesus gives us a picture of the church as it was in the beginning, when the Lord held the stars (His servants) in His hand and controlled their ministry. He sent them here and there, just as He would, to proclaim the glad gospel of His grace and to minister to His saints. ... The early church was walking in separation from the world. ... In the days of Ephesus, believers could not bear those who were evil. ... More than that, they were loyal to the truth" (Ironsides).

Smyrna (Re. 2:8-11) -- *Persecution and poverty and the synagogue of Satan.* For more than 200 years the churches were persecuted by the Roman emperors. Christ mentions 10 days of persecution, and there were 10 major periods of persecution under 10 principal pagan persecutors (Nero, Domitian, Trajan, Marcus Aurelius, Severus, Maximum, Decius, Valerian, Aurelian, and Diocletian). There was also much poverty, because during this period the believers often had to live hand to mouth and in hiding due to the persecution. Judaism was also rampant throughout the Roman Empire and the Jews continued to hate the Christians and to torment them as they did during Paul's day. It is written in church history that the Jews provided the wood to burn Polycarp in Smyrna. "*Smyrna* means 'myrrh.' Myrrh had to be crushed for it to emit its fragrance. This description sets forth the period when the church was crushed beneath the iron heel of pagan Rome, yet it never gave out such sweet fragrance to God as in those two centuries of almost constant martyrdom" (Ironsides).

Pergamos (Re. 2:12-17) -- *Nicolaitanism was developed into a doctrine and Balaamism was rampant.* "Nicolaitan" means "to conquer the people" and refers to the rise of the unbiblical hierarchical doctrine of church government. By the days of Constantine in the fourth century the bishop of Rome was exalted, together with his cohorts, and Nicolaitanism was well on its way to producing the papacy. In the early seventh century Gregory the Great solidified the papacy, becoming "the first of the proper popes" (Schaff, *History of the Christian Church*, I. 15), and later that century Pope Theodore I was the first pope officially called sovereign

or supreme Pontiff (*General History of the Church*, Darra, II, p. 232). At the same time, there was a gross breakdown of separation from the world (the doctrine of Balaam), and unregenerate pagans were brought into church membership and their pagan practices, such as prayers to the dead and veneration of relics, were Christianized and adopted into the churches. "Constantine's patronage did what Diocletian's persecution could not do: it corrupted the church, and she forgot her calling as a chaste virgin espoused to an absent Lord. Then she gave her hand in marriage to the world that had crucified Him, thus entering into an unholy alliance of which she has never really repented" (Ironsides).

Thyatira (Re. 2:18-29) -- *The Jezebel spirit; idolatry, fornication, and involvement in satanic things.* Jezebel brought fornication and idolatry into the churches and was associated with "*the depths of Satan*" (Re. 2:20, 24). These practices, which began in earlier periods, became settled doctrine as the first millennium proceeded and the second began. Fornication became rampant in the Roman Catholic Church because of its unscriptural doctrine of celibacy and confession to a priest. The fornication surrounding the papacy itself has been well documented. Idolatry became rife and Mary was exalted as the chief idol. "Whoredom, witchcraft, religious fasts,--and murdering God's prophets,--this was Jezebel. Is not this also Rome? Jezebel also supported a horde of idolatrous priests of her own--Babylonians all" (Newell). "During this period also there began that exaltation of Mary the mother of our Lord which has tended to exalt her to the plane of a female deity through whom intercession to God should be made, and apart from whose favor there can be no salvation. The prominence of a woman prophetess in the church at Thyatira anticipates the prominence of this unscriptural exaltation of Mary" (Walvoord). "Jezebel was adept in the art of mixing. She undertook to unite the religion of Israel and the religion of Phoenicia. That is just what Romanism is--a mixture of heathenism, Christianity, and Judaism. It is not Christianity--yet there is in it quite a bit that is Christian. From where did its superstition and image worship come? It was all taken from heathenism under the plea that it would help to convert the pagans. The church became very accommodating. In the fourth, fifth, and sixth centuries, we find the church compromising with heathen rites and heathen ceremonies to such a degree that, by the seventh century, one could hardly tell heathen from Christian temples. The amalgamation is such that it is almost impossible to separate the one from the other. ... When He addresses Himself to the church of Thyatira, Christ speaks solemnly as 'the Son of God.' Why does the Lord Jesus Christ emphasize the fact of His deity here?

Because Rome everywhere has accustomed people to think of Him as the Son of Mary" (Ironsides).

Sardis (Re. 3:1-6) -- *A partial, insufficient reformation.* This church had a name that it was alive, but it was actually dead (Rev 3:1). Its works were not perfect before Christ (Re. 3:2). The church was told to remember the first works, referring to the New Testament pattern given by the apostles (Re. 3:3). All of these things are characteristic of the denominations that arose out of the Protestant Reformation in the 16th to the 18th centuries. They left the Catholic Church and rejected some of Rome's false beliefs and practices, but they did not return to the pure apostolic model. They held to infant baptism, a special priesthood, sacraments, liturgy, and other errors. They established state churches and brought the unsaved into church membership by the rite of infant baptism. Thus, though they had a name that they lived, they were largely dead. "Nothing could describe 'Protestantism' more accurately! As over against Romish night and ignorance, she has enlightenment and outward activity: the great 'state churches,' or 'denominations,' with creeds and histories, costly churches and cathedrals, universities and seminaries, 'boards,' bureaus of publication and propaganda, executors of organized activities, including home and foreign missions, even 'lobby' men to 'influence legislation' at court! You and I dare compare the Church with no other model than the Holy Spirit gave at Pentecost and in Paul's day! And compared to *that*--it has a name, but is dead" (Newell). "Nothing can be much sadder than vast congregations of people who are baptized, banded together as Christians, 'taking the sacrament' of the Lord's Supper, zealous for church and Christianity, and yet largely devoid of personal, saving faith in Christ--trusting in forms, ceremonies, and what some people have called 'birthright membership' rather than in new birth through the Word and the Spirit of God" (Ironsides).

Philadelphia (Re. 3:7-13) -- *The churches that keep God's Word* (Re. 3:8) *and escape the great tribulation* (Re. 3:10). This depicts the remnant of sound churches that remain true to God until the Rapture. From the fact that Jesus' promise to the church at Philadelphia obviously looks beyond anything that was experienced in that church historically and can only apply directly to churches existing at the time of the Rapture ("*I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth,*" Re. 3:10), we see that there will be Philadelphia churches existing in the darkest hours at the end of the church age. Many people today have abandoned the church as an institution, but Jesus said, "*I will build my church, and the gates of hell shall not prevail against it*" (Mt. 16:18), and He promised that He would be with

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it “*even unto the end of the world*” (Mt. 28:20). Thus in spite of the widespread apostasy that exists in our day we can be encouraged that there are true Philadelphia churches in the world and we are responsible to continue to support Christ’s chosen institution until He comes. We agree with Arno Gaebelein when he said, “Philadelphia is not a defined church-period, but rather a description of a loyal remnant called out by the Spirit of God and bearing the final testimony to the whole counsel of God by word and deed.” And Harry Ironside makes the following observation: “Following the Reformation came a time when a cold, lifeless formalism seemed to settle over *all* Protestant Christendom ... But in the eighteenth and nineteenth centuries a great wave of blessing came over all of those lands where the Reformation had gone. God began to work afresh in mighty power. Marvelous awakenings occurred all over Northern Europe and the British Isles. A half century later, the same mighty power began to manifest itself in America. ... A little later, in the early part of the last century, God began in a very special way to arouse many of His people to a deeper sense of the value of His Word and its all-sufficiency for the guidance of His people in this scene” (Ironside).

Laodicea (Re. 3:14-22) -- *The unregenerate end-time church*. This church is described as physically wealthy but spiritually wretched, and miserable, and poor, and blind, and naked (Re. 3:17). The Lord Jesus is standing outside of this church inviting individuals to come to Him. This is a picture of the apostate churches of the last hours of the church age. Compare Revelation 18:4. “Laodicea is a compound word meaning ‘*the rights of the people*.’ Could any other term more aptly set forth the condition of modern affairs? It is the era of democratization in both the world and the church. ... The spirit of this ultrademocratic age has invaded a large portion of the professed church. The authority of God and His Word is rapidly being denied. The spirit of the age is the spirit of a large part of the church; hence, the striking correspondence between this letter to the Laodiceans and the latitudinarianism so prevalent about us. ... There is neither burning zeal for His Word nor yet absolute repudiation of Christ and the Bible. Instead, there is a nauseating, lukewarm condition that is abhorrent to the Spirit of God. ... Never were church dignitaries and carnally minded religious leaders more satisfied with themselves and their great work than today. They advocate anything and everything that will seem to increase the church’s popularity. ... Ah, beloved friends, it is getting late in the dispensation, the night-shades are fast falling, and the Lord who, in the beginning, was in the midst of His church, stands outside that lukewarm system that calls itself by His name, and He knocks in vain for entrance!” (Ironside).

“It is *Laodicean*,--conformed in everything to the popular judgment and will,--the extreme opposite of Nicolaitan. Instead of a Church of domineering clericals, it is the Church of the domineering mob, in which nothing may be safely preached except what the people are pleased to hear,--in which the teachings of the pulpit are fashioned to the tastes of the pew, and the feelings of the individual override the enactments of legitimate authority. It is lukewarm,--nothing decided,--partly hot and partly cold,--divided between Christ and the world,--not willing to give up pretension and claim to the heavenly, and yet clinging close to the earthly,--having too much conscience to cast off the name of Christ, and too much love for the world to take a firm and honest stand entirely on His side. There is much religiousness, but little religion; much sentiment, but very little of life to correspond; much profession, but very little faith; a joining of the ball-room to the communion-table, of the opera with the worship of God, and of the feasting and riot of the world with pretended charity and Christian benevolence. And it is self-satisfied, boastful, and empty. Having come down to the world’s tastes, and gained the world’s praise and patronage, the Laodiceans think they are rich, and increased with goods, and have need in nothing. Such splendid churches, and influential and intelligent congregations, and learned, agreeable preachers! Such admirable worship and music! Such excellently manned and endowed institutions! So many missionaries in the field! So much given for magnificent charities! Such an array in all the attributes of greatness and power! What more can be wanted? ... Can any man scrutinize narrowly the professed Church of our day, and say that we have not reached the Laodicean age?” (J.A. Seiss, *The Apocalypse*, 1900).

A summary of the lessons from this overview of church history: (1) The church of Jesus Christ will not be conquered by the world and will not die. In spite of apostasy and persecution, the Philadelphian church exists in the last days and is Raptured. Compare Matthew 16:18. (2) Apostasy will increase until the end. Compare 2 Timothy 3:13. The prophetic picture described in Christ’s messages to the seven churches is one of increasing apostasy from the New Testament pattern as the church age progresses. This, of course, is exactly what we see in history, and the apostasy is increasing continually before our very eyes.

Total Apostasy (Revelation 17)

In Revelation 17 and 18 we see the final form of the professing “church” just prior to Christ’s return in power and glory. This is after the translation of true Christians from the earth. Notice the characteristics of the harlot church and remember that though the final, totally apostate church will not appear until the antichrist

comes on the scene (the harlot is pictured as riding upon the beast, the antichrist government), the conditions of apostasy have been growing throughout the centuries and can be seen on every hand today. Preparations are being made throughout Christendom for the formation of this end-time harlot church.

This explains the movement among even those who profess to be evangelical, Bible-believing Christians to abandon fidelity to the Word of God and to move closer to those who are already apostate. This explains the movement of Protestant churches back toward union with Catholicism. Herein lies the mystery of why the doctrine of separation is so despised and slandered in our day. Fidelity to the Scriptures and separation from apostasy are stumbling blocks to the formation of the harlot church.

How Revelation 17 Pictures the Roman Catholic Church

The Roman Catholic Church fits perfectly the description of the harlot church of Re. 17, but the Catholic Church alone as it presently exists does not fulfill this prophecy. Catholicism foreviews the prophecy, but does not yet fulfill it. Romanism does, though, give a perfect picture to us of this future harlot church. Romanism has ridden through church history upon the back of kings, is clothed in gorgeous robes and decked in expensive attire, is full of abominations, is drunken with the blood of the martyrs it has slaughtered throughout its bloody history, and sits upon the seven mountains of Rome. The inhabitants of the world are indeed drunk with the wine of her fornication. Countless multitudes of deceived people from practically every nation of the world blindly follow the Catholic errors and glory in the apostate Roman rituals.

1. *Spiritual harlotry* (Re. 17:1). This harlot church, though claiming to be the bride of Christ, is unfaithful to Christ and His Word, having prostituted itself with the world and the demonic powers behind the world system. "No one who will take the trouble to read Eze. 16 and 23 can fail to understand God's plain language. In these two chapters of Ezekiel alone, whoredom is mentioned over twenty times, as describing the sin before God of those who turn His worship into shameless fellowship with demons and commerce with the world" (William R. Newell, *The Book of the Revelation*).

2. *Worldwide power* (Re. 17:1). The "many waters" are the harlot's global reach (Re. 17:15). The terms "Catholic" and "Ecumenical" mean universal, worldwide, and the present movement of Christian unity, represented by groups such as the Roman Catholic Church and the World Council of Churches is the foreview of this worldwide apostate "church." The WCC is composed of more than 300 denominations

representing some 500 million people in 100 nations. This large body of apostate Christendom has already become one in spirit with the Roman Catholic and Greek Orthodox Churches, and has recognized "spirituality" in non-Christian religions. There is already a harlot "church" sitting upon many waters.

3. *United with secular government* (Re. 17:2). "With whom the kings of the earth have committed fornication..." This failure to maintain N.T. separation between the churches and the secular government has always been a hallmark of the Roman Catholic Church, the state churches of Europe, and now the World Council of Churches and other ecumenical bodies. Apostasy does not hesitate to unite with godless men in government to accomplish its purposes. The Apostles and early Christians did not unite in any way with the Roman government, but remained entirely separate and faithfully carried out the commission Christ had given them. Apostate Christians care nothing for Christ's Great Commission, but have humanistic, socialistic, worldly goals; therefore, they have no reason not to unite with secular government in these goals.

4. *Causing men to be drunken with her fornications* (Re. 17:2). "... and the inhabitants of the earth have been made drunk with the wine of her fornication." Apostate religion allows men to continue in their sinful pleasures while having a form of religion to soothe their guilty consciences. The attraction of apostate Christianity to the people of the world, in spite of the fact that apostate Christendom has constantly discredited itself, is amazing to behold. This is illustrated by the world's love of the pope of Rome. The pope has a definite supernatural attraction to unregenerate men. Even the secular, humanistic press gives the Roman pope great acclaim, something not accorded any other religious leader. Of the pope's journey to South America in 1980, *Time* magazine said: "The Polish-born pontiff proved a spell-binding presence, drawing crowds of a million or more on at least six occasions." Following the first visit ever made by a pope to America, *Time* magazine gushed: "A gentle shepherd with a will of steel, John Paul II thrilled the U.S. with a glorious pilgrimage that won hearts—and challenged the nation. ... After only a year in office, the Pontiff is emerging as the kind of incandescent leader that the world so hungers for—one who can make people feel that they have been lifted above the drabness of their lives and show them that they are capable of better emotions, and better deeds than they may have thought." Several people have been trampled to death in the great crowds which flock to see the pope during his world travels. In 1980, nine people were trampled to death and dozens were hospitalized in Africa, while three were trampled to death and 30

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injured in El Salvador. These duped millions are indeed drunken with the wine of the fornications of the harlot “church.”

This attraction of the world toward apostate Christendom will continue to increase as the Great Tribulation draws nearer. Finally, the Antichrist’s prophet will “cause the earth and them which dwell therein to worship the first beast, whose deadly wound was healed ... and deceiveth them that dwell on the earth by the means of those miracles which he had power to do...” (Re. 13:11-15) “... God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” (2 Th. 3:11-12)

5. *Rome will be the headquarters* (Re. 17:3, 9). “The seven heads are seven mountains, on which the woman sitteth.” John pictures the great harlot sitting upon seven mountains, which most fundamental preachers identify as the city of Rome. The movement we are witnessing among Protestant groups toward reconciliation with the Roman Church is the foreview of this. According to prophecy, Rome will again have supremacy in the final apostate church. “The woman is a city, and the city is Rome, the religious capital of the world. ... Rome was the city set on seven hills and was known as such to both pagan and Christian writers. ... Ovid said, ‘Rome looks around on the whole globe from her seven mountains, the seat of empire and abode of the gods.’ ... She is religious Rome, which at that time will have inherited all the religions of the world. ... It will attain the goal of the present-day apostates of all the great systems of the world: Romanism, Protestantism, pagan religions, cults and isms” (J. Vernon McGee, *Revelation*).

This uniting of all denominations and religions with Rome is occurring before our very eyes today. A statement made in recent years by the Archbishop of Canterbury, the head of the Anglican and Episcopalian churches, shows how far the ecumenical movement has gone toward reconciliation with Rome. “We should like to see the churches of England, Scotland, the United States and any other countries, bound together in one body. If the pope would like to come in as chairman, we should all welcome him” (*Why Were Our Reformers Burned?*). Chairman of the board, indeed! The pope will RULE! And not only are apostate Christian denominations returning to Rome, but so are pagan religions. At the last two general assemblies of the World Council of Churches some of the main speakers were non-Christians. There were Hindus, Buddhists, Jewish rabbis, Muslims, Sikhs, native American Indians, and Australian aborigines. Pagan altars were erected and fire offerings made to various pagan gods. 6. Names of blasphemy (Re. 17:3). Apostate Christianity is indeed

full of blasphemy. There is the blasphemy of liberals, who deny the very Christ, God, and Bible they profess to follow—liberals such as Nels Ferre, who suggested that Christ might have been the son of a soldier. There is the blasphemy of Unitarianism, which denies the very Godhead and the deity of the blessed Lord Jesus Christ. There is the blasphemy of popery, which takes unto itself names which belong solely to the holy Trinity, names such as Holy Father, His Holiness, Pontiff, Vicar of Christ. There is the blasphemy of syncretistic ecumenism which says God and truth are in pagan religions. Indeed, the harlot church is full of the names of blasphemy.

7. *Arrayed in purple and scarlet color* (Re. 17:4). The Apostles and Christians of the early churches were humble Bible-believers who lived simple lives and did not follow the pattern of the world’s leaders and religions. The harlot church loves impressive cathedrals, flowing robes, gorgeous ritualism, expensive ecclesiastical clothing and trappings.

8. *Exceedingly wealthy* (Re. 17:4). “... decked with gold and precious stones and pearls...” The wealth of the Catholic Church alone is vast. When this is added to the wealth of the apostate Protestant denominations, the sum is staggering. The harlot church is spiritually bankrupt, but amazingly full of material wealth. A book by Martin Larson and Stanley Lowell entitled *Praise the Lord for Tax Exemption* estimated the 1971 statistics for church assets in America at \$133.3 billion. That included stocks, bonds, investment, real estate, and commercial business property. Today’s values would be much higher.

9. *A bloodless cup* (Re. 17:4). “... having a golden cup in her hand full of abominations and filthiness of her fornication.” Instead of the cup of the precious blood of Christ, the harlot church has a cup of abominations and filthiness of fornication. In light of this prophecy, it is a fearful fact that the WCC, the United Bible Societies, the National Council of Churches, the Roman Catholic Church, and other ecumenical bodies are sponsoring the perverted Good News Bible, which almost entirely leaves out the blood of Christ. Though the word “blood” in reference to the cross of Christ has been omitted, this version has been approved by all branches of apostate Christendom. It was one of the first Bible translations to be approved by both Catholics and Protestants. Here also we see the Roman Catholic “bloodless” sacrifice—the Mass, and their refusal to allow the people to partake of the cup of the Mass, which signifies the Lord’s blood. Many modern Protestant hymnals have removed all reference to the blood of Christ. In the place of the cup of Christ’s blood, the harlot church has set up idols—abominations—and has offered its people the spiritually adulterous union with this present

wicked, demonically-controlled world system. [See Cup.]

10. *The final manifestation of the ancient apostasy—Mystery Babylon* (Re. 17:5). This connects the final apostate harlot church with the false religion established at Babel in the early history of man (Ge. 10:8-10; 11:1-9). In other words, it is the final product of Satan's corruption of true religion through the ages.

11. *Persecution of true believers* (Re. 17:6). "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus..." Both the RCC and certain of the Protestant denominations have been guilty of murdering and persecuting true N.T. Christians. The RCC has murdered millions. No one has ever been able to count the total number. In the Netherlands alone following the Reformation, multitudes were tormented and destroyed. Consider these excerpts from a record of those persecutions dating from the 1520s:

The history of the Low Countries from this time is so full of martyrdoms, that it is like a gradual extermination of the population. ... The fires were now kindled all over the country, and edict following edict, with increasing severity, kept them burning. It was death to read a page of the Scriptures; death to discuss any article of the faith; death to have in one's possession any of the writings of Luther, Zwingli, or Oecolampadius; death to express a doubt respecting the efficacy of the sacraments, or the authority of the pope. In the year 1536, that good and faithful servant of the Lord, William Tyndale, was strangled and burnt at Vilvordi, near Brussels, for translating the New Testament into English, and printing it in 1535. ... About four hundred churches were thus plundered and defaced in a few days. ... The troops were ordered to be distributed over the distracted country, that the persecuting edicts might be enforced. The Protestants were reduced to great straits; many were put to death, and many fled the country ... In the year 1567 the cruel duke of Alva was sent into the Netherlands with an army of fifteen thousand Spaniards and Italians; and the Inquisition was to put forth all its energies. . The wooden churches were pulled down, and, in some places the beams were formed into a great gallows on which to hang the minister and his flock. [These atrocities against Bible believers were] to be witnessed almost daily in the country for nearly forty years. ... In the year 1567 'the council of blood,' as it was called, held its first sitting. ... Blood now flowed in torrents. ... A new edict was issued, affixing a heavy penalty upon all waggoners, carriers, and ship-masters, who should aid in the emigration of 'heretics.' They had resolved that none should escape. ... Upon the 19th of February 1568 a sentence of the Holy Office condemned all the inhabitants of the Netherlands to death as heretics. ... A

proclamation of the king, dated ten days later, confirmed this decree of the inquisition, and ordered it to be carried into instant execution, without regard to age, sex, condition. This is probably the most concise death-warrant that was ever framed. Three millions of people—men, woman, and children, were sentenced to the scaffold in three lines. Under this universal condemnation the reader will see the real spirit of popery, and what all had to expect who did not yield an absolute, though blind submission, to all her idolatries, and superstitions (*Miller's Church History*, pp. 1002-1008).

Similar atrocities were being committed against Bible believers across much of Europe. The persecution of N.T. Christians has been the legacy not only of Rome, but of certain Protestant denominations as well. The Protestant Church of England has imprisoned and martyred hundreds of faithful saints of God during its illustrious history. John Bunyan wrote *Pilgrim's Progress* during the 12 years he languished in Bedford prison because of his refusal to accept a license from the state church. Bunyan committed the "awful" crime of preaching the Gospel without the permission of ecclesiastical authorities. Did he not have authority from that One who has all power in heaven and in earth (Mt. 28:18-20; Mk. 16:15)? Indeed he did, but the old Harlot has usurped Christ's authority unto itself. It is recorded that there were never less than 60 other "dissenters" with Bunyan in that one jail, and there were many other jails in England in those sad days. These are only tiny examples of the persecution which has raged against N.T. Christians by those who have imbibed the spirit of the Harlot. Unprecedented persecution will be unleashed against those who hold to the Word of God after the final form of the harlot church appears, supported by the satanic power of Antichrist's government. [See Antichrist, Prophecy, Roman Catholic Church.]

We have seen, then, where the church is headed. The prophecies of the N.T. are divided into revelations pertaining to the future of the true churches, and revelations pertaining to the apostate churches. A glorious future awaits the true saints of God, and we who are born again through repentance and faith in the blood of Jesus Christ should be busy serving Christ, while constantly expecting the coming of Christ to take us unto Himself. We will forever be with Him in His eternal kingdom.

The future of the false churches is a different matter altogether. The apostasy which began even during the days of the Apostles will increase until the formation of the great world harlot religion of Re. 17. This false church will rule with the Antichrist and his government for a short season and then will be judged, and all false,

PROPHETICAL BOOKS - PSALTERY

unregenerate “Christians” will suffer the eternal torment of the lost.

If any of our readers are not truly born again by the Spirit of God, we urge you, please repent of your sin and turn to the Lord Jesus Christ for eternal salvation. Do not trust some baptism or church ritual. Do not trust any service you might be doing in the church or in some Christian organization. Do not trust the fact that you might have been born into a “Christian” home. Jesus plainly said, “Except ye be born again, ye shall not see the kingdom of God.” And the Apostle Paul said, “For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest anyone should boast” (Ep. 2:8-9). Turn to the resurrected Christ and be saved before it is eternally too late.

And may we who are already saved be found serving Christ in an acceptable way, that is, according to the teachings and example of the N.T. May we be like the wise people at Thessalonica, who “turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.” (1 Th. 1:9-10) Praise His name!

[See Allegorical, Antichrist, Bible, Covenant, Daniel, Day, Day of the Lord, Dispensationalism, Double Fulfillment, Ecumenical Movement, Gog, Great Tribulation, Inspiration, Jerusalem, Jesus Christ, Judgment, Kingdom of God, Last Days, Millennium, Mystery, Observation, Prophecy, Rapture, Revelation, Tares, Times, Times of Refreshing, Times of Restitution, Tyre, Zidon.]

PROPHETICAL BOOKS. The O.T. books of the prophets. These are commonly divided into two groupings: the major prophets (Isaiah, Jeremiah, Ezekiel, Daniel), and the minor prophets (Hosea through Malachi).

PROPTIATION. Propitiation means satisfaction; covering; the fulfillment of a demand. It refers to God’s estimation of Christ’s sacrifice. God is fully satisfied by what Jesus Christ did on the Cross. The penalty for His broken law and man’s sin has been fully satisfied (Ro. 3:24-25; 1 Jn. 2:2; He. 2:17; Is. 5:11). The Greek word translated “propitiation” (Ro. 3:25) is also translated “mercy seat” in He. 9:5. The mercy seat perfectly covered the law which was contained in the Ark (Ex. 25:17, 21). This symbolizes propitiation—Christ covering the demands of God’s law. That it is the blood of Christ which put away our sins was depicted on the Day of Atonement when blood was sprinkled on the mercy seat by the high priest (Le. 16:11-17). “Propitiation is for God, and for Him alone, although it vitally concerns us. It is the blessed answer of Jesus meeting, in death and before God, the holy and

righteous claims of Jehovah’s throne. God has been infinitely glorified, and His moral government gloriously vindicated in the blood-shedding of Jesus” (Handbook). [See Atonement, Blood, Gospel, Justification, Mercy Seat, Redemption.]

PROSELYTE. A person who joins a certain religion or philosophy (Mt. 23:15). In the Bible, “proselyte” is commonly used for Gentiles who accepted the Jewish religion (Ac. 2:10; 13:23). The term “proselyte” is frequently used today as a verb in the sense of making converts from one religion or denomination to another.

PROSTITUTE. [See Harlot, Whore.]

PROTESTANT. Historically this term derived from the 16th century Protestant Reformation in Europe. The name originated with a group of German princes who protested against the pope in 1529, and has come to be applied to those denominations which arose from the Reformation era. [See Anglican, Church, Episcopal Church, Lutheran, Methodist, Presbyterian, Prophecy, Roman Catholic Church, World Council of Churches.]

PROTESTANT REFORMATION. [See Anglican, Church, Episcopal Church, Lutheran, Methodist, Presbyterian, Prophecy, Roman Catholic Church.]

PROVE. To test; try; put to the proof (Ex. 16:4; 1 Sa. 17:39).

PROVENDER. Mixed food; fodder (Ge. 24:25,32; 42:27; 43:24; Ju. 19:19; Is. 30:24).

PROVIDENCE. (1) Supply; provision (Ac. 24:2). (2) The term “providence” is commonly used to describe God’s control over all His creation. The word itself is not used in Scripture in this sense, but the idea is frequently mentioned (i.e., Ac. 17:25-28; Ro. 8:28).

PROVOKE, PROVOCATION. To cause to be angry; to incite (1 Ki. 15:30; 21:22; Ne. 9:18, 26; Job 17:2; Ps. 95:8; 2 Co. 9:2; He. 3:8; 10:24).

PROVOKE TO EMULATION. To cause to be jealous; to excite to rivalry (Ro. 11:14).

PSALM. [See Hymn, Music.]

PSALTERY. The Hebrew word most commonly translated psaltery is *NEBHEL* (2 Sa. 6:5). “The *nebhel* was closely associated with the *kinnor* [harp] and is frequently mentioned with it. It too could be used to accompany voices. This instrument seems to have been of more elaborate construction than the *kinnor* and, as Stainer says, ‘consequently of greater capabilities than the *kinnor*, both as to tone and pitch.’ Our present-day harp is most likely the nearest in appearance to compare with the *nebhel*. Josephus tells us that it had twelve strings and was played with the fingers and not a plectrum. There were probably many different sizes and types of this instrument in use. In shape, as well as character, it probably varied and this added to the great

variety of ways in which it could be used" (Paul McCommon, *Music In the Bible*). [See Harp, Music.]

PSEUDEPIGRAPHIA. Spurious Jewish or Jewish-Christian writings produced in the period extending from 200 years before to 200 years after Christ. J.H. Charlesworth included 52 writings and 13 fragments in this category. These include the Treatise of Shem; Apocryphon of Ezekiel; Apocalypse of Zephaniah; Vision of Ezra; Apocalypse of Abraham; Apocalypse of Adam; Apocalypse of Elijah; Apocalypse of Daniel; Testament of Adam; Testament of Job; Testament of Moses; Life of Adam and Eve; Ladder of Jacob; Jannes and Jambres; History of Joseph; 4 Maccabees; Prayer of Joseph; Prayer of Jacob; Odes of Solomon (20th-Century). While these possibly have historical and literary value, none of these writings are Holy Scripture and have never been included in the canon of the Bible. [See Apocrypha.]

The Epistle of Barnabas and the Shepherd of Hermas are pseudepigraphical or apocryphal writings which have received new interest by modernistic Bible scholars in recent years. These were included in the Sinaiticus manuscript discovered in the 19th century by Tischendorf at the St. Catherine's monastery at Mt. Sinai. [See Bible Versions.] Participants in the Jesus Seminar, for example, who do not believe the Gospels are genuine history, have given considerable weight to the authenticity of the Epistle of Barnabas and the Shepherd of Hermas. The following important comment on these writings is from Cone Bissell's *The Historic Origin of the Bible*, published in 1873:

Very little need be said of the great mass of Apocryphal literature called forth by the fame of Christ and his Apostles, gaining currency, and still of interest, wholly because of its association with his name. With respect to most of these writings, there is and has ever been entire unanimity among all honest investigators in discarding them as undoubted forgeries, even more clumsy than they are false.

Now, in addition to these and many similar works which cannot claim to any important extent even this doubtful support of direct allusion and respectful mention on the part of responsible Christian writers, there is another and quite distinct class of writings to be considered, ascribed to the Apostolic Fathers, as Clement of Rome, Barnabas, Hermas, Ignatius, and Polycarp (c. 80-120). What was their relation to the New Testament literature? Why were they not included among the canonical Scriptures? First, a large part of the writings attributed to these persons are indisputably spurious. Then, that which has the best claim to being genuine lays no claim to canonical rank, but, on the contrary, virtually disclaims it. Moreover, while for the most part agreeing in spirit and doctrine with the canonical books, while often quoted, and uniformly treated with respect by early Christian

writers, still, they were never actually adopted by the Church as inspired, or placed on a level with the acknowledged productions of the Evangelists and Apostles. The best of these works are the first "Epistle of Clement," the "Epistle of Barnabas," and the "Shepherd of Hermas." ...

... admitting that the first epistle of Clement, for instance, was alluded to or quoted by Dionysius of Corinth (d. 176), Irenaeus (c. 130-200), Clement of Alexandria (165-220), with an honorary title ("the Apostolic") for its author, and by Origen (186-254); that it was publicly read in the church at Corinth; is found—though in connection with the confessedly spurious epistle attributed to the same author—appended to some MSS. of the New Testament, and was possibly for a time co-ordinated with certain of the so-called antilegomena: the fact of a supposed indirect Apostolic authority appertaining to it, as the supposed production of the Clement mentioned in Ph. 4:3, is quite sufficient to account for all. It was certainly never put in any catalogue of the Scriptures, but, on the contrary, was definitely excluded from such catalogues (Eusebius, Athanasius, and Jerome), and, little by little ... ceased to be classed even among writings of doubtful canonicity.

The same is true of the Epistle of Barnabas, which likewise got into circulation under cover of an honored name, was even widely current for a time, especially at Alexandria, where it probably originated, and is found in connection with the "Shepherd" at the close of the famous Sinaitic manuscript. Clement of Alexandria held it to be a genuine work of the "Apostle Barnabas." But as we might expect from the character of the contents, which exhibit in all respects a complete contrast to the New Testament literature, as soon as the mere superficial hearsay gave place to actual discrimination through careful scrutiny, the churches were a unit in excluding it from the list of sacred books. Eusebius pronounces it a forgery; and Jerome, apocryphal. It never found a place in any of the early catalogues of the books of Scripture.

"The Shepherd," a work purporting to be written by still another person, bearing the same name as one of Paul's companions, on account of its peculiar doctrinal teachings, attained to a position of considerable importance in the early Church. Origen [a heretic] directly identifies its author with the Hermas of Ro. 14:14, and, personally, thought the book to be "divinely inspired" in an inferior sense, though admitting that it was not generally so regarded. Irenaeus quotes it under the significant title of graph (sacred writing). And Clement of Alexandria [all of these men were heretics] also makes honorable mention of it. But no one now believes that the Hermas of Ro. xvi. 14 wrote the book. The Canon of Muratori (Rome, c. 160-170), whose author was likely to be much better informed than Origen, or Clement of Alexandria, says that it was written by a brother of Pius, Bishop at Rome (142-157), and does not esteem

it worthy to be publicly read in the churches; while Tertullian declares that all (in his region) reckon it “inter Apocrypha et false.” Jerome, that it is almost unknown among the Latins; and Eusebius, though accounting the work of some value, placing it among the antilegomena, yet nowhere allows to it canonical authority. The latter fact is true, indeed, of all early writers who attempted definite lists of the Sacred Books. The temporary honor to which the work attained in certain places was wholly due to principles and reasons already stated. [Editor: It was apparently given honor only in certain heretical circles, as is the case today.]

The claim which this and the other writings of the so-called Apostolic Fathers have to canonical recognition, on the ground of their style and internal characteristics generally, we leave to be stated by [Friedrich] Bleek [nineteenth century textual scholar and author of the two-volume *An Introduction to the New Testament*, 1869-70, and the two-volume *An Introduction to the Old Testament*, 1869], who will not be charged with being unduly affected by prejudice. “The only writings of this class,” he says, “about which there could be a question, are those of the Apostolic Fathers, who are mentioned in the New Testament as Christian teachers and helpers of the Apostles—Barnabas, Clement of Rome, and Hermas. Barnabas, in particular, seems to have held a prominent position in the Church. But the epistle which bears his name is probably spurious, and its contents are paltry and frivolous, so that it is quite unworthy to be placed side by side with the New Testament writings. Clement and Hermas are too little prominent as fellow-workers with the Apostle, and we cannot place the same reliance in them as teachers, as, for example, in Apollos. The Epistle of Clement to the Corinthians,—which alone of the writings extant bearing his name is probably genuine,—and ‘The Shepherd,’ which bears the name of Hermas as its author, are alike unfit if we consider their scope and range, together with their form, and especially the visionary character of the latter, to be regarded as constituent parts of the New Testament” (Bissell, pp. 403-407). [See *Apocrypha*, Canon, Inspiration.]

PTOLEMAIS (warlike). Ac. 21:7.

PUA (mouth). Nu. 26:23.

PUAH (brightness, splendor). Ex. 1:15.

PUBLICAN. A tax collector for the Roman government (Lk. 3:12-13; 19:1-10). The publicans were hated by the Jews (1) because they collected taxes for the despised Roman government which ruled over Israel in the days of Christ, and (2) because the publicans were notoriously dishonest. The publicans were classed with “sinners” (Mt. 9:11; 11:19), “harlots” (Mt. 21:31-32), and the “heathen” (Mt. 18:17). The authority to collect taxes gave them opportunity to rob the people. This is evidenced by the warning given to them by John the Baptist (Lk. 3:13). The publican Zacchaeus admitted this when he said he would restore

fourfold to those from whom he had taken anything by false accusation (Lk. 19:8). Though despised by the people, the publicans were frequent objects of Christ’s grace. Zacchaeus was gloriously saved. Matthew was selected to be one of the Apostles and the author of one of the Gospels. Jesus used the publican to illustrate the sinner who humbles himself in contrast with the religious pride and hypocrisy of the Pharisee (Lk. 18:9-14; Mt. 21:31, 32). “Publicans were persons who farmed the Roman taxes or revenue. They were, usually, persons of wealth and credit. It was considered among the Romans an honorable position, and generally conferred on Roman knights. They employed under them inferior officers, and these, generally, were natives of the provinces in which the taxes were collected; to this class Matthew no doubt belonged. These petty officers were everywhere notorious for their fraudulent exactions; but to the Jews they were especially obvious. The Jews looked upon themselves as a freeborn people, and that they had this privilege direct from God Himself. ‘We be Abraham’s seed,’ was their boast, ‘and were never in bondage to any man.’ Consequently, the Roman tax gatherers were the visible proofs of their slavery, and of the degraded state of their nation. This was the chain that galled them, and betrayed them into many acts of rebellion against the Romans. Hence it was that publicans were abhorred by the Jews. They looked upon them as traitors and apostates, and as the ready tools of the oppressor. Besides, they were most arbitrary and unjust in their taxations; and having the law on their side, they could enforce payment. It was in their power to examine each case of goods exported or imported, and to assess the alleged value in the most vexatious way” (*Miller’s Church History*, pp. 65, 66).

PUBLIUS (who is of the people, popular). Ac. 28:7.

PUDENS (shamefaced). 2 Ti. 4:21.

PUFFED UP. To be proud; to be swelled up with conceit (1 Co. 4:6, 18, 19; 5:2; 8:1; 13:4; Col. 2:18). [See *Humble*, *Pride*.]

PUFFETH. To scoff; to blow as an expression of scorn or contempt (Webster) (Ps. 10:5; 12:5). The Hebrew word (pooakh) means “to puff, i.e., blow with the breath or air; hence to fan (as a breeze), to utter, to kindle (a fire), to scoff” (Strong).

PUL (fat, elephant, destruction). 2 Ki. 15:19.

PULPIT. A speaker’s lectern or platform (Ne. 8:4).

PULSE. Leguminous plants or their seeds; vegetables (Da. 1:12, 16).

PUR, PURIM (casting of lots). A feast, signifying ‘lot or lots.’ Haman cast lots to find an auspicious day for the destruction of the Jews. On this being averted, their deliverance was commemorated by an annual feast (Es. 3:7; 9:24-32). This feast is not mentioned by name in

the N.T. The feast is still kept by the Jews: the Book of Esther is read, and curses are pronounced on Haman and on his wife; and blessings on Mordecai and on Harbonah (Concise).

PURE CONSCIENCE, PURE MIND. The Christian can have a pure mind and conscience because of the cleansing of salvation (2 Ti. 2:22; Tit. 1:15; He. 10: 22; 2 Pe. 3:1; 1 Jn. 3:18-21). To maintain a pure conscience the Christian must have genuine, sincere faith in Christ and avoid the stain of unconfessed sin (1 Ti. 3:9; 2 Ti. 1:3). [See Conscience, Deceit, Dissimulation, Heart, Hypocrisy, Mind, Sincere, Undeified.]

PURCHASE. (1) To buy (Ge. 49:32; Le. 25:33; Je. 32:11). (2) To win; acquire; obtain (1 Ti. 3:13).

PURELY. Thoroughly (Is. 1:25).

PURGATORY (to purge; to cleanse). According to Roman Catholic theology, purgatory is a place or state where Christians go after death to suffer for sins not cleansed during their earthly existence. After an unspecified time of purgation, the soul is thought to go to heaven. Purgatory is said to be a place of suffering. Until recent years, purgatory was described as a place of fiery pain, but many Catholic priests today teach that the fires of purgatory as taught in former days might be symbolic. Masses are said for the dead in the belief that rituals and prayers can help speed the soul's escape from purgatory. Even popes are not thought to be exempt from purgatory. When Pope Paul died, special masses were performed all over the world to help him out of purgatory.

"The doctrine of purgatory clearly demonstrates that even when the guilt of sin has been taken away, punishment for it or the consequences of it may remain to be expiated or cleansed. They often are. In fact, in Purgatory, the souls of those who died in the charity of God and truly repentant, but who have not made satisfaction with adequate penance for their sins and omissions, are cleansed after death with punishment designed to purge away their debt" (Vatican Council II, p. 75).

"The Church teaches us that after death the soul still has to suffer purification (that is the meaning of the word purgatory) before it is able to see God. It will certainly be a painful purification; that is why it is represented by the image of a 'fire'" (*The Theologians Answer Your Questions*, 1970, pp. 138-139).

"This doctrine of purgatory, reflected in Scripture and developed in Tradition, was clearly expressed in the Second Council of Lyons (A.D. 1274). ... Besides declaring the fact of purgatory, the Second Council of Lyons also affirmed that 'the faithful on earth can be of great help' to persons undergoing purgatory by offering for them 'the sacrifice of the Mass, prayers, almsgiving, and other religious deeds'" (*Handbook for Today's Catholic*, p. 36).

It almost seems silly to give a Bible answer to the false teaching of purgatory, since the answer is so obvious. The answer is that purgatory is not taught in the Bible! Not only so, but it is contrary to the Bible's teaching about salvation. Purgatory is based on a gross misunderstanding and perversion of the Gospel. While it is true that no sin can enter into heaven, the great Bible words defining the Gospel explain that the purgation necessary to bring the soul into heaven has already been accomplished on the Cross. Redemption means to be purchased from the slave market of sin by the blood of Jesus Christ. Propitiation means that the sin debt has been satisfied by the blood of Christ. Justification means the believer is declared righteousness by Almighty God because of what Jesus Christ has done for his soul. [See Grace, Gospel, Hope, Justification, Redemption, Propitiation.]

1. The true Christian goes directly to the presence of Christ at death (2 Co. 5:8; Ph. 1:23; 1 Th. 5:9). This is the consistent testimony of the Apostles. To be absent from the body is to be present with the Lord. The Apostle Paul looked forward at death to "depart and be with Christ." In discussing the resurrection and translation of Christians in 1 Th. 4:14, the Apostle Paul says the Lord Jesus will bring the dead saints with Him from heaven when he comes. There is no hint of some coming from any other place, such as from purgatory. Death cannot and does not separate the believer from Christ. Nothing can. His blood has forever removed the sin barrier. When Christ died He cried, "It is finished!" (Jn. 19:30). At that moment, the veil in the temple was rent (Mt. 27:50,51), God thereby signifying that the entrance into His very presence had been accomplished! The believer can praise God for this blessed certainty. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (He. 10:19-20). Sin does indeed demand suffering, but the Bible gives us the Good News that Jesus Christ, God's Son, has already suffered for sin in our place (Is. 53:5-12; 2 Co. 5:21; 1 Pe. 3:18; 4:1).

The Roman Catholic Church has turned the Lord's Supper into a grand religious pageantry which they call a sacrifice, but it knows nothing about the real efficacy of the Sacrifice which the Supper pictures. That Sacrifice has entirely and eternally removed the sin barrier between God and that individual who exercises personal, repentant faith in the Lord Jesus Christ. Glory to His name!

2. Jesus' blood cleanses the believer from all sin and gives him perfect righteousness before God. No true believer will ever suffer fiery torment for his own sins

PURGE - PURLOIN

(Ro. 3:21-24; 5:9; 2 Co. 5:21; Ep. 1:3, 7; He. 9:12; 1 Pe. 2:24; 3:18).

3. The Roman Catholic Church has no scriptural authority for the teaching of Purgatory. A key "authority" cited by the Catholic Church for purgatory is a quote from one of the apocryphal books, II Maccabees. The Apocrypha are included in the Catholic Bible but rejected by Bible-believing Christians. [See Apocrypha.] According to the Catholic church, the Apocrypha and their own tradition are equally authoritative with the Scriptures, but this is impossible in that the Apocrypha and Catholic tradition contains many teachings contrary to the Bible. It is the Bible alone which is the authoritative Word of God, and when a religious doctrine such as purgatory contradicts the plain teaching of the Scriptures, we reject it. [See Apocrypha.]

4. The Roman Catholic Church has no authority for offering Masses for the dead. The Mass, supposedly, is the Lord's Supper. Where does the Bible indicate the Lord's Supper is for the dead? Where does the Bible teach the believer to pray to or for the dead? [See Death.]

5. Money cannot purchase forgiveness or spiritual blessing of any sort. According to Roman Catholic practice, the wealthy can get out of purgatory more quickly than the poor because the rich can afford more masses. "Joseph Zacchello, former Roman Catholic priest, said that priests in the USA make over 22 million dollars as personal income by celebrating masses for dead Roman Catholics" (Challenger, Jan. 1984, p. 1). Through this little bit of information we see behind the mystery of why Romanism perpetuates the concept of purgatory even while there is no hint of scriptural backing. The RCC through the centuries has enriched itself through its lies about purgatory and the mass. This reminds us of Peter's description of some false teachers: "And through covetousness shall they with feigned words make merchandise of you" (2 Pe. 2:3). The Bible says, "They that trust in their wealth, and boast themselves in the multitude of their riches; None of them can by any means redeem his brother, nor give to God a ransom for him" (Ps. 49:6-7). See also Ac. 8:20-21 and 1 Pe. 1:18-19.

"The Scripture authorizes no such distinction as Papists make between venial and mortal sins. It teaches that all sin is mortal, and, unless blotted out by the blood of Christ, will issue in the sinner's eternal ruin. It teaches, that after death there is neither change of character nor of state; that God does not sell his grace, but bestows it freely; that we are not redeemed with corruptible things, as silver and gold; that no man can redeem his brother, whether by prayers or by offerings; that the law of God demands of every man, every moment of his being, the highest obedience of which

his nature and his faculties are capable, and that since the foundation of the world a single work of supererogation has never been performed by any of the sons of men; and that therefore the source whence this imaginary fund of merit is supplied has no existence, and is, like the fund itself, a delusion and a fable; and it teaches, in fine, that God pardons men only on the footing of the satisfaction of his Son, which is complete and sufficient, and needs not to be supplemented by works of human merit; and that when he pardons, he pardons all sin, and for ever.

"But the grand criterion by which Rome tests all her doctrines is not their truth, nor their bearing on man's benefit and God's glory, but their value in money. How much will they bring? is the first question which she puts. And it must be confessed, that in purgatory she has found a rare device for replenishing her coffers, of which she has not failed to make the very most. ... Popery, says the author of *Kirwan's Letters*, meets men 'at the cradle, and dogs them to the grave, and beyond it, with its demands for money'" (J.A. Wylie, *The Papacy*, 1888, pp. 351,52). [See Atonement, Hell, Roman Catholic Church.]

PURGE. (1) To purify; to cleanse (Ps. 51:7; 65:3; 79:9; Pr. 16:6; Is. 1:25; 6:7; 22:14; 27:9). The New Testament makes it clear that the purging of sin comes by Christ's sacrifice (1 Co. 5:7; He. 1:3; 9:22; 10:2). In Psalm 51:7, the word "purge" is the Hebrew *khawtaw*, which "means to bear the blame (or 'loss') for anything; and then to 'atone for, to make atonement, to expiate'" (Barnes). It is translated "bear the loss" (Ge. 31:39). As Jacob took the blame for the loss of Laban's sheep and paid for them, so Christ took the sinner's place at Calvary and bore his sin before God. He was "made to be sin for us" (2 Co. 5:21). Another Hebrew word for "purge" is *kawfar* (Ps. 79:9). The root meaning is to cover, referring to hiding something out of sight. It is usually translated "atonement" (Le. 16:6, 10, 11, 16, 17, 18, 20, 24, 27, 30, 32, 33, 34). The Old Testament sacrifices could only cover sin, but Christ's atonement takes it away (He. 10:11-12). (2) The term "purge" is also used of pruning branches (Jn. 15:2). [See Atonement, Forgive, Gospel, Grace, Mercy.]

PURITANS. A revival movement in the Church of England in the 16th and 17th centuries. The Puritans, in various degrees, desired to purify the Anglican Church and to bring it more into conformity with N.T. practice. They were opposed to the corruption, laxity, and unscriptural ritualism of the Church of England. Some of the Puritans attempted to remain in the Anglican church, and others came out and formed separatist groups. These were frequently persecuted by the state church and many fled for refuge to European countries and to America.

PURLOIN. To steal; to set apart or clandestinely; to sequester for oneself; to embezzle (Tit. 2:10). The

Greek word translated “purloining” in Tit. 2:10 (*nosphizomai*) is translated “keep back” in Ac. 5:2-3 in reference to Ananias and Sapphira. [See Deceit, Honest, Steal.]

PURPOSE, PURPOSED. Resolve; design; intent (Ps. 17:3; Je. 49:30).

PURTENANCE. Inwards (Ex. 12:9).

PUT AWAY. To cleanse oneself of; to remove; to discard from one’s life (Ge. 35:2; Ex. 12:15; De. 22:22,24; Jos. 24:14; 1 Co. 13:11). This phrase is used to describe divorce (Le. 21:7; Ezr. 10:3; Je. 3:1; Mal. 2:16; Mt. 1:19; 5:31,32; 19:3, 8, 9; 1 Co. 7:11). [See Divorce.]

PUT DOWN. To depose (2 Ch. 36:3).

PUT FORTH. (1) Hold out; reach out (Ge. 3:22; 8:9; 19:10). (2) Bring forth (De. 33:14; Song 2:13; Mt. 24:32). (3) To propound; to propose (Jud. 14:12). (4) To cry out; to speak (Pr. 8:1).

PUT IN REMEMBRANCE. [See Remembrance.]

PUT TO. To apply (Ezr. 6:12; Ec. 10:10).

PUT TO THE WORSE. To worst; to defeat; to get the better of (2 Ki. 14:12; 1 Ch. 19:16, 19).

PUTEOLI (to stink, sulfurous springs). Ac. 28:13.

PUTIEL (enlargement of God). Ex. 6:25.

PUTRIFYING. Corrupted; rotted (Is. 1:6).

PYGARG. A species of antelope (De. 14:5).

-Q-

QUAKE. To shake; tremble (Ex. 19:18; 1 Sa. 14:15; He. 12:21). [See Earthquake.]

QUARREL. (1) Vengeance; punishment (Le. 26:25). (2) Conflict; argument; grudge (2 Ki. 5:7; Mk. 6:19; Col. 3:13). The term in Col. 3:13 was used of a plaintiff's action at law.

QUARTUS (fourth). Ro. 16:23.

QUATERNION. A company of four soldiers; four such companies were assigned to guard Peter (Ac. 12:4).

QUEEN OF HEAVEN. [See Idolatry, Roman Catholic Church.]

QUENCH. Extinguish; put out; allay; stifle (2 Sa. 21:17; Song 8:7; Is. 1:31; 42:3; Je. 4:4; 21:12; Am. 5:6; Mt. 12:20; Ep. 6:16; 1 Th. 5:19; He. 11:34). This is often used to describe the fires of hell; they are unquenchable (Is. 34:10; 66:24; Mk. 9:43-48). [See Hell.]

QUESTION. (1) To ask; to interrogate; to examine (2 Ch. 31:9; Mt. 22:35; Mk. 1:27). (2) Puzzle; riddle (1 Ki. 10:1). (3) To argue; dispute (Mk. 8:11; 9:16). (4)

Discussion; debate; theme for a dispute (Jn. 3:25; 2 Ti. 2:23). (5) Topic; matter (Ac. 15:2; 18:15). (6) To charge; call to account (Ac. 19:40; 24:21).

QUESTIONS, FOOLISH. [See Foolish Questions.]

QUICK. (1) Living (Nu. 16:30; Ac. 10:42; 2 Ti. 4:1; He. 4:12; 1 Pe. 4:5). (2) Animated with understanding (Is. 11:3).

QUICKEN. To give life (Ps. 119:25, 37, 50, 88, 93, 107, 149, 154, 156, 159; Jn. 5:21; 6:63; Ro. 4:17; 8:11; 1 Co. 15:36, 45; Ep. 2:1; Col. 2:13; 1 Ti. 6:13; 1 Pe. 3:18).

QUIET, AT. Quiet; at rest (Jud. 18:27).

QUIETNESS. Quiet; tranquility (Jud. 8:28; 1 Ch. 22:9; Ac. 24:2).

QUIT. (1) Innocent; free; acquitted (Ex. 21:19, 28; Jos. 2:20). (2) Acquit; behave (1 Sa. 4:9; 1 Co. 16:13).

QUIVER. (1) Arrow case (Ge. 27:3; Ps. 127:5; Lam. 3:13). [See Bow, Military.] (2) Chatter; vibrate (Hab. 3:16).

-R-

RAAMAH (striking). Ge. 10:7.

RAAMIAH (thunder of God). Ne. 7:7.

RAAMSES (field of the sun, destroying evil). Ex. 1:11.

RABBATH, RABBAH (great). De. 3:11; Jos. 13:25.

RABBI, RABBONI (my master). A title of dignity for religious teachers. Jesus forbade the use of this title, claiming that He alone is Rabbi (Mt. 23:7-8; Jn. 1:38, 49; 3:2, 26; 6:25). *Rabboni* has same meaning as Rabbi (Jn. 20:16). Both are simple transliterations of the corresponding Greek words. *Rabboni* is of Chaldean origin; Rabbi is of Hebrew origin. Rabbi is translated "master" in Mt. 26:49; Mk. 9:5; 11:21; 14:45; Jn. 4:31; 9:2; 11:8. *Rabboni* is translated "lord" in Mk. 10:51.

RABBITH (great, multitude). Jos. 19:20.

RABBONI (my great master). [See Rabbi.]

RABMAG (chief of the magi). Je. 39:3.

RABSARIS (chief of the eunuchs). Je. 39:3.

RABSHAKEH (chief cup-bearer). 2 Ki. 18:17.

RACA. An expression of contempt and hatred, meaning empty, worthless (Mt. 5:22). The context of the admonition in Mt. 5:21-24 gives the meaning. Christ addressed the issue of murder, showing that the root of the problem is the heart, that it is really a matter of hatred and strife. It is this heart problem that He is addressing. The following verse confirms this when He speaks of the importance of reconciliation (Mt. 5:23). [See Anger, Fool.]

RACHAB. The same as Rahab in the O.T. (Mt. 1:5; Jos. 2:1-22). "The Greek language having no letter H, a CH is substituted" (Concise).

RACHEL (a lamb). Younger daughter of Laban, and the best-loved wife of Jacob, to whom she bore Joseph and Benjamin. She died at Ephratah, B.C. 1729 (Young). Ge. 29:9-30; 30:22-24; 35:16-19; Ru. 4:11; 1 Sa. 10:2; Je. 31:15; Mt. 2:18.

RADDAI (the Lord extended). 1 Ch. 2:14.

RAGAU (a friend, fellowship). Lk. 3:35.

RAGGED. Rugged (Is. 2:21).

RAGUEL (shepherd, friend of God). Moses' father-in-law (Nu. 10:29). This is translated from the same Hebrew word as Reuel (Ex. 2:18). [See Reuel.]

RAHAB (enlarging, proud). (1) The harlot who hid the Jewish spies (Jos. 2:1-22; 6:17-25). By doing this she saved her entire family. The scarlet cord used to identify her house symbolizes the line of blood which runs throughout the O.T. pointing to the cross of Jesus Christ. Rahab is in the lineage of Christ, her name being

spelled "Rachab" in Mt. 1:5. The fact that a prostitute is found in Christ's genealogy illustrates the marvelous grace of God in salvation. The N.T. uses Rahab as an example of faith (He. 11:31; Ja. 2:25). [See Rachab.] (2) A symbolic name for Egypt (Ps. 87:4; 89:10; Is. 51:9, 10). This means tumult. [See Egypt.]

RAHAM (compassion). 1 Ch. 2:44.

RAHEL. [See Rachel.]

RAIL, RAILER. [See Revile.]

RAIL ON. To revile; insult (1 Sa. 25:14; 2 Ch. 32:17). [See Revile.]

RAIMENT. [See Coat, Modesty, Nakedness.]

RAINBOW. The sign God put in the sky as a promise that He will never again destroy the world by a flood (Ge. 9:13-16). There is a rainbow around God's throne (Re. 4:3), signifying God's eternal promises in Jesus Christ.

RAISE. (1) To lift; to take up; to heave; to erect; to set upright (Jos. 8:29; Is. 29:3). (2) To accomplish; confirm; build (Ge. 38:8; Jos. 7:26). (3) To exalt; to advance to a position; to promote in rank and honor (Ex. 9:16; De. 18:15; Jud. 2:16; 1 Sa. 2:8). (4) To rouse; to stir (Job 14:12; Je. 51:11; Eze. 23:22; Joel 3:7). (5) To collect; to obtain (1 Ki. 5:13). In the N.T. the term "raise" is used largely to describe the resurrection of Jesus Christ (Mt. 16:21; Ac. 2:24, 30, 32; etc.) [See Resurrection.]

RAKEM (empty, vain). 1 Ch. 7:16.

RAKKATH (bank). Jos. 19:35.

RAM. [See Offerings, Sheep.]

RAM (elevated). Job 32:2.

RAMA (height, high place). Mt. 2:18.

RAMAH (height, high place). Je. 31:15.

RAMATH (high places). Jos. 19:8.

RAMATHAIM-ZOPHIM (Rama of the Zophims, double height of watchers). 1 Sa. 1:1.

RAMATHLEHI (height of the jaw-bone). Ju. 15:17.

RAMATH MIZPEH (high places, watch tower). Jos. 13:26.

RAMESES (field of the sun). Ge. 47:11; Ex. 12:37; Nu. 33:3, 5.

RAMIAH (the Lord is exalted). Ezr. 10:25.

RAMOTH (high places). 1 Ch. 6:73.

RAMOTH-GILEAD (heights, spring perpetual). 1 Ki. 4:13.

RAMPART. Bulwark (La. 2:8; Na. 3:8).

RAM'S HORN. [See Trumpet.]

RANGE - RAPTURE

RANGE. (1) To move about, as a ranging bear (Pr. 28:15). (2) A rank, or row of soldiers (2 Ki. 11:8,15). (3) A cooking range, consisting of two parallel stones, across which the boiler is set (Le. 11:35) (Strong).

RANGES. Two parallel stones across which the boiler is set (Le. 11:35).

RANSOM. The price paid for freeing a slave (Le. 19:20). "Ransom" is used to describe the price the Lord Jesus Christ paid to free men from the slave market of sin (Mt. 20:28; 1 Ti. 2:6). [See Atonement, Blood, Gospel, Grace, Impute, Justification, Propitiation, Redemption.]

RAPHA (giant, tall). 1 Ch. 8:2.

RAPHU (healed, released). Nu. 13:9.

RAPTURE. The term commonly used for the catching away of the saints described in 1 Th. 4:13-18. This Rapture is (1) a resurrection of the dead in Christ (1 Th. 4:14-16), (2) a catching up and translation of the living N.T. saints (1 Th. 4:17). The term "caught up" in 1 Th. 4:17 is also translated "pluck" (Jn. 10:28) and "take by force" (Ac. 23:10). It is used of the Spirit of God catching away Philip after the conversion of the Ethiopian eunuch (Ac. 8:39). This is exactly what Christ will do to the N.T. believers before the onslaught of the Great Tribulation. This event is also described in 1 Co. 15:51-58. Here we see that the translation of the N.T. saints will involve an instantaneous change from mortality to immortality. Those believers living at that hour will never see death (1 Co. 15:51).

In both of these key passages the translation of the church-age saints is said to be a source of great comfort and encouragement (1 Th. 4:18; 1 Co. 15:58). If this translation did not occur until the end of the torments of the Great Tribulation, it certainly would not produce solace for the Christian standing on this side of the Tribulation!

Among those who believe in a literal Rapture of the church-age saints, there are basically three positions regarding the time of the Rapture. The three views are Pre-tribulation, Mid-tribulation (also called Pre-wrath Rapture), and Post-tribulation.

The Evidence for the Pre-tribulation Rapture.

In the following study we are using the term "church" in a general, institutional sense:

1. *Church-age believers are promised salvation from wrath* (1 Th. 1:9-10; 5:1-9; Ro. 5:9; Re. 3:10). The Great Tribulation is expressly called the day of God's wrath. Today the Lord is withholding His anger; He is seated upon a throne of grace, but the day approaches when He will take the seat of judgment. Then "the day of his wrath" will be upon all the world (Ps. 110:5; Re. 6:17; Is. 13:6-13). It is true that in every century the churches have been subjected to persecution, but this is

quite different from the Great Tribulation. The general persecutions of the saints are caused by the wrath of wicked men and the devil, whereas the seven-year Tribulation is a period especially pertaining to God's wrath (Is. 13; Re. 6:16, 17; 14:16). Some feel that the church will not be saved out from the time of great wrath, but will be saved through this wrath. This cannot be true, since the Bible clearly reveals that those who are on earth during the Great Tribulation will not be delivered from wrath but will be overcome (Re. 13:7). The Scriptures which promise church-age believers deliverance from wrath must refer to salvation out from the very presence of the wrath. Concerning the Great Tribulation, we are told that "as a snare shall it come on all them that dwell on the face of the whole earth" (Lk. 21:35). Therefore, the church-age believers must either be physically removed from the earth, or they will be involved in the day of wrath. God promises removal. "... I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Re. 3:10).

2. *The Holy Spirit will be removed before the tribulation* (2 Th. 2:1-8). In other passages, the Holy Spirit is said to be the restrainer of sin (Ge. 6:3; Is. 59:19). The Holy Spirit came into the world in His present special dispensation at Pentecost (Ac. 2), when He came to empower the church for the Great Commission (Ac. 1:8). He will remove the church-age believers prior to the time of God's great wrath.

3. *In the book of Revelation, the church is not seen on earth after chapter three until chapter nineteen, when she is seen returning to earth with Christ.* The churches are mentioned in Revelation one through three, then disappear until the end of the book. The true church is not the focus of the Great Tribulation recorded in Re. 4-18.

4. *The church-age believers are promised mansions in heaven* (Jn. 14:1-3). When the Lord Jesus returns to the earth at the end of the Tribulation, He sets up His Messianic kingdom. If the Rapture occurred at the end of the Tribulation, the promise to church-age believers pertaining to heaven would not be fulfilled. Church-age believers are a heavenly people with a heavenly hope (Ep. 1; Ph. 3:20; Col. 3:1-3).

5. *The translation of church-age saints is said to be imminent* (it could happen any moment), whereas the Second Coming is said to be preceded by specific signs (1 Th. 1:9, 10; Tit. 2:12, 13; Mt. 24:42-44; Ja. 5:8, 9; 1 Jn. 2:28; Re. 1:3). The Apostle Paul instructed the church at Thessalonica that they did not need to heed signs and times, because the N.T. believer has been promised redemption from the "day of darkness" which shall overcome the whole world (1 Th. 5:1-9). The

church is waiting, not for the appearing of the Antichrist, but for the redemption of the Son of God.

6. *The church is a mystery unrevealed in the O.T.* (Ep. 3:1-11). The N.T. church has no part in the chronology of events foretold by the O.T. prophets. They clearly foretold the first coming of Christ, His miraculous birth, life, death, and resurrection. The same prophets described Christ's Second Coming in glory, preceded by a time of unprecedented worldwide tribulation, followed by the glorious Messianic kingdom centered in Jerusalem. These prophets did not see the present church age "which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit."

Between the first coming of Christ and the Second Coming there is a time gap which was unrevealed in the O.T. times. This gap is the time of the creation and removal of the church. For centuries God has revealed big plans for the nation Israel. O.T. prophecy pictures Israel at the heart of a worldwide kingdom with Israel's divine Messiah as the sovereign ruler. This kingdom, when established, will be eternal, yet Israel today has been temporarily set aside; these O.T. prophecies have never been fulfilled. Rather, today God is doing something different from anything which was spoken of in O.T. times. He is calling out from among all nations a special body of people. When He has accomplished this present purpose, when the fullness of the Gentiles be come in, God will restart Israel's prophetic clock and will wholly fulfill all O.T. prophecies in relation to His ancient chosen nation. "... blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Ro. 11:25).

The Great Tribulation deals with Israel, not with the church-age believers. This present mystery period will end with the removal of the church-age believers from the earth; and the Lord will then take up His plan for the nation Israel as He fulfills the O.T. prophecies of the time of Jacob's trouble, the coming of Messiah in glory, and the establishment of the Messianic kingdom.

7. *The church cannot be overcome, but the saints of the tribulation will be* (compare Mt. 16:18 with Re. 13:7).

8. *There are events intervening between the translation and resurrection of the church and the second advent.* According to 1 Co. 15:51, EVERY saved person will be translated at the Rapture. Yet Mt. 25:31-46 shows that when Jesus returns to the earth at the Second Advent He will find many true believers in their natural bodies. There must, then, be a period of time between the Rapture of the church-age saints and the Second Coming to allow for these folk to be saved. It is reasonable to believe that this period of time is the seven years of the Great Tribulation.

9. *The book of Revelation reveals that the church is not on earth during the tribulation.* (1) The church is not seen on earth in chapters 4-18. (2) The 24 elders seem to represent the church. [See Elders.] (3) The witness for God in the earth during the Tribulation is Israel, not the church (Re. 7). (4) The prayers of the saints in Re. 8 are prayers for judgment. Only Israel prayed such prayers. The church-age saints are instructed to pray for her enemies, not against them. These prayers of Revelation are those of the Psalms and are based on God's promise to Abraham to curse those who cursed Israel. [See Imprecatory.] (5) The scorpion-like creatures of Re. 9 are given freedom to hurt all earth-dwellers except those Jews who were sealed by the angel of Re. 7; if church believers were on earth, they would be subject to this horrible judgment of God. (6) Re. 10 identifies the events of Re. 4-18 with those foretold by O.T. prophets—the days of the Great Tribulation, the "day of the Lord." The church age was never in the view of these O.T. prophecies; it was an unrevealed mystery. The church has a different purpose and program than national Israel. It is Israel that is in view in O.T. prophecy and in Revelation 4-18. (7) The ministry of the two witnesses of Re. 11 identifies them with national Israel and with O.T. prophecies of the "day of the Lord." The two witnesses minister from Jerusalem, Israel's capital. The churches have no such capital, her hope being heavenly, not earthly (Col. 3; Ph. 2). The two witnesses are clothed in sackcloth, typical of O.T. Israel, not N.T. believers. Nowhere are the churches seen in sackcloth. They are told, rather, to "rejoice in the Lord alway: and again I say, Rejoice" (Ph. 4:4). The church-age believer's judgment is forever past, and he is to keep his mind centered in the heavenlies where, in position, he is seated eternally victorious with Christ (Ep. 2:5-10). Re. 11:4 identifies the two witnesses with O.T. prophecy. Ze. 4:3, 11, 14 is a prophecy of Israel, not the church. Further, the two witnesses call down judgment upon their enemies in Re. 10:5-6. Jesus rebuked his disciples for desiring to do just this and instructed the church-age believer to pray for the well-being of his enemies, not for their destruction (Lk. 9:54-56; Ro. 12:14, 17-21). (8) The devil persecutes Israel, not the church, during the Tribulation (Re. 12). There can be no doubt that the woman is identified as national Israel. Verse 5 shows the woman bringing forth Christ; it is obvious that Jesus was brought forth by Israel, not by the churches (Is. 9:6-7; Ro. 9:5). Also, the symbols of Re. 12:1-2 recall familiar O.T. typology of Israel. She is referred to as a woman (Is. 54:5-7). The sun and moon and the 12 stars of v. 2 remind us of Joseph's dream regarding Israel (Ge. 37:9). The words of Re. 12:2 are almost an exact quote from Mi. 5:3, again referencing Israel's delivery of the Messiah. These symbols are not used in the N.T. of the churches. [See

RASH - RECONCILE

Allegorical, Church, Covenants, Day of Christ, Dispensationalism, Enoch, Great Tribulation, Imprecatory, Kingdom of God, Millennium, Noah, Parables, Prophecy, Second Coming, Tares.]

RASH. Hasty (Ec. 5:2; Ac. 19:36).

RAVEN, RAVENING. Devouring; destructive (Ge. 49:27; Eze. 39:4; Is. 35:9). Used to describe those who crucified Christ (Ps. 22:13); Cyrus, king of Persia (Is. 46:11); false prophets (Eze. 22:25, 27; Mt. 7:15); the Pharisees (Lk. 11:39).

RAVIN. (1) To prey with rapacity; to tear in pieces (Ge. 49:27). (2) That which is torn by beasts; prey (Na. 2:12).

RAVISH. (1) To seize and carry away by violence; compelling to submit to carnal intercourse (Webster) (Is. 13:16; Ze. 14:2). (2) To bear away with joy or delight; to delight to ecstasy (Webster) (Pr. 5:19-20; Song 4:9). [See Home.]

RAZE. To level with the ground (Ps. 137:7).

READINESS, IN A. In readiness; ready (2 Co. 10:6).

READY. (1) Quickly; hastily; not hesitating; prompt (Ge. 18:6). (2) Prepare; order; arrange; furnish (Ge. 46:29; Ex. 19:11; Mt. 24:44). (3) Swift; quick (Ezr. 7:6; Ps. 45:1). (4) Willing; eager; not reluctant (Mk. 14:38; Ac. 21:13). (5) Being at the point; near; about to do or suffer (Ex. 17:4). "The phrases 'ready to perish' (De. 26:5), 'ready to be offered' (2 Ti. 4:6), 'ready to die' (Lk. 7:2), signify not 'prepared' as in 'ready to be revealed' (1 Pe. 1:5), but 'near, soon, at the point about'" (The Bible Word-Book).

REAIAH, REAIA (the Lord looked, whom the Lord cares for). 1 Ch. 4:2; 5:5.

REAPED DOWN. Reaped (Ja. 5:40).

REASON. (1) Consequence; result (Ge. 41:31; Ex. 2:23; 8:24). (2) Plead; discuss; argue; discourse (1 Sa. 12:7; Job 13:3; Is. 1:18; Ac. 24:25). (3) Reasonable; seemly; proper (Ac. 6:2). (4) Underlying cause; meaning (1 Pe. 3:15).

REASON OF REASON BY. In consequence of (Ge. 41:31; Ex. 2:23; 8:24).

REASONABLE. Conformable or agreeable to reason; logical; rational; expected (Ro. 12:1).

REASONING. Discourse; discussion; argument; meditating upon a matter (Lk. 9:46).

REBA (the fourth). Nu. 31:8.

REBECCA, REBEKAH (fattened animal, to ensnare by beauty). Daughter of Bethuel, the nephew of Abraham; she became the wife of Isaac, and mother of Esau and Jacob (Ge. 22:23; 24:15-67; 25:20-28; 26:7-8, 35; 27:5-15, 42, 46; 28:5; 29:12; 35:8; 49:31; Ro. 9:10).

REBELLION. Resistance to lawful authority; revolt; obstinate disobedience; insurrection (Ge. 14:4; Nu. 20:24; De. 1:26; 2 Ki. 18:27; Ezr. 4:12). Rebellion is to transgress God's law (Jos. 22:22). Rebellion is to be stubborn and to resist the details of God's law (1 Sa. 15:23; Ps. 78:8). Rebellion is to transgress God's Word (Eze. 2:3). Rebellion produces a hard look (Eze. 2:6; 3:8, 9). Rebellious people hate God's prophets (Eze. 2:1-10; 3:4-11). Rebellion is a stubborn and disobedient child (De. 21:18, 20). The rebellious walk after their own thoughts (Is. 65:2). Rebellion is to turn away from obeying God (Is. 50:5). Rebellion is a heart problem (Je. 5:23). Rebellion is committed by evil men (Pr. 17:11). Rebellion is as the sin of witchcraft (1 Sa. 15:23). God will purge out the rebellious at His coming (Eze. 20:38). [See Humble, Impenitent, Sin, Stiffhearted, Stubborn.]

REBUKE. To reproach; correct; reprove; chide (Ge. 37:10; De. 28:20; Ru. 2:16; Ne. 5:7; Pr. 9:7-8; 13:1, 8; 24:25; 28:23; Is. 2:4; Ze. 3:2; Am. 5:10; Mt. 20:31; 1 Ti. 5:1). *What the Lord rebukes:* sin (Ps. 9:5; 38:1; 39:11; 76:6; 80:16; 119:21; Is. 2:4; 37:3; Eze. 5:15); the devourer for the sake of those who tithe (Mal. 3:11); the storm (Mt. 8:26); the devil (Mt. 17:18; Mk. 1:25; 9:25); sickness (Lk. 4:39); the disciples (Mk. 8:32, 33; Lk. 9:55). The Word of God is to be preached with rebuke (2 Ti. 4:2). One's attitude toward rebuke reveals his spiritual condition (Pr. 9:7-8; 13:1). [See Admonish, Chasten, Child Training, Church Discipline, Convince, Correction, Counsel, Exhort, False Teaching, Guidance, Instruct, Pastor, Reproof, Separation, Timothy.]

RECEIPT OF CUSTOM. [See Custom, Receipt of; Publican.]

RECEIVED TEXT. [See Bible Versions, Erasmus, Masoretic Text, Westcott-Hort.]

RECHAB (acquisition of a father). 2 Sa. 4:2.

RECHAH (side, border). 1 Ch. 4:12.

RECKON. (1) To count; to number (Le. 25:50; 2 Ki. 12:15; 22:7). (2) To impute (Ro. 4:4, 9). [See Impute.] (3) To consider; to reason something to be so (Ro. 6:11).

RECKONING. Accounting (2 Ki. 22:7).

RECOMPENSE. To compensate; to make return of an equivalent for any thing given, done or suffered; to repay (Webster) (Nu. 5:7; Ro. 12:17). [See Vengeance.]

RECONCILE. To change from enmity to friendship; to restore a relationship (Mt. 5:24; 1 Co. 7:11). Through Christ's sacrifice, believing sinners are brought into reconciliation with God (2 Co. 5:18-20; Col. 1:20-21; He. 2:17). "Scripture gives no countenance to the thought common to many, either that God has to be reconciled or is reconciled. God did not depart from man, hence needed not to be reconciled. To say that the death of Jesus turned the heart of God to man, is to

deny the truth of that magnificent declaration contained in Jn. 3:16, 'God so loved the world that He gave His only begotten Son.' He 'loved,' therefore He 'gave,' not 'gave' in order to love. The reconciliation of man to God is the blessed character of God's present ministry towards the world (2 Co. 5:18-20). It is important to distinguish between the reconciliation of persons and things; the former is a present blessing, the latter is millennial blessing. 'All things' will be brought back to God, but not 'all persons' (Col. 1:20-21). Universal subjection to Christ of all in heaven, earth, and hell (Ph. 2:10) is certainly more wide in its range and extent than all things in heaven and earth reconciled. The Colossian passage teaches the future reconciliation of things contained in heaven and earth; while the Philippian Scripture shews the future subjection of heaven, earth, and hell's inhabitants to Christ" (Handbook). [See Adoption, Gospel, Grace, Justification, Propitiation, Redemption.]

RECORD. (1) Witness (De. 30:19; Ro. 10:2; Re. 1:9). (2) Celebrate (1 Ch. 16:4). (3) Account (Job 16:19; Jn. 1:19).

RED SEA. The sea between Egypt and Arabia which Israel crossed on dry land when God parted the waters (Ex. 10:19). Theological liberals and many of their "evangelical" friends say that Israel crossed north of the Red Sea in the Bitter Lakes region. Consider the following statement from *Halley's Bible Handbook*, which is reputed to be conservative: "The sea then would have flowed north into the depressions known today as the Bitter Lakes. If a steady wind pushed the shallow water north into the Bitter Lakes, it would have lowered the level of the water so that a land bridge would appear, which is not an uncommon phenomenon. The waters on the north and the south then were a 'wall' or 'defense.' There is no need to assume perpendicular heaps of water defying gravity--although there is no question that God could have done exactly that. ... The Egyptians followed through the exposed sea mud and were caught and tangled by the returning tide following the relaxed pressure of the wind." Our response to this is as follows: (1) The Hebrew word "suph," which is translated "Red" in most Bibles, does mean "reed," but this does not mean that the Bible is talking about a shallow reed lake. The Red Sea was called "Reed Sea" in ancient times, not because it was shallow, but because reeds grow in marshy areas along its shores in places. (The Hebrew word refers to water reeds in general and not to papyrus only.) Further, in the New Testament it is called the Red Sea and not the Reed Sea (Ac. 7:36; He. 11:29). In ancient times the name Red Sea was given to the entire Arabian Sea, including the modern Red Sea and its arms and the Persian Gulf (Kenneth Kitchen, *On the Reliability of the Old*

Testament). In 1 Kings 9:26, the Gulf of Aqaba where Ezion Geber was located is called the Red Sea. (2) The bottom line is that the Bible says they crossed a sea, and the description of the crossing is not the description of a marsh or a lake. In ancient times the Bitter Lakes were not deep; they were more like marshy salt flats.* But the water that Israel crossed is described as deep and mighty. It formed a wall unto the Israelites on the right and left as they crossed it (Ex. 14:22; 15:4-5, 10; Ne. 9:11; Ps 106:9; Is. 51:10). Paul describes the crossing as a baptism in the cloud and in the sea (1 Co. 10:1-2). Baptism means immersion, so Paul was saying that Israel walked between towering walls of water beneath the cloud of glory. We know, then, that the crossing was over an arm of the sea itself and not a lake or marsh. (* "Prior to the opening of the Suez Canal in 1869, Great Bitter Lake was a large salt flat; in the arid climate, basins rarely accumulate enough water to become true lakes," NASA Earth Observatory). [See Inspiration.]

REDEEM, REDEMPTION. Redemption means bought and released, describing the act of buying a slave from the market in order to give him freedom. There are three Greek words translated "redemption" which give a wonderful picture of our salvation in Christ: **AGORAZO** means to purchase in a market. This word is used in a general sense in Mt. 13:44,46; 27:7; Lk. 14:18,19. In reference to salvation, **agorazo** is used in 1 Co. 6:20; 7:23; 2 Pe. 2:1; Re. 5:9 and 14:2. 3. **Agorazo** pictures the Lord Jesus Christ paying the awful price required by our sin. Jesus Christ came into the slave market of this fallen world and paid the full price to redeem men by His blood and death. **EXAGORAZO** means to buy out of the market. This is the word **agorazo** compounded with the Greek preposition **ex**, meaning out from. Jesus not only paid the purchase price, He completely removed the believing sinner from the position of condemnation and from Satan's dominion. **LUTROO** means to loose, to set free. The emphasis of this word is that God gives to the believer day-to-day victory over sin, Satan, and the world. We are purchased, brought out, and released to a life of spiritual freedom in Christ. **Lutroo** is used in Tit. 2:14; 1 Pe. 1:18 and He. 9:12.

What Is the Price of Redemption? We are redeemed through Christ's blood (Col. 1:14; He. 9:12; 1 Pe. 1:18, 19). Those who say the blood of Christ is only symbolic for death are wrong. The blood of the O.T. animal sacrifices was symbolic, typifying the blood of Christ, but the blood was real and was required by the law of God (Le. 17:11; He. 9:22). To change the word "blood" to "death" as some modern versions do is wickedness and is a denial of the atonement of Jesus Christ.

How Permanent Is Redemption? It is eternal! "...having obtained eternal redemption for us" (He. 9:12).

REED - REJOICE

What Does Redemption Involve? The term “redemption” is used interchangeably with “salvation.” It refers to the fullness of our salvation in Jesus Christ. Redemption involves forgiveness of sins (Ep. 1:7); justification (Ro. 3:24); eternal inheritance (He. 9:15); resurrection (Ro. 8:23).

Three Aspects of Redemption. (1) Past (Ga. 3:13). We have been redeemed from the condemnation of sin and the dominion of Satan. (2) Present (Tit. 2:14). We are being redeemed from the power of sin and Satan in our daily lives. (3) Future (Ro. 8:23). We shall be redeemed from the very presence of sin when Christ returns and we receive resurrection bodies. [See Atonement, Blood, Eternal Security, Gospel, Grace, Justification, Offerings, Propitiation.]

REED. “Sometimes a stalk or rod of any plant, as of the hyssop (Mt. 27:48; Jn. 19:29). Usually, however, the word *reed* denotes a reed or cane growing in marshy grounds (Job 40:21; Is. 19:6); slender and fragile, and hence taken as an emblem of weakness (1 Ki. 18:21; Is. 36:6; Eze. 29:6); and of instability (Mt. 11:7). ‘A bruised reed’ (Is. 42:3; Mt. 12:20), is an emblem of a soul crushed and ready to sink in despair under a sense of its guilty and lost condition. Such a soul the Saviour will graciously sustain and strengthen. ... The Hebrew ‘reed’ is supposed to have been about ten feet long” (*American Tract Society Dictionary*).

REELAIAH (the shaking of the Lord). Ezr. 2:2.

REFORMATION - PROTESTANT. [For overview of the Protestant Reformation see Church, Prophecy.] [See also Anglican, Lutheran, Methodist, Presbyterian.]

REFRAIN. To restrain; to bridle; to hold in check (Pr. 10:19; Ps. 76:10, 12).

REFUGE, CITIES OF. [See Cities of Refuge.]

REFRESHING, TIMES OF. [See Times of Refreshing.]

REGEM (a throng). 1 Ch. 2:47.

REGENERATION. Born again; given new life; spiritually renewed. Regeneration is used only two times in the N.T. (1) The nation Israel and the world will be regenerated when Christ returns (Mt. 19:28). (2) Sinners are regenerated when they trust Jesus Christ (Tit. 3:5). In this latter sense, “regeneration is the spiritual change wrought in man by the Holy Spirit, by which he becomes the possessor of a new life. It is to be distinguished from justification, because justification is a change in our relationship to God, while regeneration is a change in our moral and spiritual nature. They coincide in point of time and are alike instantaneous, and thus are both covered by the general term conversion, as that term is popularly and loosely applied. Still they are distinct in that the one is the removal of guilt by divine forgiveness, and the other is

the change from the state of depravity, or spiritual death, to that of spiritual life” (*People’s Bible Encyclopedia*). [See Born Again, Covenant, Gospel, Millennium.]

REHABIAH (the extension of the Lord). 1 Ch. 23:17.

REHEARSE. To tell; narrate; recite; not necessarily with the notion of repetition, which originally belonged to the word (Bible Word-Book) (Jud. 5:11; 1 Sa. 17:31).

REHOB (room, breadth). Nu. 13:21.

REHOBOAM (the people enlarged). Son of Solomon who inherited the throne and divided the kingdom (1 Ki. 11:26 - 14:23; 2 Ch. 9:31 - 12:16).

REHOBOTH (extension of the people). 1 Ki. 14:21.

REHUM (compassion, friendly). Ne. 12:3.

REI (a friend). 1 Ki. 1:8.

REINS. The word “reins” is from the Latin “renes,” meaning kidneys. It is a translation of the Hebrew word *kilyaw*, which refers to the kidneys and is so translated 17 times (e.g., Ex. 29:13, 22; Lev. 3:4; Isa. 34:6). *Kilyaw* and *reins* are used metaphorically for the inner part of man, the heart and affections and will (Psa. 16:7; 139:13; Pr. 23:16; Jer. 12:2). In many places, reins is used together with the heart to refer to the immaterial part of man (Psa. 7:9; 26:2; 73:21; Jer. 11:20; 17:10; 20:12; Rev. 2:23). [See Conscience, Heart, Mind, Soul, Spirit.]

REJOICE. To be joyful; to exult in God (Le. 23:40; Mt. 5:12). Rejoicing, in the Bible, most frequently has to do with rejoicing in God, in His power and glory, in His protection, in His graciousness, in His provision (De. 12:12; 26:11; 1 Sa. 2:1; Ps. 9:2; 31:7; 32:11; Is. 41:16; Ph. 4:4). *Rejoice in the O.T.* There are four Hebrew words most commonly translated “rejoice.” **SAMACH** means “to brighten up, to be blithe or gleesome” (Strong), “to gladden” (Piel). This word is translated “rejoice” 95 times (De. 12:7) and is also translated “glad” 55 times (Ex. 4:14), “joy” 16 times (1 Ch. 29:9), “joyful” 4 times (Is. 56:7), and “merry” 2 times (Ec. 8:15). The Hebrew word **SUWS** is translated “rejoice” 18 times (De. 28:63). It means “to be bright, to be cheerful” (Strong). It is also translated “joy” (Is. 65:18), “glad” (Job 3:22), and “make mirth” (Eze. 21:10). **GIYL** is translated “rejoice” 40 times (1 Ch. 16:31). It means “to exult, to be glad” (Strong), and is also translated “glad” (Ps. 31:7; Is. 66:10), “joyful” (Ps. 35:9), “joy” (Hab. 3:18), and “delight” (Pr. 2:14). **ALATS**, translated “rejoice” 6 times (1 Ch. 16:32), is also translated “triumph” (Ps. 25:2). *Rejoice in the N.T.* The Greek word most commonly translated “rejoice” is **CHAIRO** (Mt. 5:12; Lk. 1:14; Ph. 3:1). It is translated “rejoice” 25 times. It is also translated “glad” (Mk. 14:11), “joy” (Ph. 2:17), “hail” (Mt. 26:49), “greeting” (Ac. 15:23), “God speed” (2 Jn. 1:10, 11),

“joyfully” (Lk. 19:6), and “farewell” (2 Co. 13:11). *Ground of rejoicing in the N.T.* The Lord (Ph. 3:1; 4:4); Christ’s incarnation (Lk. 1:14); Christ’s power (Lk. 13:17); Christ’s presence (Jn. 16:22; 20:20); Christ’s ultimate triumph (Lk. 8:56); hearing the Gospel (Ac. 13:48); salvation (Ac. 8:39); enrollment in heaven (Lk. 10:2); liberty in Christ (Ac. 15:31); hope (Ro. 12:12); prospect of reward (Mt. 5:12); obedience and godly conduct of fellow believers (Ro. 16:19; 2 Co. 7:7, 9; 13:9; Col. 2:5; 1 Th. 3:9; 2 Jn. 4; 3 Jn. 3); the proclamation of Christ (Ph. 1:18); the Gospel harvest (Jn. 4:36); suffering with Christ (Ac. 5:41; 1 Pe. 4:13); suffering in the cause of the Gospel (2 Co. 13:9; Ph. 2:17; Col. 1:24); persecutions, trials and afflictions (Mt. 5:12; Lk. 6:23; 2 Co. 6:10); the manifestation of grace (Ac. 11:23); meeting with fellow believers (1 Co. 16:17; Ph. 2:28); the rejoicing of others (Ro. 12:15; 2 Co. 7:13); learning of the well-being of others (2 Co. 7:16) (Vine). [See Believe, Cheer, Cheerful, Comfort, Consolation, Delight, Glad, Happy, Hope, Joy, Laughter, Merry, Mirth, Music, Oil of Gladness, Praise.]

REKEM (needlework). 1 Ch. 2:43.

RELIGION. The word “religion” is used only four times in the Bible, with two different significations: (1) Religion in general, such as the Jewish religion (Ac. 13:43; 26:5). (2) “Pure religion,” which is the subject of the book of James. Here religion is defined as the outworking of the salvation of Jesus Christ (Ja. 1:26, 27). It is the works that are produced by faith (Ja. 2:14-26). Saving faith will always change the life. A so-called faith which does not produce obedience to God’s Word is a dead faith. [See Sanctification, Upright.] The *World’s Bible Handbook* notes: “Religion is devotedness to God, and supposes reconciliation to God, fellowship with God, coming under the yoke of God, and being of one mind and spirit with God. Many profess religion who do not understand its nature, possess its principles, or practice its precepts. They are not enlightened. They are not sincere. They are not devout. Pure religion flows from pure principles, runs in a pure channel, and aims at pure ends. Pure religion is humble, laborious, self-denying. The truly religious man not only embraces the doctrines of the gospel, but practices its truths; not only worships God through his Lord and Saviour Jesus Christ, but benefits his fellow men; is not only devout, but devoted. He pities the fatherless, sympathizes with the widow, helping them as God allows, and keeps himself unspotted from the world. If he can dry an orphan’s tears, or can minister to a widow’s needs, if he can bring a soul to Christ, or in any way promote the holiness and happiness of his fellow man, happy is he. Is this the nature of your religion? If not, it must be spurious. Let us examine ourselves by this test.” [See Sanctification, Upright.]

RELIGIOUS. Profession and form of worship; professing religion in the outward form (Ja. 1:26). [See Religion.]

REMEMBRANCE. (1) Memory; mind; thought (Ex. 17:14; Mk. 11:21). (2) Memorial; record (Job 13:12; Is. 57:8; Mal. 3:16; 1 Co. 11:24). The phrase “in remembrance” means to remember; to memorialize (2 Sa. 18:18; La. 3:20; Lk. 22:19). The phrase “put in remembrance” means to remind; put in mind (Is. 43:26; 2 Pe. 1:12).

REMISSION. To dismiss or pass over. God dismisses and passes over the believer’s sin because of the sacrifice of Christ (Ro. 3:25; Mt. 26:28; Ac. 2:38; 5:31; 10:43; 13:38; 26:18; He. 9:22; 10:18). [See Atonement, Blood, Gospel, Grace, Justification, Mercy, Propitiation, Redemption.]

REMMON (greatness). Jos. 19:7.

REMMON-METHOAR (Rimmon defined in a circle). Jos. 19:13.

REMNANT. Left over; remaining; residue (Ex. 26:12; Le. 2:3; De. 3:11; 2 Sa. 21:2; Mt. 22:6; Re. 11:13; 12:17; 19:21). “Remnant” often refers to God’s preservation of a portion of Israel through the centuries of judgment. He has promised through His covenants with Abraham and David that a remnant will be preserved to inherit the Messianic kingdom (1 Ki. 19:18; Is. 1:9; 10:20-23; 11:11, 12, 16; Je. 32:38,39; Zep. 8:12; Joel 2:32; Mi. 2:12; 5:7-8; Zep. 2:7; 3:13; Ze. 8:12; Ro. 9:27; 11:5). [See Covenant, Kingdom, Great Tribulation, Millennium, Prophecy.]

REMPHAN (Ac. 7:43). [See Idolatry.]

REMOVED. Moved; not necessarily from one place to another (Ps. 125:1).

REMPHAN (prepared). An Egyptian idol (Ac. 7:43).

REND. To tear; to break off (Ge. 37:29; 44:14; Le. 10:6; Ps. 7:2).

RENDER, RENDERED. (1) To repay; to return (Pr. 12:14). (2) To give (Pr. 26:16).

RENEW. To make new; to reestablish; to rebuild; to restore to a former state; to renovate (1 Sa. 11:14; 2 Ch. 15:8; Job 10:17; 29:20; He. 6:6). This term is frequently used to describe the renewal of spiritual vigor in the child of God (Ps. 51:10; 103:5; Is. 40:31; 41:1; Ro. 12:2; 2 Co. 4:16; Ep. 4:23; Col. 3:10; Tit. 3:5). [See Awakening, Revive, Revival.]

RENOUNCE. To disown; to disclaim; to reject; to refuse (2 Co. 4:2).

RENOWN. Fame; celebrity; exalted reputation (Ge. 4:6; Nu. 1:16; 16:2; Is. 14:20; Eze. 16:14-15; 23:23; Da. 9:15).

RENT. Torn; destroyed (Ge. 37:23; Ex. 28:32; 39:23; Jos. 9:4, 13; 1 Sa. 15:27; 1 Ki. 13:3, 5; Eze. 30:16; Mt.

REPAY - REPENTANCE

9:16; Mk. 2:21; Lk. 5:36). To rend the clothes typified repentance and shame (Le. 13:45; 1 Sa. 4:12; 13:31; 15:32; 2 Ki. 18:37; Is. 36:22; Je. 41:5).

REPAY. To pay back; to return; to refund (De. 7:10; Job 21:31; Pr. 13:21; Is. 59:18; Lk. 10:35; Ro. 12:19; Phile. 19).

REPEATETH. To gossip (Pr. 17:9). [See Whisperer.]

REPENT ONESELF. To repent (De. 32:36; Jud. 21:6; Joel 2:13). [See Repentance.]

REPENTANCE. Bible repentance means turning to God; it means a change of mind toward God *that results in* a change of life (Mt. 3:1-2; Lk. 5:32; 13:1-3; 18:13; Ac. 2:38; 5:31; 17:30; 20:21; 26:20; 2 Pe. 3:9). There are two types of repentance: (1) Once-for-all repentance by unbelievers unto salvation (Lk. 13:3; Acts 2:38). (2) Continual repentance by believers for sanctification (Re. 2:5, 16, 21-22).

Definitions of Repentance

"Repentance is a change of mind that results in a change of life" (Bruce Lackey).

"Repentance is 'a change of mind Godward that leads to a judgment of self and one's acts' (1 Ki. 8:47; Eze. 14:6; Mt. 3:2; 9:13; Lk. 15:7; Ac. 20:21; 2 Co. 7:9-10). This would not be possible but for the thought of mercy in God. It is the goodness of God that leads to repentance (Ro. 2:4)" (*Concise Bible Dictionary*).

"Real penitence; sorrow or deep contrition for sin, as an offense and dishonor to God, a violation of his holy law, and the basest ingratitude towards a Being of infinite benevolence. This is accompanied and followed by amendment of life" (Noah Webster, *American Dictionary of the English Language*, 1828).

"The preacher who leaves out repentance commits as grave a sin as the one who leaves out faith. I mean he must preach repentance just as often, and with as much emphasis, and to as many people as he preaches faith. To omit repentance, to ignore it, to depreciate it, is rebellion and treason. Mark its relative importance: You may make a mistake about baptism and be saved, for baptism is not essential to salvation. You may be a Christian and not comprehend fully the high-priesthood of Jesus Christ (He. 5 :11), but 'Except ye repent ye shall all likewise perish.' So said the Master Himself. Repentance is a preparatory work. For thus saith the Lord: 'Break up your fallow ground and sow not among thorns.' I submit before God, who will judge the quick and the dead, that to preach faith without repentance is to sow among thorns. No harvest can be gathered from an unplowed field. The fallow ground needs to be broken up. The most striking instance on record of repentance as a preparatory work was the ministry of John the Baptist. He was sent 'to make ready a people prepared for the Lord.' He did it by preaching repentance, and Mark says his preaching was 'the beginning of the gospel of Jesus Christ, the Son of God.' Here is the true starting point. Whoever

starts this side of repentance makes a false beginning which vitiates his whole Christian profession. When true repentance was preached and emphasized, there were not so many nominal professors of religion. To leave out or minimize repentance, no matter what sort of a faith you preach, is to prepare a generation of professors who are such in name only. I give it as my deliberate conviction, founded on twenty-five years of ministerial observation, that the Christian profession of today owes its lack of vital godliness, its want of practical piety, its absence from the prayer meeting, its miserable semblance of missionary life, very largely to the fact that old-fashioned repentance is so little preached. You can't put a big house on a little foundation. And no small part of such preaching comes from a class of modern evangelists who desiring more for their own glory to count a great number of converts than to lay deep foundations, reduce the conditions of salvation by one-half and make the other half but some intellectual trick of the mind rather than a radical spiritual change of the heart. Like Simon Magus, they believe indeed, but 'their heart not being right in the sight of God, they have no part nor lot in this matter. They are yet in the gall of bitterness and in the bond of iniquity.' Such converts know but little and care less about a system of doctrine. They are prayerless, lifeless, and to all steady church work reprobate" (B.H. Carroll, 1889).

"Repentance is a godly sorrow for sin. Repentance is a forsaking of sin. Real repentance is putting your trust in Jesus Christ so you will not live like that anymore. Repentance is permanent. It is a lifelong and an eternity-long experience. You will never love the devil again once you repent. You will never flirt with the devil as the habit of your life again once you get saved. You will never be happy living in sin; it will never satisfy; and the husks of the world will never fill your longing and hungering in your soul. Repentance is something a lot bigger than a lot of people think. It is absolutely essential if you go to heaven" (Lester Roloff, *Repent or Perish*)

"To repent literally means to have a change of mind or spirit toward God and toward sin. It means to turn from your sins, earnestly, with all your heart, and trust in Jesus Christ to save you. You can see, then, how the man who believes in Christ repents and the man who repents believes in Christ. The jailer repented when he turned from sin to believe in the Lord Jesus Christ" (John R. Rice, *What Must I Do to Be Saved?*).

Repentance Preached by Bible Preachers

Those who do not preach repentance or who make light of it or who claim it is the same as faith or who redefine it so that it has nothing to do with sin are not following the Bible pattern for evangelism. They are following a manmade program. The bottom line is that Bible preachers proclaimed repentance. If faith is the same as repentance, this would make no sense. Those who follow the Bible will preach repentance and will

require evidence thereof. Repentance was preached by *John the Baptist* (Mt. 3:1-10), by *Jesus Christ* (Mt. 4:17; 9:13; 11:20-21; Lk. 13:2-5; 15:7, 10; 24:46-48), by *Christ's disciples* (Mk. 6:12), by *Peter* (Acts 2:38; 3:19; 5:31; 8:22-23), and by *Paul* (Acts 17:30; 20:20-21; 26:20). The Bible says that God is "longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). There is no Bible example of people being saved who did not evidence a change of life. The Apostle Paul, reviewing his ministry before King Agrippa, noted that he went about preaching to Jews and Gentiles "that they should repent and turn to God, and do works meet for repentance" (Acts 26:20). This is exactly the message we are to preach today.

What Repentance Is Not

Repentance is not mere human reformation. Men have the ability to reform their own lives in some sense. It is not uncommon for men who have gotten into trouble to come to their senses and to change their ways. Drunkards have stopped drinking; wife beaters have ceased from their violence; thieves have become honest citizens; harlots have turned from a life of infamy. This in itself is not biblical repentance.

First of all, reformation is man-centered and this-world-centered; whereas repentance is God-centered and eternity-centered. The man who merely reforms has his eyes on the people he has offended and the consequences of his actions in his present life. The gospel, on the other hand, calls for "repentance toward God..." (Acts 20:21). The Prodigal Son's repentance was demonstrated by his change of attitude toward God as well as toward his father. "I will arise and go to my father, and will say unto him, Father, I HAVE SINNED AGAINST HEAVEN, and before thee" (Luke 15:18).

Furthermore, reformation is problem-centered, whereas repentance is sin-centered. The man who reforms his life looks upon his actions as problems and faults, but not as wicked sin against a holy God. Those who repent, on the other hand, confess that they have SINNED against God. They do not soft-peddle their sin. This is why it is crucial that people be taught plainly what sin is from the Bible. To tell people that they have sinned is not enough, because the sinner does not naturally think of himself as truly evil. He will admit that he has faults, problems, weaknesses, lack of self-esteem, etc., but this is not the same as admitting that he is a wicked and undone sinner before God.

Repentance is not penance. Many Catholic Bibles translate "repentance" as "do penance," according to Catholic theology that replaces biblical repentance with a sacramental duty. Penance is a Catholic sacrament whereby sins "done after baptism" are absolved by the priest upon the confession and good deeds of the

penitent. The four parts of penance are confession, contrition, absolution, and satisfaction. The satisfaction refers to various duties prescribed by the priest, such as praying the Rosary. Satisfaction is defined by the authoritative Addis and Arnold *Catholic Dictionary* as "a payment of the temporal punishment due to sin through works which are good and penal and are imposed by the confessor."

This is not biblical repentance. Sinners are not commanded to go to priests for forgiveness. They are not told to confess their sins to a priest or to do good works with the hope that their sins will thereby be forgiven. All of the elements of Catholic penance are unscriptural.

Repentance is not mere remorse for wrong actions. The Bible tells us that men can be remorseful about their actions without exercising genuine repentance unto salvation. This is described as the "sorrow of the world" in 2 Co. 7:10. There are key examples of this in the Old and the New Testaments. King Saul is the prime Old Testament example. He was sorry that he got caught in various sinful acts, but he did not demonstrate repentance because his actions did not change (1 Sa. 15:24; 24:17; 26:21). Judas is the fearful New Testament example of a man who was remorseful but did not repent toward God (Mt. 27:3-4). Like reformation, remorse is man-centered rather than God-centered. Those who repent change their mind about their relationship with God and this results in a change in the way they live. Judas regretted his actions, but he did not turn to God.

Repentance is not mere confession of or acknowledgement of sin. Repentance is also not mere acknowledgement of sin. Pharaoh did this, but he did not repent toward God and his actions did not change (Exodus 9:27). While working in a county jail ministry for several years, I saw many men and women who acknowledged that they had sinned, but most of those did not exercise repentance toward God and faith in the Lord Jesus Christ.

Repentance is not merely changing from unbelief to belief. The late Pastor Jack Hyles, First Baptist Church, Hammond, Indiana, who was an influential independent Baptist preacher, defines repentance to mean turning from unbelief to belief. He stated this in his 1993 book, *The Enemies of Soul Winning*. One chapter is titled "Misunderstood Repentance: An Enemy of Soul Winning." He builds his doctrine of repentance largely on human reasoning: since unbelief is the only sin that sends men to hell (so he claimed), unbelief is the only sin that must be repented of. That sounds reasonable, but it is contrary to the clear example and teaching of the Word of God. Biblical repentance as preached by John the Baptist, the Lord Jesus Christ, and

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the Apostles, involved a change of mind TOWARD GOD AND SIN. Note the following summary of Paul's gospel message: "But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and DO WORKS MEET FOR REPENTANCE" (Acts 26:20). The gospel message preached by Peter on the day of Pentecost and by Paul after Pentecost required repentance and defined that as a turning to God from evil works. Biblical repentance is a change of mind toward God and sin that results in a change of life. To say that it has nothing to do with one's attitude toward sin is to throw away 19 centuries of Christian preaching.

Repentance is not merely changing one's mind. Another man who has widely influenced the doctrine of repentance held by independent Baptists is the late Curtis Hutson, former editor of the *Sword of the Lord*. His 1986 booklet "Repentance: What Does the Bible Teach?" has been distributed widely. Hutson boldly denied that repentance means to turn from sin (p. 4). He denied that repentance is sorrow for sin (p. 8). He even denied that repentance means "a change of mind that leads to a change of action" (p. 16). He claimed that repentance simply is "to change one's mind" and that it did not necessarily result in a change of life. In an attempt to build his doctrine of repentance, Curtis Hutson quoted Scripture that appears to support his position but he ignored the Scriptures that plainly denounce his position. He misquoted the writings of men like his predecessor John R. Rice. He also mixed in a heavy dose of human reasoning. For example, he stated that repentance couldn't mean to turn from sin because man cannot turn from all sin. That is a smokescreen, because no one has defined repentance as turning from all sin. The historic definition of repentance, as it applies to salvation, is a change of mind toward God and sin that results in a change of life. Repentance is not turning from all sin in the sense of some sort of sinless perfection; it is a change of mind toward sin so that the sinner no longer intends to walk in rebellion against God. Dr. Hutson also reasoned that to say repentance involves turning from sin is a works salvation. That is nonsense. The Thessalonians turned from the sin of idolatry (1 Th. 1:9). Obviously, that does not mean they thought that their works had a part in their salvation. The fact that God requires that we turn from sin does not mean that salvation is by works. We know that the works are *the fruit* of genuine salvation, not *the cause* of it. Repentance, defined as turning to God from sin, is not a works salvation, as Dr. Hutson falsely claimed. It is the sinner's obedient response to the Holy Spirit's conviction (John 16:8). Dr. Hutson's entire line of reasoning about repentance was

unscriptural.

Hutson even carried his false doctrine of repentance so far that he modified the 1989 edition of "Soul-Stirring Songs and Hymns," which is the hymnal published by the Sword of the Lord. Under the direction of Pastor Tom Stastny the members of Beaver Valley Baptist Church of Montrose, British Columbia, went through the hymnal and documented many changes. In an open letter to Independent Baptists of Canada dated April 1, 2000, Pastor Stastny wrote: "Several of the changes center around the doctrine of repentance i.e. #245 (The Old Account Was Settled"), #288 ("I Am Resolved"), #318 ("Give Me Thy Heart"), #444 ("Almost Persuaded"). The 1989 version greatly weakens this doctrine in its overall message." Following are the changes that were made to these four hymns:

"The Old Account Was Settled"

4th verse -- "O sinner seek the Lord, repent of all your sin, For thus He hath commanded if" CHANGED TO "O sinner, trust the Lord, be cleansed of all your sin, For thus He hath provided for."

"I Am Resolved"

4th verse DELETED ("I am resolved to enter the Kingdom, leaving the paths of sin...")

"Give Me Thy Heart"

2nd verse -- "turn now from sin and from evil depart" CHANGED TO "trust in me only, I'll never depart."

"Almost"

1st and 2nd verses DELETED -- "Almost I trusted in Jesus, Almost I turned from my sin; Almost I yielded completely to the sweet striving within." "Almost I said, 'Jesus, save me.' Almost submitted my will; Almost persuaded to serve Him, but I rejected Him still."

In a letter to Pastor Stastny dated March 31, 2000, Shelton Smith promised that the Sword would publish a new edition of the hymnal that would "use the original editions" of the hymns. As of 2007 this has not been done, and the changes themselves in the 1989 edition under Hutson's administration speak for themselves.

Repentance is not merely the same as believing. Dr. Dwight Pentecost is among those who define repentance as merely believing in Christ. "Repentance is not a prerequisite to salvation; for if repentance is required, salvation is based, at least in part on works. ... We would suggest to you from the Word of God that repentance is included in believing. It is not a separate act which conditions salvation, but rather it is included in the act of believing" (Pentecost, *Things Which Become Sound Doctrine*, 1965, pp. 70,71). This sounds correct to many people, but it is wrong. First, as to repentance being a works salvation, that is nonsense. To say that repentance results in works is not the same as saying

that repentance is works. Saving faith also *produces* works, but this is not to say that saving faith *is* works. Repentance, in fact, is so far from a work that it is a gift of God's grace. "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18).

I will reply to the idea that repentance is the same as faith by asking the following questions: (1) If repentance and faith are the same, why does the Bible make such a plain distinction between them? "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). In reality, repentance and faith are two different actions though they are intimately connected and cannot necessarily be separated in time. Repentance is acknowledging one's sin and rebellion against God and changing one's mind about sinning against God. Faith is trusting the finished work of Christ for forgiveness. Repentance and faith are the two aspects of man's response to God's offer of salvation. (2) If repentance and faith are the same, why did all of the New Testament preachers proclaim repentance? Many arguments have been given to justify not preaching repentance, but the bottom line is that the Bible preachers proclaimed repentance. If repentance is totally wrapped up in believing, why did the Lord Jesus Christ preach "except ye repent, ye shall all likewise perish" (Luke 13:3)? Why did Peter preach, "Repent ye therefore, and be converted" (Acts 3:19)? Why did Paul preach, "God ... now commandeth all men every where to repent" (Acts 17:30)? Or, "[men] should repent and turn to God, and do works meet for repentance" (Acts 26:20)? (3) If repentance and faith are the same, why did the Lord Jesus Christ say that repentance is a part of the Great Commission? "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47). The answer is that repentance is to be preached, and faith is to be preached. While these doctrines are intimately connected, they are not the same. Biblical salvation involves both: "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). That is what the Lord's Apostles preached, and they are our only infallible guides. Those who claim that repentance does not have to be preached or that it is the same as faith are denying the plain teaching of the Word of God.

Bible Words for Repentance

In *Repentance Is More Than A Change of Mind*, Bruce Lackey says, "Various appeals are sometimes made to the Hebrew and Greek words which are translated 'repentance' in order to prove a definition. Some insist that repentance is only a change of mind and does not include a change of action. Others insist that repentance

has nothing to do with turning from sin; they try to prove that by referring to God's repentance. It is clear from the following studies that the various Hebrew and Greek words do not uphold these ideas."

Hebrew words for repentance: "SHUB or Shuv is translated repent in 1 Ki. 8:47. In Eze. 14:6 this word is translated 'repent' and 'turn.' NACHUM is used of man's repentance in Je. 31:19. See also Ex. 13:17; Ju. 21:6; Je. 8:6. *Nacham* is translated 'comfort' in Ge. 5:29 and in 58 other places and 'ease' in Is. 1:24. Robert B. Girdlestone, in *Synonyms of the Old Testament*, says, '...the original meaning of this word is generally understood to be 'to draw a deep breath,' and this is taken as the physical mode of giving expression to deep feeling, either of relief or sorrow' (p. 87). NOCAHM, a related word, is used in Ho. 13:14, referring to God's promise that He will resurrect Israel and that 'repentance shall be hid from mine eyes.' NICHUM, another related word, is used in Ho. 11:8, referring to God, and is translated 'comfort' in Is. 57:18 and Ze. 1:13.

Greek words for repentance: "METANOEO. According to R.C. Trench, *Synonyms of the New Testament*, *metanoeo* involves four things: '(1) to know after, (2) the change of mind consequent on this after-knowledge, (3) regret for the course pursued, resulting from the change of mind consequent on this after-knowledge, (4) the change of conduct for the future, springing from all this' (pp. 257-258). Trench is considered by many to be an authority in N.T. Greek. His book on synonyms is a classic; it was first published in 1880 in London, so it cannot be accused of being a part of the current debate over repentance. *Thayer's Greek-English Lexicon of the New Testament* says that *metanoeo* (the verb) means 'to change one's mind, i.e. to repent of one's past sins' (p. 405). Of the noun *metanoia*, he adds, 'the change of mind of those who have begun to abhor their errors and misdeeds, and have determined to enter upon a better course of life, so that it embraces both a recognition of sin and sorrow for it and hearty amendment, the tokens and effects of which are good deeds' (p. 406). METAMELOMAI is used synonymously with *metanoeo*. In Mt. 21:29, 32 *metamelomai* refers to a change of mind which results in a change of action. The son obviously changed his action as well as his mind, because he 'repented, and went' (v. 29). In He. 7:21 *metamelomai* tells us that the Lord will not change His appointment of Christ as a priest after the order of Melchizedek. The change of action is inherent and cannot be ignored" (Lackey, pp. 21-25).

The Bible's Teaching on Repentance

In the following study, we examine most of the Bible passages dealing with repentance toward God. Our study is an expansion of one done by Bruce Lackey. He

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defined repentance as “a change of mind that results in a change of action.” The Bible’s examples of repentance show a clear change in people’s behavior. The change itself does not save us from sin, but it is the fruit of salvation.

Exodus 13:17. “And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt.” God led Israel through the wilderness rather than through the land of the Philistines “lest peradventure the people repent when they see war, and they return to Egypt.” God knew that their change of mind would result in a change of action. In this instance, a change of mind without the resulting change of action would have been meaningless. Repentance is defined in this verse as turning.

Judges 21:1, 6, 14. “And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.” The men of Israel had sworn that they would not give any of their daughters as wives for the Benjamites, but they repented and gave them wives (vv. 6, 14). Again, the change of mind without the resulting change of action would have been meaningless.

1 Kings 8:47-48. “Yet if they shall bethink themselves in the land whither they were carried captives, and REPENT, and make supplication unto thee in the land of them that carried them captives, SAYING, WE HAVE SINNED, AND HAVE DONE PERVERSELY, we have committed wickedness; And so RETURN UNTO THEE WITH ALL THEIR HEART, AND WITH ALL THEIR SOUL, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name.” God promised that if captive Israel would repent He would hear them. He defined repentance as acknowledging their wickedness and turning to God with the whole heart.

Job 42:6. “Wherefore I abhor myself, and repent in dust and ashes.” Here, again, we see that repentance is a change of mind that results in a change of action. Obviously, the dust and ashes were a change of action.

Jeremiah 8:6. “I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.” Repentance is defined as acknowledging and turning from sin.

Ezekiel 14:6. “Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.” God defined repentance as turning from

sin and idols. Surely, no one thinks that God would have been satisfied if they had merely changed their minds without changing their actions.

Ezekiel 18:30. “Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.” Again, repentance is defined as turning from sin and idols.

Jonah 3:5-8. “So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.” The word repentance is not used in the Jonah passage, but in Matthew 12:31 Jesus said they repented. The repentance of the people of Nineveh was witnessed in their actions. True repentance is always observable by a change in one’s manner of living.

Matthew 3:1, 8. “And saying, Repent ye: for the kingdom of heaven is at hand. ... Bring forth therefore fruits meet for repentance.” John the Baptist defined repentance as a change in life. He demanded “fruits meet for repentance,” which obviously meant that he wanted to see some evidence that they had repented, before he would baptize them. The specific changes of action are listed in the parallel passage of Lk. 3:8-14. The various kinds of people had to show different changes of action, because their particular sins had been different.

Matthew 9:13. “But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.” Jesus defined repentance as a sinner changing his attitude to sin.

Matthew 11:20-21. “Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.” Christ defined repentance as a dramatic change in one’s attitude toward God and His Word. He said this change of mind is evidenced by a change in action.

Matthew 12:41. “The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and,

behold, a greater than Jonas is here." Jesus stated that the men of Nineveh 'repented at the preaching of Jonas.' Jonah 3 shows that they heard the Word of God, believed God, fasted, put on sackcloth, and turned from their sin. Christ considered their actions to be a result of their repentance. Would He have approved what they did if there had been no change of action? The answer is obvious.

Matthew 21:28-29. *"But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went."* The son's repentance was witnessed by his change of mind and his obedience. A mere change of mind without a change in action would not have satisfied the father's command.

Luke 5:32. *"I came not to call the righteous, but sinners to repentance."* Christ's objective was not merely to bring men to a mental belief in the Gospel but to bring them to repentance, which, as we have seen, means a turning from sin, a change of mind that results in a change of life.

Luke 13:3-5. *"I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."* Christ absolutely requires repentance for salvation.

Luke 15:7-10. *"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."* Again, we see that Christ requires repentance for salvation. God and heaven do not rejoice merely because someone prays a prayer in the name of Christ (Mt. 7:21) or because someone makes a mental assent to the Gospel (James 2:19-20). God and heaven rejoice when a sinner repents.

Luke 19:1-10. *"And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."* Zacchaeus's repentance was a change of mind that resulted in a dramatic change of life. The evidence of his repentance was that he gave half his goods to the poor

and restored four-fold that which he had stolen through his tax collecting business.

Luke 24:47. *"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."* Repentance is part of the Gospel message that is to be preached to the ends of the earth. Repentance is part of the Great Commission.

Acts 2:37-41. *"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."* The Jews in Acts 2 who heard Peter's sermon repented, and the evidence of this is that they gladly received his word, were baptized, and joined themselves with the hated Christians. Again we see that repentance is to turn one's life from sin and rebellion to God and obedience; it is a change of mind toward God and sin that results in a change of life. The first church was built on the preaching of repentance!

Acts 3:19. *"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."* Repentance is God's requirement for every sinner who will be saved. Repentance precedes and brings conversion and forgiveness of sin.

Acts 5:31. *"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."* Repentance is required for and precedes forgiveness of sin. It is a work of Christ in the heart of the responsive sinner.

Acts 8:21-22. *"Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."* Peter warned Simon to repent of his covetousness, which meant he was to turn from it, to reject it, to change his mind about it and to stop it.

Acts 11:18. *"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."* Note that the disciples described salvation as repentance. They thought of salvation commonly in these terms. Note, too, that repentance is a work of God in the heart of the responsive sinner.

Acts 17:30. *"And the times of this ignorance God winked at; but now commandeth all men every where to repent."* Paul preached repentance to the idolatrous people at Athens. He did not even mention faith in Christ, but he explained that God demands repentance. The preaching of God's holiness and righteousness and man's fallen condition and need of repentance precedes and prepares the way for the preaching of the Cross.

Acts 20:21. *"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our*

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Lord Jesus Christ." This verse summarizes Paul's preaching and the true Gospel message: repentance toward God and faith in Christ. The sinner must repent about his disobedience toward God and exercise faith in the death, burial, and resurrection of Christ for his sin.

Acts 26:20. *"But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance."* Paul preached the same message as John the Baptist, so no one can limit this to the dispensation of the law. The words of this verse, "that they should repent and turn to God, and do works meet for repentance," show that repentance is not a work! When we preach repentance for salvation, we are not preaching a works salvation, as some have charged. When we say that repentance produces a change of works, it would be ridiculous to say that the two are one. Food produces energy and strength; labor produces sweat; but they are different things, so repentance and works are two separate things. Repentance produces and results in good works, but repentance itself is not works salvation. The bottom line is this: Paul preached repentance and required that repentance produce a change in the life. We must do the same today. Those who accept a mere prayer as salvation and who baptize people who demonstrate no change of life are not following the Bible pattern of evangelism.

Romans 2:4. "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" God does many things with the objective of bringing men to repentance. This is another reminder that God desires that all men repent.

2 Corinthians 7:9-11. *"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter."* Lessons: (1) Repentance is the product of God's Word (v. 8; Jonah 3:5; Acts 2:38-41). (2) Repentance is a change of mind that results in a change of life. The Corinthians' repentance produced a great change in their manner of living: "carefulness ... clearing of yourselves ... indignation ... fear ... vehement desire ... zeal ... revenge." (3) Repentance is not the same as reformation or other forms of "the sorrow of the world." Repentance has to do with God and sin, whereas reformation has to do with other people and with conditions and things in this world. Many people, when they get into trouble, are sorry for the trouble and they

determine to change certain things in their lives that produced that trouble. This is not repentance, because it does not deal with one's wickedness against Almighty God and does not result in a change of attitude and action in relation to God. (4) True repentance is permanent (v. 10).

2 Corinthians 12:21. *"And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed."* Repentance is not about sin in general; it involves a change of mind and a change of action concerning specific sins.

1 Thessalonians 1:9-10. *"For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."* This passage gives a perfect definition of salvation repentance. It is turning to God from idols to serve the living and true God. Note that repentance is directed to God (compare Acts 20:21; 26:20). Repentance results in a change of life (turning from idols to serve God).

2 Timothy 2:25-26. *"In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."* Repentance produces "acknowledging of the truth" and recovery from the snare of the devil. Repentance is a work of God in the heart of a responsive sinner. God convicts of sin and calls the sinner to repentance and faith in Christ, and if the sinner responds, God grants salvation and fulfills His work of repentance in the sinner's life.

Hebrews 6:1. *"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."* The 'repentance from dead works' is obviously a change of mind that results in a change of action.

Hebrews 12:17. *"For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."* Bruce Lackey says: "Since there is no record of Esau trying to change the sale of his birthright to Jacob (Ge. 25:29-34), this must refer to his effort to get Isaac to change the blessing from Jacob back to himself (Ge. 27:34). Some interpret this to mean that Esau could not repent; I think it means that he could not get Isaac to repent of having given the firstborn's blessing to Jacob. In either case, the meaning of repentance would be the same. Esau found a place to change his mind, but he could not find a place to

change the action. This is one of the strongest proofs in Scripture that a change of action must take place, or there is no repentance."

2 Peter 3:9. *"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."* Again, we see that the Bible frequently describes salvation in terms of repentance. God requires repentance for salvation.

Revelation 2:5. *"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."* Repentance obviously involves turning from actions that are wrong to doing actions that are right. It means to change one's mind about a wrong behavior so that one determines to change that behavior by God's grace.

Revelation 2:16. *"Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth."* The Christians at Pergamos were instructed to repent of the sin and error that they were allowing in the church, which meant they were to turn from the things that Christ mentioned.

Revelation 2:21-22. *"And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds."* Christ required that the people "repent of their deeds." He surely would not have been satisfied with a change of mind without a change of action.

Revelation 3:3. *"Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."* The repentance Christ required produced a complete change in attitude and action about specific sin and error.

Revelation 9:20-21. *"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."* From these verses, we see that repentance that is acceptable before God is to reject and turn from sin, idolatry, and error.

Revelation 16:9, 11. *"And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores,*

and repented not of their deeds." These passages say that tribulation sinners will not repent "of their deeds." Their lack of repentance is connected with their refusal to turn from their evil doings. Repentance is a turning to God from sin, a change of mind about sin that results in a change of action.

Illustrations of Repentance

1. Repentance is the Prodigal Son coming to himself, confessing his sin against God and his father, and returning home. "And when he came to himself, he said, How many hired servants of my fathers have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Lk. 15:17-20).

2. Repentance is the Thessalonians turning to God from idols to serve the living and true God. "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God" (1 Th. 1:9).

3. Repentance is Zacchaeus turning from corruption to uprightness. "And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham" (Lk. 19:8-9).

4. Repentance is Nebuchadnezzar humbling himself before God. "Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase" (Dan. 4:37).

5. Repentance is the Philippian jailer running from his sin to Jesus Christ and becoming a kind helper of Christians. "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house" (Acts 16:33-34).

6. Repentance is the Christ-rejecting Jews at Pentecost turning to Christ and His church. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:38-42).

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7. Repentance is a sinner raising the white flag of surrender to God. Repentance is a sinner who is at enmity with God laying down his arms, raising the white flag of surrender, and submitting to the One against whom he was before in rebellion.

8. Repentance is a U-Turn. Repentance is when a sinner is heading one direction, which is the way of sin and self-will, and he stops and turns around so that he is now going God's way. This definition of repentance is seen in Exodus 13:17: "Lest peradventure the people repent when they see war, and they return to Egypt." The repentance of the Jews would mean they turned around from following God to return to Egypt. This is the opposite of what a sinner does for salvation, but it gives the correct definition of the term repentance.

9. Repentance is an assassin laying down the knife. "The hand that clutches the assassin's knife must open 'ere it can grasp the gift its intended victim proffers; and opening that hand, though a single act, has a double aspect and purpose. Accepting the gift implies a turning from the crime the heart was bent on, and it was the gift itself that worked the change. Faith is the open hand, relatively to the gift; repentance is the same hand, relatively, not only to the gift but more especially to the dagger that is flung from it" (James Stewart, *Evangelism*).

10. Repentance is the thief returning the stolen property. "I believe we ought to make right what we can make right. What if I was staying with a group of preachers and one of them stole my wallet while I was sleeping? The next day he comes up to me and tells me he is terribly sorry and asks me to forgive him. I would be glad to hear that he is sorry for stealing my wallet, but I would certainly want and expect more than that from a repentant thief. I would want my wallet back! I don't believe he has really repented unless he brings my billfold back. I DON'T BELIEVE YOU HAVE REPENTED UNTIL YOU GET RIGHT AND SAY, 'LORD, I'M GOING TO LIVE DIFFERENTLY FROM NOW ON,' AND BY THE GRACE OF GOD YOU WILL LIVE DIFFERENTLY" (Lester Roloff, *Repent or Perish*).

To Preach Repentance Means to Deal Plainly with Sin

The sinner who would be saved must repent, which repentance will always result in a changed life. This means that we cannot have the attitude that we will only deal with specific sin after the person receives Christ. That is the philosophy of many. If the sinner brings up his love for liquor, or his love for immoral relationships, or his love for gambling, some think it best to delay dealing with such things until after that one has come to Christ. And sometimes this is the best policy, but only if the sinner is clearly under the conviction of the Holy Spirit about his sin and is clearly ready to turn to Christ. On the other hand, if the sinner

obviously still wants to hold onto his sin, the personal worker must deal with the fact that he must be ready to allow God to deal with it.

When my wife and I first began our work in the land of Nepal in 1979, our landlord began coming to our house to have Bible studies. He was a wealthy middle-aged Hindu and had a concubine that he spent most of his time with, though he was married and had grown children. After we went through the gospel a few times, he told me he was interested in receiving Christ, but he needed to know what he would have to do about two specific things in his life—his shady business practices, and the illicit relationship with his concubine. I could have said, "Don't worry about those things. Just pray to receive Christ and those things will work out later." I don't believe that is proper biblical counsel. I don't believe he could receive Christ and be saved unless he was willing to repent of his immorality and his dishonesty. I told him God required that he repent of these great evils. He argued that it was not possible to be honest in Nepal and to be rich, and he never returned for another Bible study.

During our work in South Asia, we could have gotten half the people in Nepal to pray a prayer if we had wanted to do that. If we would have approached them by asking them if they wanted to go to heaven if they died, and if so, would they pray a sinner's prayer, 90% of them would have muttered a prayer. They were accustomed to mantras, chants, and mysterious utterances and would have seen the sinner's prayer in the same light. If we had urged them only to believe without dealing with them about repentance, we would have had a multitude of unrepentant, "believing" Hindus on our hands—but believing in what? They eagerly believed that Jesus was a god, that he was good, that he loved them; but they commonly wanted to add him to their other gods, not receive Him exclusively as God.

During our gospel meetings there, if we had asked for a show of hands of those who wanted to be saved, most of the hands would have gone up. But we knew that most of these Hindus were not ready to turn to Christ FROM THEIR IDOLS and to bear the heavy reproach and persecution of their government and neighbors. In other words, they were not ready to be saved. Without repentance, there is no salvation. "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Lk. 13:5). It is imperative to deal with people about their sin and about repentance.

Someone might say, "Yes, but that is in Nepal where people have never heard the gospel. Things are different here in North America." Sure, things are different here, but the fact is that the average person in North America today is almost as gospel ignorant as someone in India.

The average person we meet in many parts of North America has no knowledge of the Bible's teaching, even of its stories and basic content. His mind is filled with the myths of evolution and humanism. Someone who has been educated in the North American public school system and who has had no sound Bible training is actually more prejudiced against believing that the Bible is the Word of God than a Hindu in darkest Asia. The same is true for England and Europe.

The Bible principles of dealing with people are the same no matter where those people are found. The Bible requires repentance.

When the Lord Jesus Christ dealt with the rich young ruler who inquired about salvation, He did not tell him just to pray a prayer, just to believe. He dealt with him plainly about his love for riches, his covetousness and pride. The young man had to repent of that deep sin of his life before he could be saved. He went away sad, the Bible says, because of his great riches. Consider Christ's dealings with the woman at the well. He faced her squarely with the immorality that had controlled her life and required repentance of her in that matter. This is the way God always deals with people, and it is the way we must deal with them, too, if we want to follow the Bible in our gospel work. To preach repentance means to deal with specific sins which people are holding on to, and to tell them clearly that they must repent of those sins.

This is not "lordship salvation." This is not some kind of Puritan methodology. It is simple Bible evangelism.

Repentance Defined by Baptists of the Past

To define repentance merely as turning from unbelief to belief, or to claim that repentance has nothing to do with turning from sin, ignores not only the Bible, as seen above, but also nineteen centuries of Bible-believing Christian scholarship. This is not how Baptists have defined repentance in the past.

The following are only a few of the examples that could be given. Statements by men are not our authority, but it is not wise to ignore what Bible-believing men of old have believed. Though we would not agree with every detail of the following statements, we believe they reflect the true definition of biblical repentance in contrast to the shallow definition that is popular today.

"Unfeigned repentance is an inward and true sorrow of heart for sin, with sincere confession of the same to God, especially that we have offended so gracious a God and so loving a Father, together with a settled purpose of heart and a careful endeavor to leave all our sins, and to live a more holy and sanctified life according to all God's commands" (The Orthodox Creed, Baptist, 1679).

"This saving repentance is an evangelical grace, whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-abhorrence; praying for pardon and strength of grace, with a purpose and endeavor by supplies of the Spirit to walk before God unto all well-pleasing in all things" (Philadelphia Confession of Faith, Baptist, 1742).

"Repentance is an evangelical grace, wherein a person being, by the Holy Spirit, made sensible of the manifold evil of his sin, humbleth himself for it, with godly sorrow, detestation of it, and self-abhorrence, with a purpose and endeavor to walk before God so as to please Him in all things" (Abstract of Principles, Southern Baptist Seminary, Louisville, Kentucky, 1859).

"Just now some professedly Christian teachers are misleading many by saying that 'repentance is only a change of mind.' It is true that the original word does convey the idea of a change of mind; but the whole teaching of Scripture concerning the repentance which is not to be repented of is that it is a much more radical and complete change than is implied by our common phrase about changing one's mind. The repentance that does not include sincere sorrow for sin is not the saving grace that is wrought by the Holy Spirit. God-given repentance makes men grieve in their inmost souls over the sin they have committed, and works in them a gracious hatred of evil in every shape and form. We cannot find a better definition of repentance than the one many of us learned at our mother's knee: 'Repentance is to leave the sin we loved before, and show that we in earnest grieve by doing so no more'" (Charles Haddon Spurgeon, "The Royal Saviour," Metropolitan Tabernacle, London, England, Feb. 1, 1872).

"...repentance ... is a turning from sin, a loathing of it; and if thou hast that, thou hast sure repentance; but not else. Repentance is also a sense of shame for having lived in it, and a longing to avoid it. It is a change of the mind with regard to sin--a turning of the man right round. That is what it is; and it is wrought in us by the grace of God. Let none therefore mistake what true repentance is" (Charles Haddon Spurgeon, "Mistaken Notions about Repentance," Metropolitan Tabernacle, London, England, April 20, 1879).

"Repentance is a change of mind or purpose. Until a man repents he commonly feels comfortable about himself and his ways; but when the Saviour, through the Spirit, gives him repentance, he changes his mind about himself, and seeing nothing good in his heart or in his works, his whole soul cries out, 'Lord, be merciful to me a sinner' (Lk. 18:13)" (William Cathcart, *The Baptist Encyclopedia*, 1881).

"Repentance and the firstfruits of repentance [baptism and other steps of discipleship mentioned in Acts 2:38-42] were generally inseparable. The former could not be genuine without manifesting itself in the latter. And in the circumstances of that day a willingness to

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be baptized was no slight evidence of a new heart" (Horatio Hackett, *Commentary on Acts*, American Baptist Publication Society, 1882).

"To repent, then, as a religious term of the New Testament, is to change the mind, thought, purpose, as regards sin and the service of God--a change naturally accompanied by deep sorrow for past sin, and naturally leading to a change of the outward life" (John A. Broadus, *An American Commentary on the New Testament*, Matthew, 1886).

"The preacher who leaves out repentance commits as grave a sin as the one who leaves out faith. I mean he must preach repentance just as often, and with as much emphasis, and to as many people as he preaches faith. To omit repentance, to ignore it, to depreciate it, is rebellion and treason. Mark its relative importance: You may make a mistake about baptism and be saved, for baptism is not essential to salvation. You may be a Christian and not comprehend fully the high-priesthood of Jesus Christ (He. 5 :11), but 'Except ye repent ye shall all likewise perish.' So said the Master Himself. Repentance is a preparatory work. For thus saith the Lord: 'Break up your fallow ground and sow not among thorns.' I submit before God, who will judge the quick and the dead, that to preach faith without repentance is to sow among thorns. No harvest can be gathered from an unplowed field. The fallow ground needs to be broken up. The most striking instance on record of repentance as a preparatory work was the ministry of John the Baptist. He was sent 'to make ready a people prepared for the Lord.' He did it by preaching repentance, and Mark says his preaching was 'the beginning of the gospel of Jesus Christ, the Son of God.' Here is the true starting point. Whoever starts this side of repentance makes a false beginning which vitiates his whole Christian profession. When true repentance was preached and emphasized, there were not so many nominal professors of religion. TO LEAVE OUT OR MINIMIZE REPENTANCE, NO MATTER WHAT SORT OF A FAITH YOU PREACH, IS TO PREPARE A GENERATION OF PROFESSORS WHO ARE SUCH IN NAME ONLY. I give it as my deliberate conviction, founded on twenty-five years of ministerial observation, that the Christian profession of today owes its lack of vital godliness, its want of practical piety, its absence from the prayer meeting, its miserable semblance of missionary life, very largely to the fact that old-fashioned repentance is so little preached. You can't put a big house on a little foundation. And no small part of such preaching comes from a class of modern evangelists who desiring more for their own glory to count a great number of converts than to lay deep foundations, reduce the conditions of salvation by one-half and make the other half but some intellectual trick of the mind rather than a radical spiritual change of the heart. Like Simon Magus, they believe indeed, but 'their heart not being right in the sight of God, they have no part nor lot in this matter. They are yet in the gall of bitterness and in the bond of iniquity.' Such converts know but little and care less

about a system of doctrine. They are prayerless, lifeless, and to all steady church work reprobate" (B.H. Carroll, Baptist, *Repentance and Remission of Sins*, 1889).

"Repentance being, as it is, an inward change of purpose resulting in an outward change of life, cannot be performed by one person for another. Repentance is a turning from a life of self and sin to a life of submission and obedience to God's will. Repentance, as used in the New Testament, means a change of mind, but it is a word of moral significance and does not mean merely a change of opinion. Such a change often takes place without repentance in the New Testament sense. The will is necessarily and directly involved, as well as the emotions, but in scriptural repentance there is a change of mind with reference to sin, a sorrow for sin and a turning from sin. Repentance means sins perceived, sins abhorred and sins abandoned. This change is wrought by the power of God through the Holy Spirit, the word of truth being used as a means to convict the sinner of sin and lead him to forsake it and to resolve henceforth to walk before God in all truth and uprightness" (W.D. Nowlin, *Baptist Fundamentals of the Faith*, c. 1897).

"The New Testament emphasizes repentance and faith as fundamental conditions of salvation. Repentance is a change of mind toward sin and God, and a change of will in relation to sin and God. Repentance is not merely sorrow. It is rather godly sorrow which turns away from all wrong doing and enters upon a life of obedience. Faith is belief of God's Word concerning his Son, and trust in his Son for salvation" (E. Y. Mullins, DD., LL.D., Late President of the Southern Baptist Theological Seminary, Louisville, KY, published by The Sunday School Board of the Southern Baptist Convention, 1920).

"We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King and relying on him alone as the only and all-sufficient Saviour" (Baptist Faith and Message, Southern Baptist Convention, 1925).

"To repent literally means to have a change of mind or spirit toward God and toward sin. It means to turn from your sins, earnestly, with all your heart, and trust in Jesus Christ to save you. You can see, then, how the man who believes in Christ repents and the man who repents believes in Christ. The jailer repented when he turned from sin to believe in the Lord Jesus Christ" (John R. Rice, *What Must I Do to Be Saved?*, 1940).

"We believe that Repentance and Faith are solemn obligations, and also inseparable graces, wrought in our souls by the quickening Spirit of God; thereby,

being deeply convicted of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession and supplication for mercy at the same time heartily receiving the Lord Jesus Christ and openly confessing Him as our only and all-sufficient Saviour" (Baptist Bible Fellowship, Articles of Faith, 1950).

"Repentance is a godly sorrow for sin. Repentance is a forsaking of sin. Real repentance is putting your trust in Jesus Christ so you will not live like that anymore. Repentance is permanent. It is a lifelong and an eternity-long experience. You will never love the devil again once you repent. You will never flirt with the devil as the habit of your life again once you get saved. You will never be happy living in sin; it will never satisfy; and the husks of the world will never fill your longing and hungering in your soul. Repentance is something a lot bigger than a lot of people think. It is absolutely essential if you go to heaven" (Lester Roloff, *Repent or Perish*, 1950s).

"Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour" (*Baptist Faith and Message*, Southern Baptist Convention, 1963).

"What do I mean by repent? I mean to turn your heart from your sin. Turn from sin in your heart and start out to live for God. ... A penitent heart that turns from your sin and turns to Jesus" (John R. Rice, "Repent or Perish," *Sword of the Lord*, March 3, 1971).

"The Greek words [for repentance] mean 'a change of mind which results in a change of action.' When that refers to man, there is a sorrow for sin involved. This definition is substantiated both by the scholarship of Trench and Thayer, as well as by the New Testament usage" (Bruce Lackey, *Repentance Is More Than a Change of Mind*, 1989).

"Scriptural repentance is a change of mind which leads to a change of heart, a change of attitude and a change of conduct; a change of attitude toward self, toward sin, and toward the Lord Jesus Christ. It is an about-face of a soul that has been going away from God" (Roger Voegtlin, "God's Command to Repent," Fairhaven Baptist Church, Chesterton, Indiana, 1998).

"Repentance expresses the conscious turning from sin, a change of mind and of the whole inner attitude to life, without which true conversion is not possible" (Chris McNeilly, *The Great Omission: Whatever Happened to Repentance*, 1999).

Repentance and Faith

Some men point to John 3:16 and Acts 16:31, claiming that it is not necessary to preach repentance since we don't see it in these passages.

It seems to me, though, that this is a strange way to use the Bible, since it is so obvious from other passages that repentance is necessary. Jesus said it is necessary

(Luke 13:1-5); Paul said it is necessary (Acts 17:30, etc.); Peter said it is necessary (2 Pe. 3:9). If preaching repentance is not necessary and we only need to preach faith, why did Christ Himself preach repentance?

I would say to the issue of why verses such as John 3:16 and Acts 16:31 don't mention repentance is that proper saving faith includes repentance and proper repentance includes faith. I say this because repentance and faith are sometimes spoken of in Scripture as both being necessary for salvation (i.e., Acts 20:21; He. 6:1), while at other times only one or the other is said to be necessary.

Salvation is referred to as coming to repentance with no mention of faith in Matthew 9:13; 11:20-21; 21:32; Mark 1:4; 2:17; 6:12; Luke 15:7; 24:47; Acts 2:38; 3:19; 5:31; 11:18; 26:20; 2 Corinthians 7:10; 1 Thessalonians 1:9; 2 Timothy 2:25; and 2 Peter 3:9.

Then in other passages, such as John 3:16 and Acts 16:31, salvation is referred to as believing and repentance is not mentioned.

By comparing Scripture with Scripture (rather than isolating Scripture, which is the method used by false teachers), I conclude that saving faith includes repentance.

Preaching repentance depends on the soul winning context.

The Philippian jailer was obviously under deep conviction when he cried out, "What must I do to be saved." Doubtless Paul and Barnabas had been witnessing to him. Now he was fully ready to do whatever God told him to do. There was no need to go into repentance. He was already repenting! I, too, have met men in jails that were ready to be saved. They had heard the gospel and God was working in their hearts; they knew that they were sinners and were deeply sorry for their past lives and were ready to bow before God. All that was needed was to explain to them how to put their faith in Christ in a saving manner (e.g., Romans 10:8-13).

On the other hand, when Paul preached to the idolaters at Athens who were looking on the matter of Christ and the resurrection as merely another philosophical debate, he told them that God "now commandeth all men every where to repent" (Acts 17:30).

Pastor Dave Sorenson says:

"Saving faith includes repentance. Repentance is not doing anything. It is not a deed, act, work, or rite. Rather, it is a change of the direction of one's heart. It basically means an attitude of the heart in turning from sin and self and turning to God. That's what Paul was referring to in Acts 20:21 when he referred to 'repentance toward God and faith in our Lord Jesus Christ.' Saving faith is the human heart turning to God

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and then trusting in Jesus Christ. ... Even as there is the part of trusting Christ, there is also the part of turning to Him. That may seem inconsequential, but I believe that here is a spiritual reason they some go through the motions of believing in Christ but are not really born again. They seemingly want the fire escape but there is no interest in turning to God. There is no interest in repentance. They have the attitude, 'God, gimme salvation, but I'm gonna keep on doing my own thing.' ... However, if there is no real turning to God from the heart, they have missed the prerequisite for actually trusting Christ" (Sorenson, *Training Your Children to Turn out Right*, 1995).

Repentance and faith are two separate things that come together for salvation, but they act together as one thing.

"Repentance is included in believing. Howbeit, repentance is not faith, nor faith repentance. 'He that believeth,' implies repentance. 'Repent and be converted,' involves faith. 'The hand that clutches the assassin's knife must open 'ere it can grasp the gift its intended victim proffers; and opening that hand, though a single act, has a double aspect and purpose. Accepting the gift implies a turning from the crime the heart was bent on, and it was the gift itself that worked the change. Faith is the open hand, relatively to the gift; repentance is the same hand, relatively, not only to the gift but more especially to the dagger that is flung from it.' ... Repentance is one threefold action: in the understanding--knowledge of sin; in the feelings--pain and grief; in the will--a change of mind and a turning around" (James Stewart, *Evangelism*, pp. 48, 49).

"While it is true that upwards of one hundred and fifteen N.T. passages condition salvation on believing, and fully thirty passages condition salvation on faith ... nevertheless, repentance is an essential condition in God's glorious Gospel. It is also true that in the last analysis repentance and faith are one and the same act. 'Ye turned to God from idols' (1 Th. 1:9). Repentance is included in believing. 'Howbeit, repentance is not faith, nor faith repentance. 'He that believeth,' implies repentance. 'Repent and be converted,' involves faith. ... Repentance and faith can never be separated. 'Repentance toward God, and faith toward our Lord Jesus Christ' (Ac. 20:21). 'Ye repented NOT ... that ye might believe Him' (Mt. 21:32). ... Repentance is denying (negative), faith is affirming (positive). Repentance looks within, faith looks above. Repentance sees our misery, faith our Deliverer. Repentance is hunger, faith is the open mouth, and Christ is the living food" (James Stewart, *Evangelism*, p. 49).

"Repentance never saved a soul by its merits; it lays the needful foundation for the temple of faith in the heart. But all the penitential sorrows of Adam's family would not remove one faint stain of sin. If a man borrowed five thousand dollars, for which he gave security, and squandered it most foolishly, and afterwards, filled

with true repentance, he solicited and expected the forgiveness of the debt because he was sorry for it, the spendthrift would only meet with contempt in his application; his sureties would have to pay the money. Faith alone in the Crucified cleanses from all sin, and repentance is God's instrumentality for leading the sinner to the Lamb of God, the Great Remover of sin" (William Cathcart).

God's Repentance

The following is from Bruce Lackey's study on repentance:

"Approximately 31 places in Scripture mention repentance in connection with God, most of them saying that He repented or promised to repent if man would change (Ge. 6:6-7; Ex. 32:14; Ju. 2:18; 1 Sa. 15:11, 35; 2 Sa. 24:16; 1 Ch. 21:15; Ps. 90:13; 106:45; Je. 18:8; 26:3,13, 19; 42:10; Joel 2:13-14; Am. 7:3 ,6; Jon. 3:9-10; Ze. 8:14). Such statements present at least three problems to the Bible believer: (1) How could God repent if He is unchangeable, as Mal. 3:6 teaches? (2) There would be apparent contradictions between the aforementioned Scriptures and others which teach that God does not repent (Nu. 23:19). (3) God's repentance would have to be different from man's, which involves sorrow for sin.

"When Scripture says that God repented, it shows that He is not an unfeeling machine. He has emotions (such as wrath—He. 3:11) and responds to man's actions, showing approval or disapproval. A.H. Strong, in his classic book, *Systematic Theology*, said, 'God's unchanging holiness requires him to treat the wicked differently from the righteous. When the righteous become wicked, his treatment of them must change. The sun is not fickle or partial because it melts the wax but hardens the clay—the change is not in the sun but in the objects it shines upon ... God's immutability is not that of the stone, that has no internal experience, but rather that of the column of mercury, that rises and falls with every change in the temperature of the surrounding atmosphere.'

"A great truth to remember in all this is that God is unchangeable in His eternal plan. The following Scriptures show that, before creation, God established a plan for all the ages (Ep. 1:9, 11; Tit. 1:2; Re. 13:8). Within this plan, God decided to make certain changes. To quote from A.H. Strong again, God's repentance describes 'executions, in time, of purposes eternally existing in the mind of God. Immutability must not be confounded with immobility.'

"What we have done is to interpret one Scripture by another. Some Scriptures state basic principles of truth by which all others must be understood. The statement of Ep. 1:11, that God 'worketh all things after the counsel of His own will,' must control our understanding of other verses which describe only one of those things. Thus, each individual act of God must be considered within the overall context of Who and What He is.

"In Nu. 23:19, 'God is not a man that he should lie; neither the son of man, that he should repent,' Balaam was not describing God generally, but specifically, in relation to His plan for Israel. That is, Balaam was not saying that God would never repent of anything, but that He would not repent of His promises to Israel.

"In 1 Sa. 15:29, 'And also the Strength of Israel will not lie nor repent,' Samuel was not saying that God would never repent of anything, but was referring to God's statement that He would remove Saul from being king (v. 11). God would not repent of that promise.

"In Ps. 110:4, 'the Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek,' God is speaking of His promise to Christ.

"Rather than present impossible problems, the biblical statements that God repented teach wonderful truths: (1) God is not an unfeeling machine; he responds to man's actions. He has emotions. 'We have not an high priest which cannot be touched with the feeling of our infirmities' (He. 4:15). (2) Scripture is true when it says that God repented; there is no need to use questionable methods of interpretation. His repentance was purposed when He originally planned all things. (3) Everything that God does is so much higher than man's corresponding action that there is almost no comparison."

[See Convict, Convince, Godly Sorrow, Gospel, Humble, Impenitence, Impudence, Justification, Presumptuous, Pride, Righteousness, Sanctification, Stiffhearted, Stubborn]

REPHAEL (God healed). 1 Ch. 26:7.

REPHAH (rich, healing). 1 Ch. 7:25.

REPHAIAH (the Lord healed). 1 Ch. 9:43.

REPHAIM (of the giants). 2 Sa. 5:18.

REPHIDIM (beds, places of rest). Ex. 17:1.

REPLENISH. The word translated "replenish" in Ge. 1:28 is more commonly translated "to fill." See Ge. 1:22; 6:11; 21:19; 24:16; 26:15; 42:25; and 44:1. By using this word, God is not saying that the world had become depopulated and needed to be repopulated.

REPORT. Fame; reputation (Ac. 6:3; 10:22; He. 11:2).

REPROACH. [See Revile.]

REPROBATE. Failing to pass the test; disapproved; rejected (Je. 6:30; 2 Co. 13:5-7; 2 Ti. 3:8; Tit. 1:16). Ro. 1:28 speaks of a "reprobate mind," referring to the fact that God rejects those who reject Him, and allows them to be taken over by uncleanness and wickedness (Ro. 1:28-32). This reprobation of mind is connected in the previous verses in Romans with homosexuality and moral perversion. [See Sodomy.]

REPROOF. Correction; rebuke; instruction (Pr. 1:23; 10:17; 2 Ti. 3:16). [See Admonish, Chasten, Child Training, Church Discipline, Convince, Correction,

Counsel, Exhort, False Teaching, Guidance, Instruct, Pastor, Rebuke, Separation, Timothy.]

REQUIRE. To ask; without the idea attached to it by modern usage of asking or demanding as a right (Bible Word-Book) (2 Sa. 12:20; Ezr. 8:22; Ps. 38:16).

REQUITE. To recompense (Ge. 50:15; De. 32:6; Ju. 1:7; 1 Sa. 25:21; 1 Ti. 5:4).

REReward. Last; rear; protection (Nu. 10:25; Jos. 6:9; 1 Sa. 29:2; Is. 52:12; 58:8).

RESEMBLE. Liken; compare (Lk. 13:18).

RESEN (a bridle, bit). Ge. 10:12.

RESHEPH (burning coal, flame). 1 Ch. 7:25.

RESIDUE. Remnant; remaining portion (Ex. 10:5; Is. 38:10; 44:17; Mk. 16:13; Ac. 15:17). [See Remnant.]

RESOLVE. Determination; to understand the solution to a difficulty (Lk. 16:4).

RESPECT. The phrase "had respect unto the recompense of the reward" in He. 11:26 refers to the fact that Moses understood that God's eternal blessing far outweighed any temporal benefits Pharaoh could grant.

RESTORE, RESTITUTION. To pay back; to make whole (Ge. 20:7, 14; Ex. 22:1-12; Le. 6:4-5; 24:21; 25:27-28; Nu. 35:25; De. 22:2; Ju. 11:13; Ps. 51:12; Mt. 17:11; Ga. 6:1).

RESTITUTION, TIMES OF. [See Times of Restitution.]

RESURRECTION. Raising of the dead. It involves the body, not the spirit, as man's spirit continues to have consciousness after death (Lk. 16:22-31; 2 Co. 5:6-8; Ph. 1:21-23; 2 Ti. 4:6; 2 Pe. 1:14; Re. 6:9-11). Death is a departure of the spirit from the body. The basic meaning of death is separation. *Spiritual death* is separation from God. *Physical death* is separation from the body. Ja. 2:26 says, "the body without the spirit is dead." *Eternal death* is eternal separation from God in the lake of fire.

The Error of Soul Sleep

The doctrine that man's spirit sleeps unconsciously in the grave until the resurrection is contrary to Scripture. The Apostles taught that death is a departure of the spirit from the body. 1 Th. 4:13-17 tells us that when Christ returns He will bring with Him the dead saints to receive their resurrection bodies. The bodies of the deceased believers are sleeping in the graves, but their spirits are with the Saviour in heaven. The Bible says death cannot separate the believer from Christ (Ro. 8:38-39). Many O.T. references also teach that death is a departure of the spirit (Ge. 25:8; 35:18; Nu. 27:13; 1 Ki. 17:21, 22). [See Death.]

RESURRECTION

The Different Resurrections

There will not be one general resurrection. There are at least four different resurrections spoken of in the Bible. (1) The resurrection of Jesus Christ (1 Co. 15:20). The O.T. feast of first fruits was a picture of Christ's resurrection as the first fruit of those who sleep in death (Le. 23:9-14). (2) The resurrection of N.T. believers at the Rapture (1 Co. 15:23; 1 Th. 4:13-17). (3) The resurrection of Israel and O.T. saints at the coming of Christ (Da. 12:1-3,13; Re. 20:4-6). (4) The resurrection of the unsaved dead following the Millennium (Re. 20:5-15). The saved shall be raised to eternal glory; the unsaved to eternal punishment and shame (Jn. 5:28,29). [See Hell, Judgment.]

The N.T. also teaches a spiritual resurrection. This happens when a person is born into God's family by faith in Christ's blood. Such a person is risen spiritually with Christ and seated with Him at the right hand of God in heaven (Ro. 6; Ep. 2:4-6).

This spiritual union with Christ is not the fulfillment of future physical resurrection, but the promise and guarantee of it (Ro. 8:9-10,23-25). As surely as there is a spiritual resurrection for the believer, there is also a physical one. At conversion the believer is raised with Christ, spiritually, positionally. God sees the true believer identified with His Son in death, burial, and resurrection. He imputes to the believer these things. In God's eyes, every believer is dead in Christ to sin. In His eyes, the believer is raised to new life in Christ. But there also remains a physical resurrection at Christ's coming. The bodies of the dead saints will be raised. The living saints will be instantly transformed by God's power, so that all will put on immortal bodies (1 Th. 4:13-17; Ro. 8:22-24; 1 Co. 15). Some men teach there is only a spiritual resurrection; some teach only a physical resurrection. The Bible teaches both.

Resurrection in the Old Testament

See Job 19:25-27; Ps. 16:10; Is. 26:19; Da. 12:2,13.

Christ's Resurrection

(1) It was prophesied—by O.T. prophets (Ps. 16:8-11; Ac. 2:24-31); by Jesus Himself (Mt. 16:21). (2) It was foreviewed—by Jonah (Mt. 12:40); by Isaac (He. 11:17-19). (3) It was fulfilled bodily (Lk. 24:36-43; 1 Co. 15). When the disciples thought the resurrected Christ was a spirit, He told them to touch Him, and He ate food to prove to them that He had risen bodily. Anyone who denies the bodily resurrection of Jesus Christ denies the plain testimony of Scripture. The Apostle Paul called all such doubters "fools" (1 Co. 15:35-36). (4) It was significant. (a) It proves that Jesus is the Son of God (Ro. 1:4). (b) It guarantees our salvation (Ro. 4:25). (c) It illustrates the power of God (Ep. 1:19-20). (d) It promises our resurrection (1 Co.

15:20-24). (e) It encourages us to live steadfast Christian lives (1 Co. 15:58).

The Nature of the Resurrection Body

(1) It is a real, physical body (Lk. 24:36-43). (2) It is an incorruptible body (1 Co. 15:42). It is not subject to decay and infirmity. (3) It is a glorified body (1 Co. 15:43). This speaks of the kingly glory of the resurrected Christ in which the believer will share. (4) It is a spiritual body (1 Co. 15:44). This does not mean the resurrection body is not physical, which would contradict the entire testimony of Scripture; it means the resurrection body is not natural like man's present body. 1 Co. 15:44 contrasts the natural body with the spiritual body. Both are real bodies, but they are different types of bodies. In man's present condition, man's spirit is subject to the body to a large degree; in the resurrection, the spirit will control the body. Of the cherubim, the Scripture says, "Whithersoever the spirit was to go, they went" (Eze. 1:20). This will be true for the resurrected believer. (5) It is an immortal body (1 Co. 15:53). This means it is not subject to death.

The Ending of the Gospel of Mark

Mark 16:9-20 is omitted or separated from the rest of the Gospel with a footnote questioning its authenticity in most modern versions. This originated with critical editions of the Greek text developed in the 19th century and popularized by the Westcott-Hort Text and the English Revised Version of 1881. The ERV separates Mk. 16:9-20 from the rest of the text and has a footnote saying, "The two oldest Greek manuscripts, and some other authorities, omit from v. 9 to the end. Some other authorities have a different ending to the Gospel." *The Westcott-Hort Greek Text* (New York: The Macmillan Company, 1925) separates these verses from the rest of the text with double brackets. The NIV separates this passage from the rest of the text with a line and a blank space and a note reading, "The two most reliable early manuscripts do not have Mark 16:9-20." The fact is that this passage is inspired Scripture, and the following brief study reveals the error of questioning its authenticity.

The manuscript evidence witnesses to the authenticity of Mark 16:9-20. The following is from *The Future of the Bible* by Jakob Van Bruggen: "One of the most discussed passages is Mk. 16:9-20. In the New American Bible (NAB), three possibilities are given successively in the translation: 'The Longer Ending,' 'The Shorter Ending,' and 'The Freer Logion,' a manuscript from the fourth or fifth century. In this way, the suggestion is raised very strongly that Mark 16 originally ended at v. 8 or that the original sequel to verse 8 was lost. The NAB creates the impression that the majority textual tradition was rather bold to complete the chapter. This procedure throws doubt on the Majority Text and raises

the question of how often additions occur in other passages that cannot be traced.

"The notes in the NAB, however, correct this impression. The 'Freer Logion' occurs in only one Greek manuscript (fourth to fifth century). The 'Shorter Ending' is found only in a few late Greek manuscripts. The normal ending (Mk. 16:9-20), however, seems to originate from the first century and seems to be accepted as genuine in the majority of manuscripts. The NAB translators really objected to this ending only because the vocabulary and style of Mk. 16:9-20 are said to deviate from the rest of Mark. Yet such objections have nothing to do with the determination of the text, but rather with the question of how one judges the text.

"With regard to the normal ending of Mark 16, W.R. Farmer concludes: 'In fact, external evidence from the second century for Mk. 16:9-20 is stronger than for most other parts of that Gospel' (W.R. Farmer, *The Last Twelve Verses of Mark*, p. 31). Jerome knew that there were manuscripts in his time that omitted Mk. 16:9-20, but he was personally convinced of the authenticity of these verses. There are only three known Greek manuscripts that end at 16:8, and one of them [Codex Sinaiticus] has a large open space after verse 8. All the remaining Greek manuscripts contain verses 9-20 after Mark 16:1-8, and most of them do not have a single note or insertion of other data. Mk. 16:1-20 has both the authority of the Majority Text, as well as the authority of the oldest text. If it still remains uncertain whether Mk. 16:9-20 is well attested textually, then very little of any of the text of the New Testament is well attested" (pp. 130,131).

The doctrine of providential preservation also points to the genuineness of Mark 16:9-20. It has been in the Bibles used by God down through the centuries. Mark 16:9-20 was in all English translations preceding the ERV of 1881. It was in the Bibles which were carried to the ends of the world during the great revival/missionary era of the last four centuries. And it is wickedness and folly to question its authenticity on the basis of two unreliable manuscripts (Sinaiticus and Vaticanus) which were hidden away for centuries in the pope's library and in an eerie monastery at the foot of Mt. Sinai.

There is also the internal witness which testifies to the authenticity of Mark 16:8-20. Every truth of Mark 16:9-20 is confirmed by other portions of Scripture. There is nothing heretical or spurious there. To end the Gospel of Mark at 16:8 leaves the disciples amazed and afraid. On the other hand, to end the Gospel at verse 20 leaves the disciples in this condition: "And they went forth, and preached every where, the Lord working with them, confirming the Word with signs following." Who

would want to remove such a portion of Scripture from the Bible? I believe the devil would. [See Death, Jesus Christ, Judgment, Millennium, Prophecy.]

REU (a friend, fellowship). Ge. 11:18.

REUBEN (behold a son). Eldest son of Jacob (Ge. 29:32; 30:14; 35:22; 37:19-22; 42:22-37; 49:4). Reuben's children form the tribe of Israel by that name (Ge. 4:6-9; Nu. 1:21; 2:16; 32:1-33; Jos. 13:15-32; 15:6; 2 Ki. 10:32-33; 1 Ch. 5:25, 26; 12:37; Eze. 48:6-31; Re. 7:5).

REUEL (fellowship of God). (1) A son of Esau (Ge. 36:4). (2) Moses' father in law (Ex. 2:18). In Ex. 3:1 he is called "Jethro," and in Nu. 10:29, "Raguel." There is a simple explanation for the seeming discrepancy. First, the names "Reuel" and "Raguel" are from the same Hebrew word. In other words, they are the same name. Second, the name "Jethro" "is not a proper name, but a title of honor denoting 'excellency' (Halley). Moses' father-in-law's name was Reuel (or Raguel) and his title was Jethro.

REUMAH (concubine). Ge. 22:24.

REVELATION. The Greek word for revelation, *apokalupsis*, means "an uncovering," and is used of (a) the drawing away by Christ of the veil of darkness covering the Gentiles (Lk. 2:32), (b) the mystery of the purpose of God in this age (Ro. 16:25; Ep. 3:3), (c) the communication of the knowledge of God to the soul (Ep. 1:17), (d) the expression of the mind of God for the instruction of the churches (1 Co. 14:6, 26), (e) the revelation of Christ at His coming (1 Co. 1:7), (f) the manifestation of God's children when Christ establishes His kingdom (Ro. 8:19) (Vine). *Early revelation among men before the writing of the Scriptures.* It is interesting to see that man knew a great many spiritual truths in the earliest days after the Fall before the Bible began to be formed. Ac. 3:21 and Lk. 11:50 tell us there have always been prophets of the Lord to warn and instruct men. By considering several other Bible verses we can learn quite a lot about just what God's people knew in olden times. (1) Salvation. They had revelation of substitutionary salvation. Abel's offering proves this. Abel was a prophet (Lk. 11:50,51) and offered by faith (He. 11:4). This means he offered according to God's Word, because "faith cometh by hearing, and hearing by the Word of God" (Ro. 10:17). (2) Saviour. They had revelation of the Redeemer who would come to the earth in the last days (Lk. 1:68-70). Job probably lived in the days before Abraham, and he knew about the coming Saviour (Job 19:25). (3) Resurrection. They had revelation of resurrection (Job 19:26,27). (4) Second Coming. They had revelation of God coming to judge wicked men. Enoch prophesied of this great truth (Jude 14-15), and he was Noah's great grandfather (Ge. 5:21-32). (5) High priest. They had revelation of a

REVELATION

priest who stands between God and sinful man (He. 14:18-20; He. 7). (6) Heavenly kingdom. They had revelation of a heavenly kingdom God is preparing for His people (He. 11:13-16). (7) Restored earth. They had revelation of a restored earth (Ac. 3:21). (8) Tithing. They had revelation about tithing (Ge. 14:18-20; 28:22). (9) Righteous living. Noah was a preacher of righteousness (2 Pe. 2:5). We have seen that God has always spoken to men in great detail about salvation and future things. The world is in darkness today only because most men have consistently ignored the prophets of God. Cain ignored Abel. The people of Enoch's day ignored him. Noah's message was ignored. Most of Noah's grandchildren rejected the truth which had been taught by their fathers. Israel rejected its prophets. Most people today are rejecting the Gospel of Jesus Christ which has been preached to the ends of the earth for almost 2,000 years. For example, most parts of Asia today are in gross heathenism, but the reason lies in the historical rejection of the Gospel by Asian peoples. The first foreign missionary work took place in western Asia by the Apostle Paul. The message of truth was largely rejected, and today most of western Asia continues to be in bondage to false religion. A strong tradition says the Apostle Thomas carried the Gospel to India and other parts of South Asia in the first century. His message was largely rejected by Asian people, and today the offspring of those Christ-rejectors continue to live in darkness and lies. It is not because God has not tried to give light! God has made every attempt to fill the world with light and is endeavoring to do so today through the Great Commission, but men love darkness rather than the light (Je. 7:25-26; 25:4; Jn. 3:19). [See Bible, Conscience, Inspiration, Light, Mystery.]

REVELATION - BOOK OF. The last book of the Bible, containing the revelation of Jesus Christ given to the Apostle John. The Greek word for Revelation, *apokalupsis*, means "an uncovering" and is the basis of the English word *apocalypse*.

The Outline (Re. 1:19). (1) Things which thou hast seen (Re. 1). (2) Things which are (Re. 2-3). (3) Things which shall be hereafter (Re. 4-22).

The Time Element of the Events in Revelation 4-22

1. It will occur just preceding Christ's return. The prophetic events of Revelation foreview the Great Tribulation described by the Lord Jesus Christ in Mt. 24, which He said would occur just prior to His Return (Mt. 24:29-30).

2. It will be of seven years duration. The prophecy of Da. 9:22-27 reveals the time length for the Great Tribulation. Daniel was told that 70 weeks were required to complete God's judgments upon rebellious Israel and to bring in the kingdom. We know these are weeks of years because of the way the first 69 weeks

were fulfilled. From the time that Jerusalem was rebuilt until the coming of the Messiah was 483 years (69X7). One week of years remains to be fulfilled from this prophecy. The Lord Jesus came as promised Messiah, was rejected and crucified in fulfillment of prophecy. Following His resurrection, He ascended back to heaven to await the time of His return in power and glory. Israel was set aside temporarily and God began calling out a people for His name from among all nations. When the fullness of the Gentiles will be come in, God will fulfill His promises to Israel (Ro. 11:25-27). The 69th week of Daniel 9 expired during Jesus' first coming. One week remains. Therefore we know that from the time the N.T. believers are removed from the world until the Second Coming of Christ will be seven years, the final week of Daniel's prophecy.

3. It will be divided into two 3.5-year periods. The seven year Tribulation will be divided into two distinct parts. The first half will be less intense than the last half. Da. 9:27 indicates that the division is marked by the occasion in which the Antichrist will desecrate the Jewish temple. Compare 2 Th. 2:3-4. The Lord Jesus told of this same event in Mt. 24:15. Matthew 24:4-14 describes the first half of the Tribulation, while verses 15-30 describe the last half. The watershed is the abomination brought into the temple by the Antichrist. The prophecies of Revelation reaffirm this division of the Tribulation into two 3.5-year periods. For example, the two witnesses of Revelation 11 will preach for 1260 days, or 3.5 years (Re. 11:3). Israel shall flee into the wilderness for 1260 days, or 3.5 years (Re. 12:6), and Antichrist will rule for 42 months, or 3.5 years (Re. 13:5). The events of the Great Tribulation in Re. 6-19 occur during a seven year period following the removal of the church-age believers and ending with the Second Coming of Christ. The first 3.5 years is called "the beginning of sorrows" (Mt. 24:5-8). The last 3.5 years is called the "great tribulation" (Mt. 24:15-21).

Different Interpretations of Revelation

Post-Millennial. According to this view, the church will overcome evil in the world by Gospel preaching and socio-political action. Civilization will gradually become better, ultimately resulting in the kingdom of God. This view ignores much Bible prophecy—for example, the apostasy of the professing church (2 Ti. 3) and the violent defeat of Satan and wicked men at Christ's return (2 Th. 1-2; Re. 19).

A-millennial. According to this view, the events of Revelation are thought to be symbolic of things happening in the world today—the general struggle of good against evil. A-millennialism does not believe in a literal antichrist, or end-time Great Tribulation, or a literal 1,000 year earthly reign of Christ. The arguments

against such allegorical interpretation of prophecy are given in the entries for Allegorical and Prophecy.

Pre-millennial. This is the only view which accepts Bible prophecy as literal future events. The reasons for such a view are given in the entries on Allegorical and Prophecy. [See Allegorical, Prophecy.]

Revelation Summarizes and Concludes all Bible Prophecy

All of the great prophetic themes find fulfillment in Revelation. Some of these are as follows:

1. *The Lord Jesus Christ.* Revelation is first and foremost a revealing of Jesus Christ (Re. 1:1). We see Him as the eternal God, the Alpha and Omega (Re. 1); the glorified High Priest of the churches (Re. 1-3); the Lamb slain for the sins of the world (Re. 5); the One who controls the events of the world (Re. 6-18); the Good Shepherd (Re. 7:15-17); the eternal King (Re. 11:15); the Bridegroom (Re. 19); the Word of God (Re. 19); the Captain of the saints (Re. 19); the Judge of all men (Re. 20); the One sitting on the eternal throne of God (Re. 22:3).

2. *The Church.* N.T. prophecies regarding the church (using the term in a general and institutional sense) also find fulfillment in Revelation. There are two major aspects to church prophecy. One, the true church will persevere through the centuries and the true N.T. believers will be taken out of the world before the Great Tribulation begins (Mt. 16:18; 1 Th. 4-5). This finds fulfillment in Re. 4-5. Two, the apostate church will grow increasingly corrupt and finally will be judged (2 Ti. 3). This finds fulfillment in Re. 17-19.

3. *Satan and Evil.* Ge. 3 records the beginning of Satan's work in this world and the beginning of evil among men. This wickedness has progressed in the world through the centuries, and the book of Revelation records the end of this matter. There will be one brief, final period of intense evil in the world when Satan is given free reign. Christ will then return and put down evil and the evil one.

4. *Israel.* The Bible prophecies regarding the blessing of Israel and the establishment of the Davidic kingdom (Is. 9:6-7; 35:1-10; 60:1-22) find fulfillment in Revelation. First there are the judgments preceding the establishment of Israel's kingdom (Ze. 13:8-19; Re. 6-18). Then Israel's Messiah will come in power to destroy their enemies and set up the kingdom (Ze. 14; Re. 19-20).

5. *The Antichrist.* All Bible prophecy regarding the final man of sin (Da. 8-11; 2 Th. 2; 1 Jn. 2) find fulfillment in Revelation (Re. 13, 16, 19).

6. *The Gentile Nations.* The prophets had much to say about the nations of the world. Consider, for example, Is. 15-24. All such prophecies find ultimate fulfillment in

Revelation. The nations will be judged (Re. 6-18); will be ruled over by the saints after Christ's return (Re. 20:4); and will bring gifts into the New Jerusalem (Re. 21:24-27). [See Babylon, Church, Covenant, Cup, Daniel, Day of the Lord, Great Tribulation, Kingdom, Millennium, Prophecy, Rapture.]

REVELLING. Carousing; drunkenness; evil living (Ro. 13:13; Ga. 5:21; 1 Pe. 4:3).

REVENGE. "Revenge" and "vengeance" are translated from the same Greek words. [See Vengeance.]

REVENGER OF BLOOD. The relative of a murdered person intent upon avenging the death of a loved one. It was customary in Israel, as elsewhere in the East, for a relative to seek the life of a person who murdered his next of kin. The cities of refuge were set up to protect those who killed someone accidentally or in self-defense (Nu. 35:19, 24, 25, 27). [See Avenger of Blood, Cities of Refuge, Kill, Vengeance.]

REVERENCE. (1) Veneration; fear mingled with respect and esteem (Le. 19:30; Ps. 89:7; Mt. 21:37; Ep. 5:33; He. 12:9, 28). (2) To bow before; to salute; venerate; honor (2 Sa. 9:6; 1 Ki. 1:31; Es. 3:2). What are we to reverence: God (Ps. 89:7), parents (He. 12:9), husbands (Ep. 5:33), the Lord's sanctuary (Le. 19:30). The latter would apply today to the N.T. church (1 Ti. 3:15). [See Church.]

REVEREND. Inspiring awe; venerable. This term is used only one time in the Bible, and it is a name for God. "...holy and reverend is his name" (Ps. 111:9). Today it is common for an ordained preacher to be called "reverend" as a title, but we do not believe this is proper. Those who first took this title to themselves were those who formed the Roman Catholic Church. Such men were willing to usurp the place of Jesus Christ by claiming to be priests and popes, and by taking to themselves titles such as "holy," "most holy," "his holiness," "father," and "reverend." These are titles which belong solely to Almighty God. [See Clergy, Diotrophes, Father, Holy, Korah, Laity, Rabbi, Roman Catholic Church.]

REVILE. To abuse with hurtful language; to reproach (Jn. 9:28; Ac. 23:4; 1 Co. 4:12; 6:10; 1 Pe. 2:23). In the KJV the Greek word translated "revile" is also translated "reproach" (Lk. 1:25; 6:22; Ro. 15:3; 1 Ti. 3:7; 4:10; He. 4:10; 10:33; 11:26; 1 Pe. 4:14) and "rail" (1 Co. 5:11; 1 Pe. 3:9).

REVIVE. To bring again to life; to raise from languor, depression or discouragement; to rouse; to renew (Ge. 45:27; Ju. 15:19; 1 Ki. 17:22; Ne. 4:2; Ps. 138:7; Ro. 7:9). It is used frequently to describe God's renewal of Israel in the end times (Ps. 85:6; Is. 57:15; Ho. 6:2; 14:7; Hab. 3:2). It is used to describe Christ's

REVIVAL - RINGSTRAKED

resurrection (Ro. 14:9). [See Awakening, Renew, Resurrection, Revival.]

REVIVAL. Return, recall or recovery to life from death or apparent death; return or recall to activity from a state of languor, neglect, carelessness; awakening of men to spiritual concerns (Webster). The term “revival” is not used in the Bible, but “revive” is used many times. “Revival” has become a term commonly used among Christians to describe renewals. “Revival is not an evangelistic campaign; it is the restoring to life of believers and churches that have previously experienced the life of God in being born again of the Spirit, but who have become cold, worldly and ineffective. It is the greatest need for the churches of the Lord Jesus Christ. Revival will later affect the unbelievers. Revival cannot be organized, for it is given by our Sovereign God when He sees fit and in answer to prayer” (Operation World). God promises spiritual renewal to those who repent of their sins and earnestly seek His face (2 Ch. 7:14; Ps. 51:10; 138:3; Pr. 8:17; 32:36; Ro. 12:1-2; He. 11:6; 1 Jn. 1:9). [See Awakening, Fasting, Renew, Repentance, Revive.]

REWARD. Earning; payment for services rendered (Nu. 18:31; 1 Sa. 24:19; Lk. 6:23; 1 Co. 3:8; 1 Ti. 5:18). Salvation by grace is the opposite of reward (Ro. 4:4-5; 11:6). It is a free gift (Ro. 3:24; Ep. 2:8, 9). [See Employment, Grace, Judgment.]

REZEPEH (wide smooth pavement). 2 Ki. 19:12.

REZIA (desire, delight). 1 Ch. 7:39.

REZIN (firm, sure). 2 Ki. 15:37.

REZON (grave in manners). 1 Ki. 11:23.

RHEGIUM (rupture, fracture). Ac. 28:13.

RHESA (the head, the first). Lk. 3:27.

RHODA (a rose). Ac. 12:13.

RHODES (a rose). Ac. 21:1.

RIBAI (contention of the Lord). 2 Sa. 23:29.

RIBBAND. A thread (Nu. 15:38).

RIBLAH (multitude of people, fruitful). Nu. 34:11.

RICHES. [See Covet, Gold, Labor, Money, Poverty, Tithe.] [For comment on the story of the rich man and Lazarus see Parable, Seventh-day Adventist.]

RID. To remove; take off (Ge. 37:22; Ex. 6:6; Le. 26:6; Ps. 71:1).

RIDDANCE. To consume; to end (Le. 23:22; Zep. 1:18).

RIFLED. To be spoiled; robbed (Ze. 14:2).

RIGHTEOUSNESS. “Righteousness, as used in Scripture and theology, is nearly equivalent to holiness, comprehending holy principles and affections of heart, and conformity of life, to the divine law. It includes all we call justice, honesty, and virtue, with holy affections;

in short, it is true religion” (Webster). *Three Kinds of Righteousness.* (1) The righteousness of man. This is the morality and religious aspirations of the natural, fallen man. In God’s holy eyes this impure righteousness is as filthy rags (Is. 64:6). Sinful man’s attempts at good works are unacceptable, being entirely tainted with the fallen self. (2) The righteousness of the law (Ro. 2:26). This is the righteousness of obeying God’s laws. Since no man can keep God’s law perfectly, it is impossible to be justified through it (Ro. 3:19-20; Ga. 3:10, 11). (3) The righteousness of God (Ro. 1:17), referring to God’s moral and spiritual perfection. *The Theme of Romans.* The righteousness of God is the theme of Paul’s epistle to the Romans. The question raised and answered in this epistle is this: How can sinful, unrighteous man attain God’s righteousness? The answer is twofold: First, God gives the imputed righteousness of Jesus Christ to those who trust Him (Ro. 3:21-25). Jesus died and paid the punishment for man’s sins, and He rose from the dead. Because of this payment, God puts perfect righteousness to the account of the sinner who believes on Christ (2 Co. 5:21). This results in the believer standing in a new position before God—no longer a condemned outcast, but now a blessed child of God (Ro. 5:1-2). Secondly, God gives the imparted righteousness of Jesus to believers that they might grow in conformity to Jesus Christ in practice as well as position (Ro. 8:1-14). The Holy Spirit dwells in the believer to reproduce the life of Jesus Christ in him. Paul spoke of these two aspects of salvation—imputation and impartation—in Ga. 2:20. He said, “I am crucified with Christ; nevertheless I live...” This is imputed salvation. Paul’s sin was imputed to Jesus, and Jesus’ righteousness was imputed to Paul. Next he said, “... yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” This refers to imparted righteousness whereby Paul became a new man in his earthly walk. [See Gospel, Integrity, Just, Justification, Holy, Sanctification, Upright.]

RIGOUR. Severity; strictness; hardness; fury (Ex. 1:13-14; Le. 25:43, 46, 53).

RIMMON (2 Ki. 5:18). [See Idolatry.]

RIMMON-PAREZ (breaches of the pomegranates). Nu. 33:19.

RINGSTRAKED. Striped; with bands (Ge. 30:35,39,40; 31:8, 10, 12). “Jacob’s contrivances were, (1) to set peeled sticks before the cattle where they were watered, that, looking much at those unusual party-colored sticks, by the power of imagination they might bring forth young ones in like manner party-colored. Probably this custom was commonly used by the shepherds of Canaan, who coveted to have their cattle of this motley color. (2) When he began to have a

stock of ringstraked and brown, he contrived to set them first, and to put the faces of the rest towards them, with the same design as in the former contrivance; but would not let his own, that were motley-colored, look at Laban's that were of one color. (3) When he found that his project succeeded, through the special blessing of God upon it, he contrived, by using it only with the stronger cattle, to secure to himself those that were most valuable, leaving the feebler to Laban" (Matthew Henry).

RINNAH (shouting for joy). 1 Ch. 4:20.

RIOT. Debauchery; indulging in excessive feasting; wanton or licentious in festive indulgencies (Pr. 23:20; 28:7; Lk. 15:13; Ro. 13:13). The Greek word translated "rioting" in Romans 13:13 is translated "reveling" in 1 Peter 4:8.

RIPHATH (fraction of a fraction, remedy, medicine). Ge. 10:3.

RISSAH (rupture, ruin). Nu. 33:21.

RITHMAH (juniper tree) Nu. 33:18.

RIZPAH (burning). 2 Sa. 3:7.

ROARING. The groaning of a man in great pain (Job 3:24; Ps. 22:1; 32:3). Also used to describe the roaring of a lion (Job 4:10; Is. 5:29; Ze. 11:3).

ROB. [See Steal.]

ROBOAM (extending of the people). Mt. 1:7.

ROCK. In the O.T. God is called "the Rock" at least 30 times (De. 32:4, 14, 18, 30, 31; 1 Sa. 2:2; 2 Sa. 22:2, 3, 32, 47; Ps. 18:2, 31, 46; 28:1; 31:2, 3; 42:9; 61:2; 62:2, 6, 7; 71:3; 78:35; 89:26; 92:15; 94:22; Is. 17:10; 51:1). In the N.T. Jesus Christ is called "the Rock" five times (Mt. 16:18; Ro. 9:33; 1 Co. 10:4; 1 Pe. 2:8). **SPIRITUAL LESSONS FROM THE FACT THAT JESUS CHRIST IS CALLED A ROCK:** (1) Jesus Christ is identified as Jehovah God! That O.T. Rock was Christ (1 Co. 10:4). (2) Jesus Christ is the believer's sure and solid Foundation (Ps. 40:2; Mt. 16:18). (3) Jesus Christ is the believer's source of refreshment; water comes from the smitten Rock (Ex. 17:6; 1 Co. 10:4). (4) Jesus Christ is the believer's place of refuge (Ps. 28:1; 31:2; 61:2). (5) Jesus Christ is the believer's strength (Ps. 62:7). (6) Jesus Christ is the fearful Judge of unbelievers (Ro. 9:33; 1 Pe. 2:8). (7) Jesus Christ is that Stone which will come from heaven and destroy the wicked kingdoms of this world (Da. 2:34-35, 44-45). [See Cornerstone, Jesus Christ, Stumbling Block, Stumblingstone.]

ROD. A staff; a branch; a pole (Ex. 4:2). A rod of correction and punishment (Job 9:34; Pr. 10:13; 13:24; 22:15; 23:13-14; 29:15; 1 Co. 4:21; Re. 2:27). A rod of guidance and sustenance (Ps. 23:4; Mi. 7:2). The expression in Micah 7:14, "feed thy people with thy rod," signifies both to feed and to rule. The shepherd

invariably carries a staff or rod with him when he goes forth to feed his flock. With this staff he rules and guides the flock to their green pastures, and defends them from their enemies. With it, also, he corrects them when disobedient, and brings them back when wandering" (The Land and the Book).

ROGELIM (fullers). 2 Sa. 17:27.

ROHGAH (copious rain). 1 Ch. 7:34.

ROLL. A rolled manuscript (Is. 8:1; Je. 36:2; Eze. 2:9; 3:1). "A book in ancient times consisted of a single long strip of paper or parchment, which was usually kept rolled up on a stick, and was unrolled when a person wished to read it. Hence the Hebrew term *megillaw*, from *gawlal*, 'to roll,' strictly answering to the Latin *volumen*, whence comes our 'volume.' The use of the term *megilaw* implies, of course, the existence of a soft and pliant material, perhaps parchment. The roll was usually written on one side only, and hence the particular notice of one that was 'written within and without' (Eze. 2:10). The writing was arranged in columns" (*The People's Bible Encyclopedia*). [See Volume.]

ROMAMTIEZER (I will draw forth help). 1 Ch. 25:4.

ROMAN CATHOLIC CHURCH. A false religious organization that erroneously claims to be the only true church of Christ. It is ruled by an ecclesiastical hierarchy of bishops, archbishops, cardinals, with the pope at the top. Its headquarters is the Vatican in Rome, Italy. "Roman" describes the fact that it is headquartered in Rome. "Catholic" means universal and points to the RCC's claim to have authority over all Christians throughout the world. The San Giovanni Laterno Church is the first church of Rome and a Latin inscription carved on the front says in translation, "MOST HOLY LATERAN CHURCH, MOTHER AND MISTRESS OF ALL CHURCHES OF THE CITY AND THE WORLD." Catholic popes lived in the Lateran Palace until they moved to the Vatican in the 14th century.

The Catholic Church claims 800 million members worldwide, but membership figures are considerably misleading in that they count as members every person who has been baptized Catholic, including millions of people who were baptized as infants but are not practicing Catholics. While the number of priests and women participating in religious orders has decreased tremendously in the West since the Second Vatican Council, the number of priests in third world countries has increased. For example, in 1945 about 90% of Jesuit priests lived in Europe, the U.S., or Canada. There were no Jesuit units in Africa and Asia. Today only about 60% of the Jesuit membership lives in the West, while 20% live in Asia, 14% live in Latin America, and 4% in Africa (*India Church Growth Quarterly*, Apr.-Jun. 1986, p. 159).

ROMAN CATHOLIC CHURCH

The History of Roman Catholicism

In the following brief survey we trace the major events that led to the formation of the Roman Catholic Church, then we examine the conditions that existed during the years of Rome's dominion in Europe. Finally we consider the Protestant Reformation and Roman Catholic Counter-reformation of the 16th and 17th centuries.

The Apostolic Period: The Early Churches

The true church was established by the Lord Jesus Christ. He said, "I will build my church" (Mt. 16:18). It is His institution, and He is not only the Founder and Builder, but the Foundation and Chief corner stone (1 Co. 3:11; 1 Pe. 2:6). The Lord Jesus Christ chose twelve men as His apostles, and it was through these that He established the first churches and laid the doctrinal foundation for all future churches. Ephesians 2:20 tells us that the apostles (not just Peter) were the foundation for the church. If a church does not have Jesus Christ as its Founder and Foundation, the apostles as its teachers, and the N.T. churches as its model, it is not a true church.

Characteristics of New Testament apostolic Churches.

1. The N.T. church was biblical. The Scriptures were the sole authority in the early churches (2 Ti. 3:16-17). The apostle Paul taught that the Scripture is given by divine inspiration is able to make the man of God "perfect, thoroughly furnished unto all good works." Obviously nothing else is needed. Every teaching was compared to Scripture (Ac. 17:11; Ro. 16:17), and any teaching or practice that was merely the tradition of man and that was not in accordance with Scripture was rejected (Col. 2:8). The New Testament faith was completed during the lifetime of the apostles ("the faith which was once delivered to the saints," Jude 3), and a divine seal was placed on the last chapter warning against adding to it (Re. 22:18-19).

2. The N.T. church was apostolic. It was apostolic in doctrine (Ac. 2:42), in practice (Ph. 4:9; 1 Co. 11:2), and in government (1 Ti. 3:14-15).

3. The N.T. church was spiritually alive—not merely an organization, but an organism. The churches were composed of regenerated believers (Acts 2:41-42). The prayers, fellowship, singing, and service were living acts of worship and spiritual service, not dead ritualism.

4. The N.T. church was a priesthood (1 Pe. 2:5). This passage teaches that "spiritual sacrifices" are to be offered by every believer, not just by a few specially appointed men. In the early churches there was no strict division between so-called clergy and laity, no special priesthood through which the other believers approached God.

5. The N.T. church was not yoked up with civil government. The church was an entirely separate institution with an entirely different purpose. The early churches were persecuted by Caesar but they did not yoke up with Caesar. There was no state-church.

The apostles warned that a large number of professing believers and churches would turn from the faith (2 Ti. 3:5, 13; 4:3-4), but Jesus also promised that He would build His church and the gates of hell would not prevail against it (Mt. 16:18). Although the majority of churches have gradually become apostate from the apostolic pattern, just as God's Word prophesied, there have always been N.T. churches. We will see how that in the centuries following the death of the apostles churches in general became increasingly apostate, culminating in the formation of Roman Catholicism. From that time to the present the majority of professing Christians in the world have been false and apostate, but there have always been true Bible churches in existence.

The Roman Government Persecutions (65-300 A.D.)

Beginning even in the days of the apostles', the Roman government instigated violent persecutions upon the Christians. It was Rome, of course, at the provocation of the Jewish leaders, that crucified Jesus. The primary moving force behind these persecutions was Satan's hatred for Christ and the truth, but the human motivation was the Roman emperors' jealousy and fear that Christ would usurp the place they demanded in the hearts and lives of Roman citizens. *Halley's Bible Handbook* gives us a brief look at the major periods of these persecutions.

Nero (60-68 A.D.). "The Bible makes no mention of Nero's persecution of Christians, though it happened in Bible times, and is the direct background of at least two New Testament books, 1 Peter and 2 Timothy, and was the persecution that brought Paul to his martyrdom, and, according to some traditions, Peter also. ... In and around Rome multitudes of Christians were arrested and put to death in the most cruel ways, crucified, or tied in skins of animals and thrown into the arena to be worried to death by dogs, for the entertainment of the people. Or thrown to the wild beasts. Or tied to stakes in Nero's gardens, pitch poured over their bodies, and their burning bodies used as torches to light Nero's gardens at night, while he drove around in his chariot naked, indulging himself in his midnight revels, gloating over the dying agonies of his victims" (Halley).

Domitian (95 A.D.). "Domitian instituted a persecution against Christians. It was short, but extremely violent. Many thousands were slain in Rome and Italy" (Halley).

Trajan (98-117 A.D.). "Christians were not sought out, but when accused were punished. ... Christianity was regarded as an illegal religion, because Christians refused to take part in Emperor-worship, and the church was regarded as a secret society, which was forbidden" (Halley). Though not as aggressive as previous persecutions, many Christians died for their faith in cruel ways during Trajan's reign.

Hadrian (117-138 A.D.). "He persecuted the Christians, but in moderation." Even so, many died a martyr's death.

Antonius Pius (138-161 A.D.). "This emperor rather favored the Christians, but felt he had to uphold the law; and there were many martyrs..." (Halley).

Marcus Aurelius (161-180 A.D.). "He encouraged persecution of Christians. It was cruel and barbarous, the severest since Nero. Many thousands were beheaded or thrown to wild beasts. ... The tortures of the victims, endured without flinching, almost surpasses belief" (Halley).

Septimius Severus (193-211 A.D.). "This persecution was very severe, but not general. Egypt and North Africa suffered most. In Alexandria many martyrs were daily burned, crucified or beheaded" (Halley).

Maximin (235-238 A.D.). "In this reign many prominent Christian leaders were put to death" (Halley).

Decius (249-251 A.D.). "Resolutely determined to exterminate Christianity, Decius' persecution was coextensive with the Empire, and very violent; multitudes perished under the most cruel tortures, in Rome, North Africa, Egypt, Asia Minor" (Halley).

Valerian (253-260 A.D.). "More severe than Decius; he aimed at the utter destruction of Christianity. Many leaders were executed" (Halley).

Diocletian (284-305 A.D.). "The last Imperial persecution, and the most severe; coextensive with the Empire. For ten years Christians were hunted in cave and forest; they were burned, thrown to wild beasts, put to death by every torture cruelty could devise. It was a resolute, determined, systematic effort to abolish the Christian Name" (Halley).

Rise of the Roman Catholic Church 300-500 A.D.

A gradual apostasy from apostolic teaching and N.T. church order, combined with events within the Roman Empire, led to the rise of the Roman Catholic Church. Very briefly we can trace these events as follows:

1. *There was a gradual change in church government.* From the simple pattern of the autonomous local church with its own leaders and work, which is the example we see in the book of Acts, there rose the concept of a hierarchy of leaders with powerful bishops ruling over entire areas and groups of churches.

2. *There was a joining of church and state.* "Under Constantine [the emperor of Rome in the early fourth century], Christianity was virtually made the state religion of the Roman Empire. The church immediately became an institution of vast importance in world politics. Constantine regarded himself as head of the church" (Halley).

3. *Church worship gradually became elaborate, ritualistic,* with "imposing ceremonies having all the outward splendor that had belonged to heathen temples."

4. *Ministers became priests.* The term "priest" was not applied to Christian ministers before A.D. 200 and was borrowed from Jewish worship and from the heathen priesthood.

5. *The new birth was not required of those who joined the church.* "The Goths, Vandals, and Huns who overthrew the Roman Empire accepted Christianity; but to a large extent their conversion was nominal and this further filled the church with pagan practices" (Halley). These "converts" became members of the churches simply by being sprinkled with water and by calling themselves Christians. The acceptance of unregenerate heathen into the churches resulted in the paganization of Christianity—which is exactly what we find in Roman Catholicism. This is why we can see so many similarities today between Hinduism and Romanism. Both have a "celibate" priesthood, holy buildings, holy days, holy water, ritualism, images, candles and incense, etc.

It was this Christianizing of pagans which gave rise to the worship of Mary. "Isis was the Egyptian goddess whose worship had spread throughout the Empire in the Christian era. ... The devotees of Isis, herself called 'the Great Virgin' and 'Mother of God,' naturally tended to look to Mary for comfort when paganism was outlawed and their temples destroyed at the end of the fourth century. Some surviving images of Isis holding the child Horus are in a pose remarkably similar to that of some early Christian madonnas. ... The cult of saints and martyrs grew rapidly in the fourth century, another example of the blending of the old paganism with Christianity" (Lion's *History of Christianity*, p. 132).

6. *There came to be five major centers of Christianity.* "By the end of the fourth century the churches and bishops of Christendom had come to be largely dominated from five great centers. Rome, Constantinople, Antioch, Jerusalem, and Alexandria, whose bishops had come to be called patriarchs [fathers], of equal authority one with another, each having full control in his own province."

7. *The centers of authority gradually became Rome in the west and Constantinople in the east.* In the beginning each church had its own government and work. When

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the Holy Spirit called Paul and Barnabas as missionaries, the church at Antioch ordained them and sent them out; they didn't need to seek authority from any church or person outside of the assembly (Acts 13:1-4). This biblical system of the autonomy of the assembly was gradually replaced with the multiplication of realms of ecclesiastical authority over which bishops ruled. This developed into five major areas of authority, which finally resulted in the division of the churches into the jurisdiction of two centers of authority—East and West.

We must not forget, though, that throughout this period there were independent N.T. churches that maintained apostolic doctrine and pattern. These refused to submit to the unbiblical hierarchical ecclesiastical system that was being developed by power hungry church leaders.

The bishops of Rome and Constantinople fought one another for many years, making a basic break in the 5th century and a final break in the 9th when "Nicolas, the bishop of Rome, excommunicated Photius, Patriarch of Constantinople, who in turn excommunicated Nicolas." Thus we see the origin of the split between the Roman Catholic and the Greek Orthodox Churches. [See Eastern Orthodox.]

8. *Leo I (440-461 a.d.) became the first pope in Rome.* This was the initiation of the Roman Catholic Church. "He proclaimed himself Lord of the whole church; advocated exclusive universal Papacy; said that resistance to his authority was a sure way to hell; advocated the death penalty for heresy" (Halley). Some identify Gregory I (590-604 A.D.) as the first pope rather than Leo. We see, though, in the claims of Leo I all of the important characteristics of popery.

Roman Catholic Dominion 500-1500 A.D.

With the Roman bishop claiming to be the pope (father) of all churches and seeking to exercise absolute authority over all Christians and even over civil governments, we see the beginning of the Roman Catholic Church and its dominion of Europe and parts of other continents. In Europe this dominion was almost complete and lasted approximately 1,000 years. These centuries were dark because an apostate church had arisen to a position of awesome power and made every effort to keep truth and salvation from the people. Catholic tradition usurped the place of Scripture. The pope, Mary, the "saints," and the priests usurped the place of Christ.

Did N.T. Churches Exist During the Period of Roman Catholic Dominion?

The following are some statements describing the existence of N.T. churches throughout the church age, though bitterly persecuted by Rome. They were called by many names, usually those chosen by their

persecutors, and in many cases only scant record of their existence has survived.

"During the Dark Ages, when, from the union of church and state, Christianity became generally corrupt, there still remained in obscure places, churches and sects which maintained the pure doctrines and ordinances of Christ, and, hence, it is certain that these churches and sects held, substantially, the same principles which are now held as the distinctive views of the Baptists. The Roman Catholic Church claims to be the oldest and the only apostolic church; but without a shadow of proof. The Papal Church is very old, indeed, but so is Judaism, and so are many of the heathen religions. Age alone cannot establish her claim to be recognized as the true church of Christ. It must be shown that in doctrine and practice she is the same as the primitive church. But this cannot be done. It is a very perverted and corrupt form of Christianity, with a mixture of Jewish ritualism and heathen rites, but also with sufficient gospel truth to give it some resemblance to the true religion. When the Church of Rome departed from the doctrines of the apostles, it ceased to be an apostolic church, and became a political organization. The Baptists claim that their principles are older than the Church of Rome, and they base their claim to being the true church of Christ, not on their age, nor on apostolic succession, traced through the centuries, but mainly on the identity of their doctrines and practices with those of the apostolic churches" (Thomas Armitage, *A History of the Baptists*).

"Baptist churches have the most slender ties of organization, and a strong government is not according to their polity. They are like the river Rhone, which sometimes flows as a river broad and deep, but at other times is hidden in the sands. It, however, never loses its continuity or existence. It is simply hidden for a period. Baptist churches may disappear and reappear in the most unaccountable manner. Persecuted everywhere by sword and by fire, their principles would appear to be almost extinct, when in a most wondrous way God would raise up some man, or some company of martyrs, to proclaim the truth. The footsteps of the Baptists of the ages can more easily be traced by blood than by baptism. It is a lineage of suffering rather than a succession of bishops; a martyrdom of principle, rather than a dogmatic decree of councils; a golden chord of love, rather than an iron chain of succession, which, while attempting to rattle its links back to the apostles, has been of more service in chaining some protesting Baptist to the stake than in proclaiming the truth of the New Testament. It is, nevertheless, a right royal succession, that in every age the Baptists have been advocates of liberty for all, and have held that the gospel of the Son of God makes every man a free man in Christ Jesus" (John Christian, *A History of the Baptists*).

"The Waldensian's traditions invariably point to an unbroken descent from the earliest times, as regards their religious belief. *The Nobla Leycon* [Noble Lesson],

which dates from the year 1100, goes to prove that the Waldenses of Piedmont did not owe their rise to Peter Waldo of Lyons, who did not appear till the latter half of that century (1160). *The Nobla Leycon*, though a poem, is in reality a confession of faith, and could have been composed only after some considerable study of the system of Christianity, in contradistinction to the errors of Rome" (J.A. Wylie, *The Waldenses*, c. 1860, p. 3).

"Petrobrusians and Henricians [12th and 13th centuries] ... rejecting infant baptism, image worship, cross worship, saint worship, the use of consecrated church buildings, and all the non-scriptural appurtenances of the hierarchical church... rejecting the authority of the Fathers [Catholic leaders] and tradition, adhering to the Scriptures alone" (Albert Newman, *A Manual of Church History*).

"Arnoldists [13th and 14th centuries] ... agreed in their uncompromising hostility to the Roman Catholic Church ... they are mentioned with sufficient frequency in the Roman Catholic literature of the 13th and 14th centuries to prove that they persisted as a distinct party until long after the rise of the Waldenses. ... They made the apostolic church their model, and aimed to restore Christianity to its primitive purity and simplicity" (Newman).

"Misc. evangelical groups in the Netherlands and Germany in the 13th to the 15th centuries. ... denied the transmutation of the bread and the wine into the body and blood of Christ in the hands of the priests, nor did they say that the sacrament of baptism profits little children unto salvation [speaking of infants too young to trust Christ in a personal way] ... making void the priesthood of the church for sins, and as calling 'superstitions' all observances in the church 'that Christ and his Apostles have not established.' ... Taborites [14th to 15th centuries in Germany and Italy] ... They rejected the apocryphal scriptures, tradition, and ecclesiastical authority, asserting the sole and absolute authority of the canonical Scriptures in matters of faith and practice ... regarding the Roman Catholic Church as 'the church of the malignant and of the beast and of the harlot,' as 'the house of lies' ... They rejected the entire body of ceremonies that had grown up in connection with the mass ... rejected transubstantiation and consubstantiation alike ... rejected with the utmost decision all ecclesiastical fasts and festivals, except such as have apostolic sanction, and ecclesiastical chanting and all liturgical devices, and repudiated the doctrines of purgatory, prayers for the dead, intercession of saints, the veneration of relics, shrines, images" (Newman).

(For more about Bible-believing Christians that existed apart from Rome through the centuries see the Way of Life Advanced Bible Studies Series illustrated course *The History of the Churches*.)

Doctrines and Practices that evolved in the Roman Catholic Church:

Presbyters first called priests by Lucian (2d century)
 Sacerdotal mass instituted by Cyprian (3d century)
 Prayers for the dead (A.D. 300)
 Making the sign of the cross (A.D. 300)
 Wax candles (A.D. 320)
 Veneration of angels and dead saints and use of images (A.D. 375)
 Mass became a daily ritual (A.D. 394)
 Beginning of the exaltation of Mary, the term "Mother of God" first applied to her by the Council of Ephesus (A.D. 431)
 Priests began to wear special clothing (A.D. 500)
 Extreme Unction (A.D. 526)
 The doctrine of purgatory by Gregory I (A.D. 593)
 Latin used in worship (A.D. 600)
 Prayers offered to Mary, dead saints and angels (A.D. 600)
 First man to be proclaimed pope (Boniface III) (A.D. 610)
 Kissing the pope's feet (A.D. 709)
 Temporal power of popes, conferred by Pepin, King of the Franks (A.D. 750)
 Veneration of the cross, images and relics authorized (A.D. 786)
 Holy water, mixed with a pinch of salt and blessed by a priest (A.D. 850)
 Veneration of St. Joseph (A.D. 890)
 College of Cardinals begun (A.D. 927)
 Baptism of bells instituted by Pope John XIII (A.D. 965)
 Canonization of dead saints, first by Pope John XV (A.D. 995)
 Fasting on Fridays and Lent (A.D. 998)
 The mass developed gradually as a sacrifice, attendance made obligatory (11th century)
 Celibacy of priests declared (A.D. 1079)
 The rosary adopted from pagans by Peter the Hermit (A.D. 1090)
 The Inquisition instituted by Council of Verona (A.D. 1184)
 Sale of indulgences (A.D. 1190)
 Seven sacraments, defined by Peter Lombard (12th century)
 Transubstantiation, defined by Pope Innocent III (A.D. 1215)
 Auricular confession of sins to a priest instead of God, instituted by Pope Innocent III (A.D. 1215)
 Adoration of the wafer (host), decreed by Pope Honorius III (A.D. 1220)
 Bible forbidden to laymen, placed on the index of forbidden books by the Council of Valencia (A.D. 1229)
 Scapular invented by Simon Stock of England (A.D. 1251)
 The cup forbidden to the laity at communion by Council of Constance (A.D. 1414)
 Purgatory proclaimed a dogma by the Council of Florence (A.D. 1439)
 Tradition declared of equal authority with the Bible by the Council of Trent (A.D. 1545)

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Apocryphal books added to the Bible by the Council of Trent (A.D. 1546)

Immaculate Conception of Mary proclaimed by Pope Pius IX (A.D. 1854)

Syllabus of Errors proclaimed by Pope Pius IX and ratified by the Vatican Council; condemned freedom of religion, conscience, speech, press and scientific discoveries which are disapproved by the Roman Church; asserted the pope's temporal authority over all civil rulers (A.D. 1864)

Infallibility of the pope in matters of faith and morals proclaimed by the Vatican Council (A.D. 1870)

Assumption of Mary proclaimed by Pope Pius XI (A.D. 1950)

Mary proclaimed Mother of the Church by Pope Paul VI (A.D. 1965)

(The above list of Roman Catholic inventions is taken from *Scriptural Truths for Roman Catholics* by Bartholomew F. Brewer, former Roman Catholic priest.)

We see that though true N.T. churches did not cease to exist in the centuries following the apostles, the RCC gradually assumed its present form. It also began to dominate a large portion of the world.

The Protestant Reformation (1550-1700)

In the 16th century, several Roman Catholic leaders rejected the errors they had been taught and led a large movement away from the Roman system. Martin Luther, a priest who was converted while reading the book of Romans, is the most famous of these. There were strong movements away from Catholicism throughout Europe and many Protestant denominations were formed. While the Protestants rejected many of the errors of Catholicism, they did not return to the pure pattern of the N.T. church. Churches were divided into three major categories—Roman Catholic, Protestant, and Baptist.

Positive characteristics of the Protestant Reformation. Following are four the many blessings that flowed from the Protestant Reformation in Europe. First, papal authority was rejected. Second, many of the errors of Catholic tradition were rejected. Protestant churches at least professed the follow the Bible alone as their sole authority. Third, salvation through church works was rejected, at least in theory. Protestant churches professed to follow the grace alone gospel of the apostles, though their error of infant baptism contained in it the false doctrine of sacramental salvation. Fourth, throwing off the shackles of Rome resulted in a great expansion of individual liberty.

Unscriptural characteristics of the Protestant Reformation. The sad fact about the Reformation is that it was only a partial reformation from the apostasy that had leavened Catholicism. There was a break with the apostate papacy and a desire for a purer church, but the

major Protestant denominations did not return entirely to the apostolic pattern. They did not even attempt to do so. Following are four examples of unbiblical things that were retained in most of the denominations that originated with the Reformation:

State Churchism. Most of the Protestant groups became State churches—e.g., the Church of Scotland (Presbyterian), the Church of Germany (Lutheran), the Church of England (Anglican). There was not the return to the important N.T. pattern of separation of church and state.

Hierarchicalism. As a rule, the Protestant churches kept some form of government by hierarchy. The autonomy of the local church as taught in the N.T. was not practiced.

Sacramentalism. A form of sacramentalism was carried over from Catholicism into Protestantism. The Protestant denominations rejected the abominable Catholic mass, but many of them continued to maintain there was some efficacious power in the Lord's Supper and baptism. Protestant denominations such as the Anglican and Lutheran continue to teach that Christ is present spiritually in the elements of the Lord's Supper and that He is taken sacramentally. Also, according to the teaching of most Protestant groups, infant baptism is an occasion and means whereby the child receives the Holy Spirit and becomes a member of Christ's body. Consider the Lutheran doctrine, for example: "Being by nature sinners, infants as well as adults, need to be baptized. Every child that is baptized is begotten anew of water and of the Spirit, and is placed in covenant relation with God, and is made a child of God and an heir of his heavenly kingdom" (*The New Analytical Bible*, p. 49). [See Baptism, Infant.]

Persecution. Several of the Protestant denominations have been guilty of persecuting N.T. Christians. "Calvin consented to the death of Servetus. In Holland Calvinists executed an Arminian. In Germany Lutherans put to death a few Anabaptists" (Halley). "The Reformers ... had determined to use all necessary means to root out Anabaptism ... To Protestants and Catholics alike, the Anabaptists seemed not only to be dangerous heretics; they also seemed to threaten the religious and social stability of Christian Europe. In the carnage of the next quarter of a century thousands of Anabaptists were put to death (by fire in the Catholic territories, by drowning and the sword under Protestant regimes)" (Lion's *History of Christianity*, p. 402). The Church of England bitterly persecuted N.T. believers. The famous John Bunyan wrote his *Pilgrim's Progress* during the 12 years he spent in prison because he refused to be licensed by the Protestant state church. There were at least 60 other separatists in that particular jail, and there were many other such jails in

those days. Puritans, Anabaptists, Particular Baptists, and others fled to Europe and America because of the persecution poured out upon them by the state church of England. (We have given extensive documentation of the Protestant persecution of Baptists in "The Protestant Persecutions" at <http://www.wayoflife.org/fbns/protestant-persecutions.html>.)

It was the Anabaptists' desire to practice biblical separation and to maintain apostolic order that brought upon them this hatred from the Catholic and Protestant state churches. "Unlike the other Reformers, the Anabaptists were not committed to the notion that 'Christendom' was Christian. From the beginning they saw themselves as missionaries to people of lukewarm piety, only partly obedient to the gospel. The Anabaptists systematically divided Europe into sectors for evangelistic outreach and sent missionaries out into them in twos and threes. ... They were not interested in simply reforming the church; they were committed to restoring it to the vigour and faithfulness of its earliest centuries... The Anabaptists came to elaborate upon the 'congregational' (independent, autonomous) view of church authority" (Lion's *History of Christianity*, pp. 400, 401).

The Roman Counter-Reformation 1550-1675 A.D.

"In fifty years the Reformation had swept Europe, with most of Germany, Switzerland, Netherlands, Scandinavia, England, Scotland, Bohemia, Austria, Hungary, Poland in its grasp; and making headway in France. This was a terrific blow to the Roman Church, which, in turn, organized the Counter-Reformation" (Halley).

The Jesuits and the Inquisition. "Rome's answer to the Lutheran Secession was the Inquisition under the leadership of the Jesuits, an order founded by Ignatius Loyola, a Spaniard, on the principle of absolute and unconditional obedience to the pope. The object of the Inquisition and of the Jesuits was the recovery of territory lost to Protestants and Mohammedans, and the conquest of the entire heathen world for the Roman Catholic Church. Their supreme aim was the destruction of heresy, that is, any thinking different from what the pope said think. The primary methods of the Jesuits were Schools, seeking especially the children of ruling classes, aiming in all schools to gain absolute mastery over the pupil; the Confessional, especially with kings, princes, and civil rulers, indulging them in all kinds of vice and crime for the sake of gaining their favor; and Force, persuading rulers to execute Inquisition sentences. In France they were responsible for St. Bartholomew's Massacre [in which 70,000 separatist Christians were slaughtered in one night], persecution of the Huguenots. ... In Spain, Netherlands, South Germany, Bohemia, Austria, Poland and other countries,

they led in the massacre of untold multitudes. By these methods they stopped the Reformation in Southern Europe, and virtually saved the papacy from ruin" (Halley).

Examples of Inquisition Horrors. Consider the Albigenes. They preached against the immoralities of the priesthood, pilgrimages, worship of saints and images; completely rejected the Catholic clergy and its claims; criticized church conditions; opposed the claims of the Church of Rome; made great use of the Scriptures; lived self-denying lives and had great zeal for moral purity. For such great "evils," Pope Innocent III, in 1208, ordered a crusade against these New Testament Christians. A bloody war of extermination followed, scarcely paralleled in history. Town after town was put to the sword, and the inhabitants murdered without distinction of age or sex. In 1229 the Inquisition was established and within a hundred years the Albigenes were utterly rooted out (Halley).

Cosnider the Huguenots. Their earnest piety and pure lives were in striking contrast to the scandalous lives of the Roman clergy. In 1557 Pope Pius urged their extermination. The king issued a decree for their massacre, and ordered all loyal subjects to help in hunting them out. St. Bartholomew's Massacre followed. Catherine de Medici, mother of the King, an ardent Romanist and willing tool of the pope, gave the order, and on the night of August 24, 1572, 70,000 Huguenots, including most of their leaders, were massacred. There was great rejoicing in Rome. The pope and his college of cardinals went, in solemn procession, to the Church of San Marco, and ordered the Te Deum to be sung in thanksgiving. The pope struck a medal in commemoration of the massacre (Halley).

Consider the Bohemian Brethren. By 1600 eighty percent of the population of 4,000,000 were Protestant. When the Hapsburgs and Jesuits had done their work, only 800,000 were left, all Catholics (Halley).

Consider Spain. Every effort for freedom or independent thinking was crushed with a ruthless hand. Torquemada (1420-98), a Dominican monk, arch-inquisitor, in eighteen years burned 10,200 and condemned to perpetual imprisonment 97,000. Victims were usually burned alive in the public square; made the occasion of religious festivities. From 1481 to 1808 there were at least 100,000 martyrs and 1,500,000 banished.

The following is from *The Anabaptist Story* by William R. Estep:

Under the persecuting zeal of Cardinal von Dietrichstein the Brethren were robbed of all their savings and driven out of Moravia. Once again deprived of houses and land, cattle and household goods, they became wanderers upon the face of the

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earth. Their history in subsequent centuries is filled with all the pathos of a people universally despised and persecuted. Here and there, on the fringe of European civilization, they sought brief respite from the relentless hounds of persecution. The hounds of persecution would not rest. To Hungary and Transylvania the Brethren had fled. Through the diabolical designs of the Jesuits a century and a half later, these areas became an inferno of hate, intrigue, and torment in which the Anabaptist movement was virtually consumed... After inhuman treatment incapable of description those who were not killed turned Catholic. ... The Hutterite missionary effort was a costly enterprise. It is estimated that eighty percent of the missionaries died a martyr's death.

Anabaptist leader Hutter was captured with his pregnant wife in the latter part of November 1535, in the home of Hans Steiner of Clausen. They were immediately taken to the episcopal fortress of Brandzell. Shortly thereafter Hutter was removed to Innsbruck where every conceivable attempt was made to secure a recantation. Neither the logic of Dr. Gallus Muller, the stabbing pain of the rack, nor the bruises of the brutal whippings to which he was subjected moved him to betray the faith. On February 25, 1536, some three months after his arrest, he was burned at the stake (p. 94).

The labors of Hans Hut, Anabaptist leader, came to an end with his death in a prison cell in Augsburg. Imprisoned and tortured over a period of almost four months, he died of asphyxiation from a fire of unknown origin which had been ignited near his wasted form. But even death itself did not keep him from man's judgment. 'The officials took the dead body to court on a chair, tied the chair to the executioner's cart, sentenced it to die, and burned it at the stake on December 7' (p. 81).

An eyewitness account of Hubmaier's execution [another Anabaptist leader] was given by Stephen Sprugel. ... 'With his wife exhorting him to fortitude, he was taken to the place of execution. Suffocating from the smoke, he died. Three days later the execution of his wife by drowning in the Danube river followed (p. 67).

Another example of the awful persecutions which were launched against the separatists by Roman leaders is the murder of Anabaptist leader, Sattler.

The sentence was read on May 18. Two days later, on May 20, Sattler was executed. The torture, a prelude to the execution, began at the market place where a piece was cut from Sattler's tongue. Pieces of flesh were torn from his body twice with red-hot tongs. He was then forged to a cart. On the way to the scene of the execution the tongs were applied five times again. In the market place and at the site of the execution, still able to speak, the unshakable Sattler prayed for his persecutors. After being bound to a ladder with ropes and pushed into the fire, he admonished the people, the judge, and the mayor to repent and be

converted. ... As soon as the ropes on his wrists were burned, Sattler raised the two forefingers of his hands giving the promised signal to the brethren that a martyr's death was bearable. ... Three others were then executed. After every attempt to secure a recantation from Sattler's faithful wife had failed, she was drowned eight days later in the Neckar river (Ibid., pp. 47-48).

In 1529 a death decree was issued against the Anabaptists by the Second Diet of Speirs. This greatly accelerated the program of extermination already in progress... Four hundred special police were hired to hunt down Anabaptists and execute them on the spot. The group proved too small and was increased to one thousand... thousands of Anabaptists fell victim to one of the most widely spread persecutions in Christian history... Burning faggots and smoldering stakes marked their trek across Europe (p. 49).

Roman Catholic Methods of Torture. The following is from *Babylon Mystery Religion* by Ralph Woodrow, used by permission, copyright 1966:

Many were those noble souls who rejected the false claims of the pope, looking instead to the Lord Jesus for salvation and truth. These were called 'heretics' and were bitterly persecuted by the Roman Catholic Church. ...

Men pondered long in those days on how they could devise methods that would produce the most torture and pain. One of the most popular methods was the use of the rack, a long table on which the accused was tied by the hands and feet, back down, and stretched by rope and windlass. This process dislocated joints and caused great pain.

Heavy pincers were used to tear out fingernails or were applied red-hot to sensitive parts of the body. Rollers with sharp knife blades and spikes were used, over which the heretics were rolled back and forth. There was the thumbscrew, an instrument made for disarticulating fingers and 'Spanish boots' which were used to crush the legs and feet. The 'iron virgin' was a hollow instrument the size and figure of a woman. Knives were arranged in such a way and under such pressure that the accused were lacerated in its deadly embrace. This torture device was sprayed with 'holy water' and inscribed with the Latin words meaning, 'Glory be only to God.'

Victims after being stripped of their clothing had their arms tied behind their backs with a hard cord. Weights were attached to their feet. The action of a pulley suspended them in mid-air or dropped and raised them with a jerk, dislocating joints of the body. While such torture was being employed, priests holding up crosses would attempt to get the heretics to recant. ...

Some who rejected the teachings of the Roman church had molten lead poured into their ears and mouths. Eyes were gouged out and others were cruelly beaten with whips. Some were forced to jump from cliffs onto long spikes fixed below, where, quivering from pain, they slowly died. Others were choked to death with

mangled pieces of their own bodies, with urine, or excrement. At night, the victims of the Inquisition were chained closely to the floor or wall where they were a helpless prey to the rats and vermin that populated those bloody torture chambers.

The religious intolerance that prompted the Inquisition caused wars which involved entire cities. In 1209 the city of Beziers was taken by men who had been promised by the pope that by engaging in the crusade against heretics they would at death bypass purgatory and immediately enter heaven. Sixty thousand, it is reported, in this city perished by the sword while blood flowed in the streets. At Lavaur in 1211 the governor was hanged on a gibbet and his wife thrown into a well and crushed with stones. Four hundred people in this town were burned alive. The crusaders attended high mass in the morning, then proceeded to take other towns of the area. In this siege, it is estimated that 100,000 Albigenses (Protestants) fell in one day. Their bodies were heaped together and burned.

At the massacre of Merindol, five hundred women were locked in a barn which was set on fire. If any leaped from windows, they were received on the points of spears. Women were openly and pitifully violated. Children were murdered before their parents who were powerless to protect them. Some people were hurled from cliffs or stripped of clothing and dragged through the streets. Similar methods were used in the massacre of Orange in 1562. The Italian army was sent by Pope Pius IV and commanded to slay men, women, and children. The command was carried out with terrible cruelty, the people being exposed to shame and torture of every description. ...

An illustration from Ridpath's *History of the World* is hanging by his feet in stocks. The fire is heating a poker to brand him and blind his eyes.

Some of the popes that today are acclaimed as 'great' by the Romish church lived and thrived during those days. Why didn't they open the dungeon doors and quench the murderous fires that blackened the skies of Europe for centuries? If the selling of indulgences, or people worshipping statues as idols, or popes living in immorality can be explained as 'abuses' or excused because these things were done contrary to the official laws of the church, what can be said about the Inquisition? It cannot be explained away as easily, for though sometimes torture was carried out beyond what was actually prescribed, the fact remains that the Inquisition was ordered by papal decree and confirmed by pope after pope! (Woodrow, *Babylon Mystery Religion*, pp. 105-109).

We have seen only a minuscule part of the awful slaughter unleashed by the RCC upon those who dared to question its "authority" and separate from it to form N.T. churches. "The number of martyrs under papal persecutions far outnumbered the early Christian martyrs under pagan Rome. Hundreds of thousands among the Albigenses, Waldenses, and Protestants of

Germany, Netherlands, Bohemia and other countries were murdered by the harlot "church."

A warning to separatists today. The Roman Catholic Church and the papacy is possibly the most powerful hungry institution in the world. The pope claims absolute authority over, not only all Christians, but the entire world, including civil governments and non-Christian religions. Whenever possible, the pope has exercised this authority without mercy. "However much Roman priests in our own country [America] may cry 'tolerance,' the official 'infallible' law of the System to which they belong is against it. Romanists are in favor of tolerance only in countries where they are in the minority. The papacy has fought religious freedom at every step" (Halley). Whenever and wherever the pope can rule, he WILL rule. History proves this.

"Christian church unity must center on Rome, Pope John Paul II told some 30,000 Catholic and Protestant youths gathered in Rome for an end-of-the-year ecumenical peace vigil. The European youths, led by Roger Schutz of the famed ecumenical community of Taizé, France, met in Rome December 27 through January 1981, for a pilgrimage of prayer in the parish churches and catacombs of Rome. ... Meeting with them December 30 in St. Peter's Basilica, Pope John Paul focused on two themes: church unity and reconciliation, and the Christian task of building a 'civilization of love' in the world ... he said, 'THIS UNITY OF THE CHURCH, given by Christ, marred by Christians and therefore ceaselessly to be rebuilt, WAS ESPECIALLY ENTRUSTED TO THE APOSTLE PETER ... TO PETER ALONE ... EVERY CHURCH DESIRING TO PRESERVE THE APOSTOLIC TRADITION MUST FOR THIS PURPOSE MAKE SURE IT REMAINS IN COMMUNION WITH ROME.' The pope also bluntly rejected non-institutional Christianity" (*Why Were Our Reformers Burned*).

This rejection of non-institutional Christianity refers to, N.T. churches outside of an organizational hierarchy. If Bible-believing Christians do not wake up and fight with their spiritual weapons (Ephesians 6) against this growing ecumenical monster, we who live in countries that allow freedom of religious worship could within one generation find ourselves, or our children, in bondage to a world church headed by the Roman pope.

The Bible does not promise that we will be taken out of the world without experiencing the beginnings of bondage to the world church. We will not see its culmination. We will not see the revelation of the Antichrist, but we could very well see the days when the harlot church begins to enjoy success in the consolidation of worldwide power. In fact, missionaries and Christian workers the world over are already experiencing many forms of hindrance and persecution from this ecumenical spirit.

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Roman Catholic Doctrine and the Bible

Error # 1—Salvation by faith plus works

Rome's gospel centers in the Catholic Church, the pope, and the sacraments. While Catholicism teaches that Christ died on the cross to purchase man's salvation, it is not satisfied simply to invite men to receive this salvation by faith directly from the resurrected Christ. *Rome teaches that Christ, having purchased redemption by His blood and death, delivered it to the Catholic Church to be distributed to men.* Consider the following quotes from the Vatican II Council:

"For 'God's only-begotten Son ... has won a treasure for the militant Church ... he has entrusted it to blessed Peter, the key-bearer of heaven, and to his successors who are Christ's vicars on earth, so that they may distribute it to the faithful for their salvation. They may apply it with mercy for reasonable causes to all who have repented for and have confessed their sins. At times they may remit completely, and at other times only partially, the temporal punishment due to sin in a general as well as in special ways (insofar as they judge it to be fitting in the sight of the Lord). The merits of the Blessed Mother of God and of all the elect ... are known to add further to this treasury" (ellipsis are in the original) (Vatican II, Constitution on the Sacred Liturgy, Apostolic Constitution on the Revision of Indulgences, Chap. 4, 7, p. 80).

"For it is through Christ's Catholic Church alone, which is the universal help towards salvation, that the fulness of the means of salvation can be obtained. It was to the apostolic college alone of which Peter is the head, that we believe that our Lord entrusted all the blessings of the New Covenant, in order to establish on earth the one Body of Christ into which all those should be fully incorporated who belong in any way to the people of God" (Vatican II, Decree on Ecumenism, chap. 1, 3, p. 415).

Rome's plan of salvation has several steps.

The First Step is Baptism. According to Rome, salvation begins with baptism. It can be infant baptism for those born into Catholic homes or adult baptism for those who approach the Roman Church later in life. Either way, the Catholic Church teaches that through baptism a person receives spiritual life.

"By the sacrament of Baptism, whenever it is properly conferred in the way the Lord determined and received with the proper dispositions of soul, man becomes truly incorporated into the crucified and glorified Christ and is reborn to a sharing of the divine life" (Vatican II, Decree on Ecumenism, chap. 3, II, 22, p. 427).

Next Steps are the Other Church Sacraments. After baptism a person is considered to be born again and part of the body of Christ, the Church. This new life is said to be nurtured and kept alive through

Confirmation, Mass, Penance and the other sacraments.

"Just as Christ was sent by the Father so also he sent the apostles ... that they might preach the Gospel to every creature and proclaim that the Son of God by his death and resurrection had freed us from the power of Satan and from death, and brought us into the Kingdom of his Father. But he also willed that the work of salvation which they preached SHOULD BE SET IN TRAIN THROUGH THE SACRIFICE AND SACRAMENTS, around which the entire liturgical [ritualistic] life revolves" (Vatican II, Constitution on the Sacred Liturgy, Chap. 1, I, 5, 6, pp. 23-24).

"THE SEVEN SACRAMENTS ARE THE NECESSARY MEANS ESTABLISHED BY CHRIST THROUGH WHICH HIS REDEEMING, LIFE-GIVING, SANCTIFYING GRACE IS IMPARTED TO INDIVIDUALS' SOULS. You must centre your life upon the sacraments established by Christ if you want to save your soul. ... The sacraments are the source of your real life, the divine life that will unite you with God in this world and in eternity. Let nothing make you think that you can get along without the sacraments. Without them your soul must die. ... IF YOU DON'T RECEIVE THE SACRAMENTS AT ALL, YOU DON'T RECEIVE GRACE. If you don't receive them properly, that is, if you receive them seldom and with little devotion, you receive less grace" (L.G. Lovasik, *The Eucharist in Catholic Life*, pp. 14, 15).

Thus we see that the Roman Catholic plan of salvation is faith in Christ PLUS baptism PLUS continuing in the sacraments.

Rome teaches that salvation is by the grace of Jesus Christ and is through faith, but it denies that it is by grace and faith ALONE.

Let us hear this in the words of a modern Catholic theologian. The following statement is made by a Roman priest well known for his emphasis upon the necessity for personal faith in the exercise of the sacraments, yet he is careful to remind us that the sacraments are as necessary as the faith.

"In recent years the church has reiterated again and again that we are saved by faith AND the sacraments of faith. BOTH ARE NECESSARY" (J.D. Crichton, *Christian Celebration: The Sacraments*, p. 65).

The Catholic Church redefines grace. This confuses many people. When a Roman Catholic priest speaks of salvation through the grace of Jesus Christ, he does not mean the unmerited, free grace of Christ whereby a man is eternally and completely and once-for-all saved from sin when he puts his faith in Christ. By "grace," the RCC means divine help to live a righteous life.

Consider the following quote from Vatican II:

"All children of the Church should nevertheless remember that their exalted condition results, not from their own merits, but from the grace of Christ. If they fail to respond in thought, word and deed to that

grace, not only shall they not be saved, but they shall be the more severely judged" (Vatican II, Dogmatic Constitution on the Church, chap. 2, 14, p. 337).

This is a strange kind of grace. It is a grace that does not provide eternal certainty, but only the POSSIBILITY of living up to God's requirements. It is a subtle and unscriptural MIXTURE OF GRACE PLUS WORKS that is severely condemned in Galatians 1:6-8.

Bible Answer:

1. Sacramental salvation is contrary to the examples of salvation in the book of Acts (Acts 10:43; 11:16-18; 14:27; 15:9-11; 16:30-31). The souls that were saved in the early churches were saved once and for all by putting their faith in Jesus Christ. Their salvation was not a process of sacramentalism.

2. Sacramental salvation is contrary to the teaching of the book of Romans. This book is written expressly to reveal the way of salvation (Romans 1:15-17).

Consider Romans 3:21-24; 4:4-6; 11:6. Notice in the last reference that God says it is impossible to mix grace and works for salvation. We are saved by grace or we are saved by works; it cannot be a mixture of the two as the Catholic Church teaches!

3. Sacramental salvation is also contrary to the Gospel of John, which was written expressly to lead men to eternal life in Christ (John 20:31).

The first twelve chapters of John describe Jesus' ministry to the world of lost men. In these chapters, we are shown by unmistakable emphasis that eternal life and salvation are received by faith in Jesus Christ and faith in Christ alone. "Believe" is the key word in these chapters. See John 1:12; 3:16-18, 36; 5:24; 6:28-29; 7:38-39; 8:24; 9:35-38; 11:25-26; 12:36-37. Notice that in all of these verses we are told that salvation is obtained through faith in Christ and there is no hint of sacramentalism.

4. Sacramental salvation is contrary to the summary of the gospel in 1 Corinthians 15:1-4. Here Paul summarizes the gospel that he preached, and it is faith in the death, burial, and resurrection of Christ. Period. There is no sacramentalism whatsoever. No priests; no church; no works; no sacraments.

5. Sacramental salvation is contrary to the summary of the gospel in Ephesians 2:8-10. This passage teaches that salvation is a free gift of God's grace and that works follow as the evidence. This puts everything into proper order and perspective. It is God's will that men live holy lives, but holy living is the product of salvation and not the way of salvation.

6. Sacramental salvation is contrary to the summary of the gospel in Titus 3:4-8. This passage also teaches that salvation is a free gift of God's grace and that works follow as the evidence and product.

This is true Bible salvation. Eternal life, forgiveness of sin, righteousness, and the Holy Spirit are received when an individual acknowledges his sinfulness, repents of his sin and trusts Jesus Christ as Lord and Saviour. It is only after this that a person can do any work to please God. Works and ceremonies, such as baptism and the Lord's Supper, in themselves have nothing to do with forgiveness of sin, eternal life, the new birth, or becoming a child of God. Rather, obedience to God follows salvation as naturally as living follows ones natural birth. First we must receive new life through personal faith in Jesus Christ as Lord and Saviour. Then, having life, the regenerated believer serves his Master.

Questions to ask a person who claims to be a saved Roman Catholic. The following is by Alex O. Dunlap:

"Occasionally, some well-meaning Christian thinks he knows a "saved Roman Catholic." We invite such a person to introduce us to his friend so that we may, in his presence, ask the Roman Catholic these questions. His answers will easily determine that he is not saved in the true, biblical sense. The new "accommodation" approach of the Roman Church in these ecumenical days of apostasy is to use the same expressions as Fundamental Christians. Christian love is not shown by permitting these people to believe they are saved, when they are not. Christian love is shown by making the true Gospel plain and clear so that the "religious but lost" person will realize his unsaved condition and his need of a Saviour. He must receive the true Christ of the Bible, not a counterfeit, as in the Roman, Greek and many other churches. The Apostle Paul said that he was free from the blood of all men because he did not withhold from them all truth. May the same be true of every genuine witness for Jesus Christ! Here are the questions:

1. When were you converted?
2. How were you converted?
3. To what, or to whom, were you converted?
4. What do you believe now that you did not believe before your conversion?
5. What does it mean to be saved?
6. On what scriptural promises do you base your salvation?
7. What does it mean to be born again?
8. Are you sure today that if you die tomorrow, or at any time in the future, you will be in heaven immediately after death?
9. What do you believe about Purgatory?
10. What do you believe about the Mass?
11. Do you still participate in the Mass?
12. Do you believe that any sinner can be saved who dies without trusting in Jesus Christ alone for the salvation of his soul and forgiveness of his sins?

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13. Do you believe that Mary and Roman Catholic saints can answer your prayers or help you get to heaven?
14. How do you believe that the blood sacrifice of Jesus Christ is applied to your soul?
15. Have you told your priest you have been saved?
16. Do you believe you will still go to heaven if you leave the Roman Catholic Church, receive believer's baptism and join a fundamentalist Bible believing, non-Catholic church?
17. When and where do you plan to do this?

As questions such as these are discussed in detail, it will become evident that the person is trusting in his works, merits, baptism, confirmation, sacraments, or something BESIDES OR PLUS, Jesus Christ, and not in Christ and Christ ALONE. He can then be shown the difference between his unbiblical form of salvation and the saving faith of the Bible.

Error # 2—Church Tradition Equal in Authority to Scripture

According to Roman Catholicism, church tradition is as authoritative as the Bible. This is a foundational error. It is this idea that allows the Roman Church to hold such strange doctrines as the papacy, the priesthood, Mary the Queen of Heaven, the saints, the mass, prayers to and for the dead, etc., without support from the Scriptures. Using the Bible as our sole and final authority, these teachings are readily seen to be false. The Roman Catholic Church, though, claims to have other authorities. The official pronouncements of the pope and the Church councils are as binding upon Catholics as the teachings of the apostles. A Catholic writer expresses this false dogma in the following way:

"The Bible is a chance collection of missionary writings. ... It does not give a general view of revealed truths. ... We find, welling up between Christ and the Scriptures, the living teaching of the Church guarding and explaining the truth. Through every gap and rift in the Bible message gleam the clear waters of tradition" (Karl Adam, *One and Holy*, pp. 78,79).

That this view of authority has not changed is made clear by the statements of the Second Vatican Council:

"It is not from sacred scripture alone that the Church draws her certainty about everything which has been revealed. Therefore BOTH SACRED TRADITION AND SACRED SCRIPTURE ARE TO BE ACCEPTED AND VENERATED WITH THE SAME SENSE OF LOYALTY AND REVERENCE. It is clear, therefore, that sacred tradition, sacred scripture and the teaching authority of the Church. ... are so linked and joined together that one cannot stand without the others. ... Sacred theology rests on the written word of God, together with sacred tradition, as its primary and perpetual foundation" ("Dogmatic Constitution on Divine Revelation").

Bible Answer:

1. Any church teaching that contradicts the Bible is wrong (Is. 8:20; Acts 17:11; Ro. 16:17; Ga. 1:8; Ph. 3:17; Col. 2:8; 1 Ti. 6:14; 2 Ti. 1:3; 3:16-17). The problem with Roman Catholic tradition is not only that it adds to the Bible's teaching but also that it directly contradicts this teaching. Many Catholic dogmas are in direct opposition to apostolic truth. The false teachings listed in this study are examples. The Lord Jesus publicly condemned the Pharisees because their traditions contradicted Scripture and led men away from the pure truth of God's Word (Mk. 7:6-13). Christ still condemns those who, by their traditions, contradict the Scriptures. He condemns the Roman Catholic Church and any other group that exalts its own tradition to an equal footing with the Bible.

2. The Bible is complete. The Christian faith was revealed in its finality in the New Testament Scriptures. Every word was carefully chosen by God (1 Co. 2:12-13). The apostle Paul taught that the Scripture is so complete that it is able to make "the man of God perfect, THOROUGHLY furnished unto ALL good words" (2 Ti. 3:16, 17). If Scripture is able to do this, certainly we have no need for extra-biblical "revelations" and traditions, such as the proclamations of popes and councils.

The truth that God desires His people to know today has been revealed once for all in the Bible. The church's job is to defend this truth, not formulate something new. It has been rightly said that churches have executive and judicial authority, but not legislative authority. Jude instructs us to "earnestly contend for the faith which was ONCE delivered unto the saints" (Jude 3). The New Testament faith was finished during the days of the apostles.

Those who add to God's revelation are condemned in the last chapter of the Bible (Re. 22:18). This serious warning has been ignored by the Catholic hierarchy, and they will pay the consequences.

3. The apostles were given special inspiration and guidance for writing Scripture. The work of the apostles is called foundation work in Ephesians 2:20. They were appointed by God to lay the foundation of the church. This indicates a temporary, passing, one-time work. Once a foundation for a structure is laid, it is not laid again. Likewise, the apostles and prophets did a work that does not need repeating. They established the first churches and wrote the New Testament, thus completing the Bible, God's Book for this age. To the apostles was revealed the "faith once delivered to the saints" (Jude 3; Ep. 3:3-6). When their unique foundational work was finished, they passed off the scene.

Since the days of the apostles, the churches have had no need of further revelation because we have the

completed Scriptures. The churches today need no apostles, because we have the infallible teaching of the apostles preserved in the N.T. Scripture. The firm foundation was laid long ago. The need today is to build solid churches and individual Christian lives upon that well-laid foundation for the glory of Jesus Christ (1 Co. 3:10).

The Roman Catholic idea of apostolic succession—that the popes and bishops are successors to the apostles—is foreign to the Scripture. The apostolic office was held by men individually appointed by Jesus Christ. “Paul, an apostle, (NOT OF MEN, NEITHER BY MAN, but by Jesus Christ, and God the Father, who raised him from the dead)” (Ga. 1:1). Each apostle had seen the resurrected Christ (1 Co. 9:1; 15:7-9).

In the eternal city of God there are twelve foundations, and in these foundations are written the names of the twelve apostles—ONLY TWELVE (Re. 21:14).

No man living today is a successor to the Lord’s apostles. Since the death of the apostles, no man has possessed apostolic unction. The apostles had special sign miracles to authenticate their office (2 Co. 12:12), and no pope has ever been able to accomplish these signs. At its inception, the church was given its one supreme written authority, the completed Bible. Rome’s rejection of the sole authority of Scripture is a grave and damnable heresy.

Error # 3—The Roman Catholic Church is the only true church

The Roman Catholic Church has always considered itself the one true church of Jesus Christ. Catholic theologians have frequently identified the Roman Church with the body of Christ.

“The Catholic Church ... knows herself as the Church of Christ ... as the body of Christ, as the one means of salvation. Because ... of this she is bound to condemn all other churches which have arisen or may arise ... as extra-Christian and indeed UnChristian and anti-Christian creations” (Karl Adam, *One and Holy*, p. 93).

This is why the Catholic Church has historically taught that outside of itself there is no salvation, at least not in the fullest sense. This was stated in a 15th century Roman Council:

“The Catholic Church believes, professes and proclaims that no one living outside the Catholic Church, not only pagans, but both Jews, heretics and schismatics, can become partakers of eternal life, but will go into eternal fire prepared for the devil and his angels unless before the end of life they become members of it [the Catholic Church]” (Council of Florence, 1439, “The Decree for the Arminians”, quoted from *The Theologians Answer Your Questions*, p. 213).

This teaching has been modified somewhat in recent years. (The Roman Catholic Church has frequently refashioned its dogmas in order to accomplish some new objective.) Today Rome teaches that non-Catholic Christians—yea, even followers of pagan religions—can also be saved if they sincerely follow the light they have.

“We now realize that millions of people have been and are within the One Church, though in incomplete communion with it, because of the divisions of Christendom... there exists a newly realized relationship between ourselves and our separated brethren (op. cit. pp. 214, 215).

“The plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Moslems. These profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind’s judge on the last day ... Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience—those too may achieve eternal salvation” (Vatican II documents, “Dogmatic Constitution on the Church”).

This does not mean that the RCC no longer believes itself to be the one true church. It does. While stating that non-Catholics can possess a measure of salvation, the Roman Church sees such people as “separated brethren.” Separated from what? From the one true church!

“The separated brethren ... live outside the visible structure and full organic communion of the One Church” (*The Theologians Answer Your Questions*, p. 215).

The RCC continues to consider itself the one true church in its fullest expression. The Second Vatican Council reaffirmed this:

“This is the sole Church of Christ which in the Creed we profess to be one, holy, catholic and apostolic, which our Saviour, after his resurrection, entrusted to Peter’s pastoral care. ... This Church, constituted and organized as a society in the present world, subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him” (*Vatican Council II: The Conciliar and Post Conciliar Documents*, edited by Austin Flannery, 1975, p. 329).

“It is through Christ’s Catholic Church alone, which is the universal help towards salvation, that the fullness of the means of salvation can be obtained. It was to the apostolic college alone of which Peter is the head, that we believe that our Lord entrusted all the blessings of the New Covenant, in order to establish on earth the one Body of Christ into which all those should be fully incorporated who belong in any way to the people of God” (p. 415).

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“This holy Council first of all turns its attention to the Catholic faithful. Basing itself on Scripture and tradition, it teaches that the Church, a pilgrim now on earth, is necessary for salvation. ... [Christ] is present to us in his body which is the Church. He himself ... affirmed at the same time the necessity of the Church which men enter through baptism as through a door. Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it, or to remain in it” (p. 336)

Words could not be plainer. Those who say the Catholic Church no longer makes exclusive claims are living in a fairyland. The objective of Roman Catholic ecumenism is for all non-Catholics to become Catholics and submit to the authority of the pope. An ecumenical Roman Catholic leader expressed this clearly:

“For the sake of the unity of the Church, the Rock of Peter’s Office must remain through the centuries ... it is this Papacy alone which makes possible unity ... to admit even the possibility that the final union of Christendom could take place other than in her and through her would be a denial and betrayal of her most precious knowledge that she is Christ’s own church. For her there is only one true union, reunion with herself” (Karl Adam, *One and Holy*, pp. 76,93).

The declarations and subtle changes made in the Second Vatican Council were made to make the path of reconciliation easier for Protestants. It was actually the Protestants—the World Council of Churches, especially—that led in attempts to be reconciled with Rome and to include Rome in their endeavors.

All of the important Roman Catholic dogmas remain intact. The changes are designed only to strengthen ecumenical efforts, the efforts toward bringing the “separated brethren” back into the pope’s fold.

Bible Answer:

1. The Roman Catholic Church did not exist until the 5th century, at the earliest. Certainly the churches described in the N.T. have no resemblance to Catholicism. With such a late origin and heretical nature, it is impossible to accept the Church of Rome as the “one true church.”

2. No man-made organization is the true church. The N.T. speaks of the church in two ways: (1) the general church composed of all born again Christians in heaven (He. 12:23) and (2) local churches of professing Christians on earth (e.g., the seven churches Christ addressed in Revelation 2-3). The Roman Catholic Church is neither of these. It is wrong for any one organization to claim to be the true church and possessor of salvation. Salvation is in the Lord Jesus Christ, not in the church (Ep. 1:3).

Neither the Roman Catholic Church nor any other church has the right to claim to be the one and only true

church of Jesus Christ. “Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, WITH ALL THAT IN EVERY PLACE CALL UPON THE NAME OF JESUS CHRIST OUR LORD, BOTH THEIRS AND OURS” (1 Co. 1:2).

Error # 4—The Papacy

[See Pope.]

Error # 5—The Priesthood

The RCC has created a special priesthood to mediate between the people and God. These priests supposedly have power to hear confession of sins, to absolve people from their sins, to offer sacrifices through the mass, to bestow salvation through their sacramental ministry, and to prepare men for death through special rituals. Some specific details relative to the Roman Catholic priesthood follow:

Catholic priests take the place of Christ, being called lord, father, and Melchizedek.

The Council of Trent, whose decrees must be accepted by all Roman Catholics under pain of mortal sin or excommunication, said: “The priest is the man of God, the minister of God. ... He that despiseth the priest despiseth God; he that hears him hears God. The priest remits sins as God, and that which he calls his body at the altar is adored as God by himself and the congregation. ... Wherefore they are justly called not only angels, but also God. ... The priestly course of preparation reaches its climax in a colorful and solemn ordination ceremony, in which the bishop pronounces the awesome words: “Thou art a priest forever, according to the order of Melchizedek” (Loraine Boettner, *Roman Catholicism*, pp. 51,63).

Catholic priests mediate between God and man.

“The priest at the altar is at Mass as Jesus was on Calvary. His function is to bring God to men and raise men to God. He consecrates and he sacrifices. As consecrator he acts in the name of God ... As sacrificer he acts in the name of men” (L.G. Lovasik, *The Eucharist in Catholic Life*, p. 95).

Catholic priests turn the bread of the Lord’s supper into Jesus Christ and offer Him as a sacrifice.

“The two greatest powers of the priests are those by which they forgive sins and change bread and wine into the body and blood of Christ. ... the power to consecrate bread and wine into the body and blood of Christ has been transmitted to priests down through the generations. ... The priest himself can never grasp the sublimity of this power. He calls God back to earth again because through him the Incarnation has once again been renewed. He actually holds the Creator in his hands. ... The Mass is the ... renewed presentation of the sacrifice of the cross... Holy Mass ... is the sacrifice of Jesus on the cross offered again on the altar ... The Last

Supper, the Sacrifice of the Cross, and Holy Mass are one and the same Sacrifice, and Jesus is the only Victim" (*The Eucharist in Catholic Life*, pp. 26, 27, 94, 97).

Catholic priests have power to forgive sins.

"The priest has Christ's power. He can forgive every sin, provided that we confess sincerely and with a contrite heart. a new life, the Holy Spirit. What a great wonder ... Man goes to confession a sinner, if he goes sincerely and trustfully; he returns a new man, brought back to life, filled with strength" (*The Art of Teaching Christian Doctrine*, pp. 152,153).

There might be someone who will protest at this point that the practice of confession to a priest is no longer a common part of Catholic life. It is true that visits to the confessional booth have decreased in past years, especially in Western countries; but it is also true that the "Sacrament of Penance" remains a dogma of the Roman Catholic Church.

The practice of confession was reaffirmed and encouraged by the Second Vatican Council. Pope John Paul II did much to draw Catholics back to the confessionals. An article in *The Atlanta Constitution* for September 30, 1983, was titled "Pope, cardinals seeking to draw sinners back to confession booth." The article gave the following facts:

Pope John Paul II and more than 200 Roman Catholic cardinals and bishops from around the world launched a triennial synod Thursday to seek ways of bringing sinners back to the confessional booth. The pontiff in a homily told the bishops they have a 'particular responsibility' to stress the importance of the confession of guilt, which, he said, leads to reconciliation with God. 'IT WOULD BE VERY DIFFICULT TO FIND A MORE FUNDAMENTAL THEME FOR THE WORK OF THE SYNOD, A MORE EVANGELICAL THEME, ONE MORE APOSTOLIC, OR ONE MORE URGENT,' said the pope, speaking in Italian. ...

For this synod, the pope chose the theme 'Penance and Reconciliation in the Mission of the Church' because of the sharp decline, especially in Western Europe and North America, of individual confessions of sin to priests in the Rite of Reconciliation. THIS HAS BEEN A MAJOR CONCERN OF JOHN PAUL SINCE THE START OF HIS PONTIFICATE. TO EMPHASIZE HIS CONCERN, HE AT LEAST TWICE DONNED A PRIEST'S GARB AND HEARD CONFESSIONS IN ST. PETER'S BASILICA. ...

'NO PASTOR CAN BE COMPLACENT ABOUT THE EVIDENCE THAT PEOPLE WHO NEED THE SACRAMENT ARE TODAY EITHER NOT RECEIVING IT OR RECEIVING IT VERY SELDOM,' said American bishops attending the synod in a statement issued in Washington. THEY SAID INDIVIDUAL CONFESSION OF SINS 'IS AND WILL REMAIN A NECESSARY PART

OF THE SACRAMENT.'

In another step aimed to encourage Catholics to return to regular confessions to priests, the pope 'canonized a 20th-century Croatian monk known for his work as a confessor.' This was done in October 1983.

There can be no doubt that the Roman dogma of auricular [in the ear] confession is and will remain an important part of Catholic life. In many predominantly Catholic countries the confession booth is very popular. On a visit to Czechoslovakia in the early 1990s I witnessed people lined up before the booths awaiting their turn to confess to a priest.

Bible Answer:

1. Men go directly to God through Jesus Christ, the One Mediator between God and men (1 Ti. 2:5; He. 10:19).

2. The Lord Jesus Christ is the only priest after the order of Melchizedek. What strange, unbiblical blasphemy for fallen men to claim to be priests after the high order of Melchizedek! The New Testament plainly teaches that only Jesus Christ is a Priest after this order; He is the Great and only High Priest (He. 6:20). The writer of Hebrews dwells at length upon the subject of the Melchizedek priesthood, and he only describes one Man who is after this order, and that is Jesus Christ. The New Testament does say that all true Christians are part of a priesthood (1 Pe. 2), but never are Christians referred to as part of the priesthood of Melchizedek. It is certain that no Catholic priest fits the qualifications for this priesthood.

Qualifications for the Priesthood Of Melchizedek:

(a) The priesthood of Melchizedek requires a kingly position. No Roman Catholic priest is a king. "For this Melchisedec ... first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace" (He. 7:1-2).

(b) The priesthood of Melchizedek requires an eternal generation. No Catholic priest has had an eternal existence! "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually" (He. 7:3).

(c) The priesthood of Melchizedek requires a personal appointment by God, yet no Catholic priest has been personally appointed by Almighty God. They are appointed by men. "For he testifieth, Thou art a priest for ever after the order of Melchisedec" (He. 7:17). See also Hebrews 5:4-6.

(d) The priesthood of Melchizedek requires an immortal existence. "And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath

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an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (He. 7:23-25).

(d) The priesthood of Melchizedek requires a sinless life. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (He. 7:26).

(e) The priesthood of Melchizedek requires a perfect, once-for-all sacrifice. No Catholic priest has the power to make such a sacrifice. "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (He. 7:27).

(f) The priesthood of Melchizedek requires the absence of all infirmity and weakness. "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore" (He. 7:28).

In light of these qualifications, we see the utter impossibility of anyone holding the office of the Melchizedek priesthood other than the Lord Jesus Christ.

3. The believer has all blessings IN CHRIST (Ep. 1:3). Biblical pastors do not distribute spiritual blessings. Their work is to proclaim the Good News of God's offer of blessing through Christ and point men to the Saviour. The blessings of salvation must be received directly from Christ. Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Mt. 11:28).

4. There is no Bible authority for a special priesthood today. The Scriptures say that the Old Testament priesthood was fulfilled in Christ and has passed away (He. 5-10). Today every true believer is a priest (1 Pe. 2:9), and there is no special priesthood as in O.T. times. The Roman priesthood is the creation of men in rebellion to biblical revelation.

5. The Catholic priesthood is an evil attempt to rob Christians of their God-given privileges. "Christ intended that His church, which consists of all true believers, should enjoy all the rights and privileges that were conferred by Him. But Rome withdraws those rights and privileges from the people, and invests them in an order of priesthood. ... Romanism puts the priest between the Christian believer and the knowledge of God as revealed in the Scriptures, and makes him the sole interpreter of truth. It puts the priest between the confession of sins and forgiveness of sins. It carries this interposition through to the last hour, in which the priest, in the sacrament of extreme unction, stands between the soul and eternity, and even after death the release of the soul from purgatory and its entrance into heavenly joy is still

dependent on the priest's prayers which must be paid for by relatives or friends" (Boettner, p. 53).

6. Confession of sin is to be to God, not to a priest. "Confession of sins is commanded all through the Bible, but always it is confession to God, never to man. It is a striking fact that although Paul, Peter, and John dealt frequently with men and women in sin, both in their teaching and in their practice, they never permitted a sinner or a saint to confess to them. Paul wrote thirteen of the New Testament epistles, and in them he often speaks of the duties and practices of Christians. But never once does he mention auricular confession [confession in the ear of a priest]. Peter, John, and Jude wrote six epistles in which they have much to say about the matter of salvation. But not one of them ever mentions auricular confession. And certainly Christ never told anyone to go to a priest for forgiveness. Nowhere do the Scriptures tell us that God appointed a special class of men to hear confessions and to forgive sins" (Boettner, pp. 206-207).

What about James 5:16 -- "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much"?

First, we are to confess our faults, not our sins. The standard Greek word for sin is *harmartia*. That is not used here. Instead, James uses the word *paraptoma*, which refers to "a side-slip, lapse, deviation, or error" (Strong). Elsewhere it is translated "fall" (Ro. 11:11), "offence" (Ro. 4:25), "trespass" (Mt. 6:14). James is instructing us to confess those faults that are committed against other brethren. He is not asking us to confess our deepest sins against God. Those are confessed to God directly. "The confession referred to is for 'faults' with reference to 'one another,' that is, where one has injured another; and nothing is said of confessing faults to those whom we have not injured at all" (Barnes). (Modern versions such as the NIV and NASV erroneously read "sin" instead of "faults" in James 5:16 because they follow the corrupt Westcott-Hort Greek text which replaces the word *paraptoma* with *hamartia*.)

Second, we are to confess our faults to one another, not to a priest. Nowhere in the N.T. do we find a special priesthood that stands between Christ and the believer.

Third, we are to pray one for another, not pronounce God's forgiveness. Forgiveness comes from God and not from man. The Bible tells us in 1 Kings 8:38-39 that only God can forgive sins because only God knows the hearts of men: We see, then, that even in O.T. times when there was a divinely-ordained priesthood between the people and God, it was not the priests who bestowed forgiveness. That has always been the prerogative of God alone.

7. The detailed, private confessions demanded by the Catholic Church are degrading and unholy. Former Catholic priests have documented the degradations of the Roman confessional. Priests are instructed to ask questions of the most personal nature. Many have been led into immorality through this ungodly practice. Consider the following testimony by a former priest:

When the Council of Lateran decided that every adult, of either sex, should confess all their sins to a priest, at least once a year, there were no exceptions made for any special class of sins, not even for those committed against modesty or purity. And when the Council of Trent ratified or renewed the previous decision, no exception was made, either, of the sins in question. They were expected and ordered to be confessed, as all other sins, without any exception. It is imperative, absolute; and every good Catholic, man or woman, must submit to it by confessing all his or her sins, at least once a year....

Therefore, the young and timid girl, the chaste and modest woman, must think of shameful deeds and fill their minds with impure ideas, in order to confess to an unmarried man whatever they may be guilty of, however repugnant may be to them such confession, or dangerous to the priest who is bound to hear and even demand it. No one is exempt from the loathsome, and often polluting task. Both priest and penitent are required and compelled to go through the fiery ordeal of contamination and shame. They are bound, on every particular, the one to ask, the other to answer, under penalty of eternal damnation.

I do not exaggerate when I say, that for many noble-hearted, well-educated, high-minded women, to be forced to unveil their hearts before the eyes of a man, to open to him all the most secret recesses of their souls, all the most sacred mysteries of their single or married life, to allow him to put to them questions which the most depraved woman would never consent to hear from her vilest seducer, is often more horrible and intolerable than to be tied on burning coals. More than once, I have seen women fainting in the confessional box, who told me afterwards, that the necessity of speaking to an unmarried man on certain things, on which the most common laws of decency ought to have for ever sealed their lips, had almost killed them! (Charles Chiniquy, *The Priest, the Woman, and the Confessional*, pp. 119,120).

8. Christ's remarks about remitting sins were directed to all the disciples, not just to the apostles (Jn. 20:22-23). We read in verse 19 of John 20 that Jesus had appeared in a room in which all the disciples had gathered; thus the privilege of remitting sins and retaining sins is for all Christians, not just for supposed apostolic successors. John 20:23 refers to the power of the gospel to bring salvation, to bless and to curse. Compare 2 Corinthians 2:14-16. It was spoken in the context of the Great Commission (Jn. 20:21).

9. Jesus forbade His followers to address religious men by the title of "father" (Mt. 23:9). How blatantly the Roman Church ignores such plain Bible instruction! Those who address men with titles such as father, lord, or Melchizedek—names which belong solely to God the Father and the Lord Jesus Christ—commit blasphemy. The term "father" has only three correct usages among Christians, according to the Bible: (1) *Father* can be used to refer to God (Mt. 6:9; 1 Jn. 2:2). (2) *Father* can be used to refer to one's own parent or human ancestors (Ep. 6:2-4; Ga. 1:14). (3) *Father* can be used to refer to the person instrumental in one's conversion (1 Co. 4:15). The Lord Jesus Christ very specifically forbade us to use the term "father" as a title for religious leaders, and it is not once so used in the writings of the apostles. [See Clergy, Father, Fault, Priest, Reverend, Sin.]

Error # 6—The Sacraments

The Roman Catholic Church teaches that Jesus purchased salvation and spiritual blessing and has given these to the Church for distribution to men through the sacraments. As men take part in these rituals, they allegedly receive salvation, blessing, and spiritual strength. This is stated in the words of Catholic theologians as follows:

"The Church is primarily an institution for salvation" (Karl Adam, *One and Holy*, p. 90).

"A sacrament is an outward sign instituted by Christ to give grace. The sacraments receive their power to give grace from God, through the merits of Jesus Christ. The sacraments give sanctifying grace. Each of the sacraments also gives a special grace. ... The sacraments always give grace if we receive them with the right dispositions. Baptism and Penance are called sacraments of the dead because their chief purpose is to give the supernatural life of sanctifying grace to souls spiritually dead through sin" (L.G. Lovasik, *The Eucharist in Catholic Life*, pp. 11, 12).

Rome teaches that men must exercise faith as the sacraments are observed, but it also teaches that faith in Christ is not sufficient apart from the sacraments. Rome's gospel is that of faith PLUS works, rather than the true gospel of faith THEN works (Ephesians 2:8-10).

The Seven Roman Catholic Sacraments

Baptism: The Catholic Church performs infant baptism for children born into Catholic families and adult baptism for those who approach the church later in life. Sometimes the ceremony is accomplished by sprinkling; sometimes by pouring; rarely by immersion. Water baptism is thought to result in the new birth, washing of original sin, and baptism into Christ's body.

"By the sacrament of Baptism, whenever it is properly conferred in the way the Lord determined and received with the proper dispositions of soul, man becomes truly incorporated into the crucified and glorified Christ and is reborn to a sharing of the divine

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life" (*Vatican Council II—the Conciliar and Post Conciliar Documents*, "Decree on Ecumenism," chap. 3, II, 22, p. 427).

"By Baptism all sins are forgiven, original sin and all personal sins, as well as all punishment for sin" (*New Catholic Catechism*, 1994, Canadian Conference of Catholic Bishops, 1263).

"Baptism not only purifies from all sins, but also makes the neophyte 'a new creature,' an adopted son of God, who has become a 'partaker of the divine nature,' member of Christ and co-heir with him, and a temple of the Holy Spirit" (*New Catholic Catechism*, 1265).

Confirmation: This rite is given subsequent to baptism, usually in early adolescence. It is performed by the laying on of the priest's hands and anointing with oil. Confirmation is supposed to "increase and deepen baptismal grace." By confirmation the recipient is thought to receive the Holy Spirit, especially in His gifts and serving power.

"In confirmation the baptized receive the Spirit poured out on the apostles at Pentecost and by this gift they are more perfectly conformed to Christ and are strengthened ... so that they may bear witness to Christ for the building up of the church" (*Christian Celebration: The Sacraments*, p. 98).

Holy Orders (the Priesthood): We have already dealt with this.

Eucharist (Mass): This is the Roman Catholic form of the Lord's Supper. Rome teaches that the bread and wine actually become the body and blood of the Lord Jesus Christ through the rituals performed by the priest. This is called *transubstantiation*. The sacrifice of Christ is allegedly re-offered in each Mass. By being present at the ceremony and partaking of the elements of the Eucharist the participants allegedly receive spiritual nourishment. Except for a few special occasions, Roman Catholics only eat the wafer and do not drink the wine.

"Hence the Mass, the Lord's Supper, is at the same time and inseparably: a sacrifice in which the sacrifice of the cross is perpetuated; a memorial of the death and resurrection of the Lord, who said 'do this in memory of me' (Lk. 22:19) ... In the Mass, therefore, the sacrifice and sacred meal belong to the same mystery—so much so that they are linked by the closest bond. For in the sacrifice of the Mass Our Lord is immolated when 'he begins to be present sacramentally as the spiritual food of the faithful under the appearances of bread and wine.' ... For in it Christ perpetuates in an unbloody manner the sacrifice offered on the cross, offering himself to the Father for the world's salvation through the ministry of priests" (*Vatican Council II—the Conciliar and Post Conciliar Documents*, The Constitution on the Sacred Liturgy, Instruction on the Worship of the Eucharistic Mystery, Introduction, C 1, 2, p. 108).

"In this sacrament Christ is present in a unique way, whole and entire, God and man, substantially and

permanently. This presence of Christ under the species 'is called real, not in an exclusive sense, as if the other kinds of presence were not real, but par excellence' (The Constitution on the Sacred Liturgy, Instruction on the Worship of the Eucharistic Mystery, Chap. 1, E, p. 114).

"In the celebration of Mass there is proclaimed the wonderful mystery of the real presence of Christ our Lord under the eucharistic species. The Second Vatican Council and other magisterial pronouncements of the Church have confirmed this truth in the same sense and the same words as those in which the Council of Trent defined it as an article of faith. ... Christ becomes present through an essential change in the elements" (The Constitution on the Sacred Liturgy, General Instruction on the Roman Missal, foreword, 3, p. 154).

"As often as the sacrifice of the cross by which 'Christ our Pasch is sacrificed' (1 Co. 5:7) is celebrated on the altar, the work of our redemption is carried out" (Dogmatic Constitution on the Church, Chapter 1, 3, p. 324).

"The sacrifice on the altar is no mere commemoration of Calvary, but a true and proper act of sacrifice, whereby Christ the high priest, by an unbloody immolation offers himself a most acceptable victim to the eternal father, as he did on the cross" (*Catholic Catechism*, 1975).

The consecrated wafer is worshipped as Christ.

"The faithful should therefore strive to worship Christ our Lord in the Blessed Sacrament. ... Pastors [priests] should exhort them to this, and set them a good example. ... The place in a church or oratory where the Blessed Sacrament is reserved in the tabernacle [the box where the consecrated wafer is kept and worshiped between Masses] should be truly prominent. It ought to be suitable for private prayer so that the faithful may easily and fruitfully, by private devotion also, continue to honour our Lord in this sacrament" (*Vatican Council II—the Conciliar and Post Conciliar Documents*, The Constitution on the Sacred Liturgy, Instruction on the Worship of the Eucharistic Mystery, Chap. 3, I B, p. 132).

"All the faithful ought to show to this most holy sacrament the worship which is due to the true God, as has always been the custom of the Catholic Church" (The Constitution on the Sacred Liturgy, Instruction on the Worship of the Eucharistic Mystery, Intro., C 6, p. 109).

While certain forms of the Mass have changed since Vatican II (e.g., it can be performed in vernacular languages instead of Latin), the foundational dogma of the Mass has not changed.

Penance: This is the act of confessing one's sins to a priest and doing good deeds and performing various rituals (such as repeating the Rosary) according to the instruction of the priest in order to make restitution for

the sin. It is called “auricular confession,” which means confession in the ear.

“Man goes to confession a sinner, if he goes sincerely and trustfully; he returns a new man, brought back to life, filled with strength” (*The Art of Teaching Christian Doctrine*, p. 153).

“If someone confesses his sins [to a Roman Catholic priest], even if they are as black as hell, with honesty of soul, humility and repentance and if he is really ready to live as befits a friend of Christ, he can have no doubts. The sacrament of Penance really assures him of forgiveness and reconciliation to God. ... If one has forgotten a serious sin or has not confessed it, being confused at the time of one’s confession, that confession is nevertheless valid, and the absolution given has set the penitent free from all his sins” (*The Theologians Answer Your Questions*, pp. 111,112).

“After a good confession, I know for sure that my sins have been forgiven through the merits of the blood of Jesus Christ—merits which the Church applies to my soul” (*Any Questions?* p. 149).

Marriage: Marriage is considered a sacrament by the Roman Catholic Church.

“Christ raised marriage to the wonderful dignity of a sacrament of the New Law in which the bride and groom are truly consecrated for their sacred duty of founding and directing a new ‘ecclesiola,’ a human family which shall at the same time belong to the family of God. Through this sacrament, the Kingdom of God on earth is given the greater part of its new members, heaven is filled with saints, and the parents themselves are strengthened with ever new graces against all the difficulties of life” (*The Art of Teaching Christian Doctrine*, p. 158).

Anointing of the Sick (formerly called Extreme Unction): This is the sacrament for those who “begin to be in danger by reason of illness or old age.” The priest anoints the person with oil, hears his confession, and pronounces blessings. The sick person can also take the Eucharist.

“This sacrament, when it is received with sorrow for the sins of our whole lives, acceptance of our sufferings and death in union with Christ’s sacrifice, and ardent desire for Christ, should complete the process of necessary purification. But if a man, sharing Christ’s life, is still not perfectly purified at the moment of death, God will still cleanse him in another way. For nothing defiled can enter heaven ... This is the function of purgatory, to complete the process of purification, of transformation into Christ” (*The Art of Teaching Christian Doctrine*, pp. 163, 164).

Bible Answer:

Through these rituals the Roman Catholic Church promises that men can receive saving and sanctifying grace, but the following biblical truths reveal the Catholic system of sacraments to be but an empty, man-made religion.

1. Salvation is received directly from God through faith in Jesus Christ. See Romans 3:22-25; 10:8-13; Titus 3:5-7. The early disciples received eternal life and salvation directly from the Lord Jesus while He was on earth. He called them; they trusted Him; He saved them. Salvation has not changed since then. The resurrected Saviour calls men through the Gospel (2 Th. 2:14). Those who respond with personal faith are received by Christ and obtain their salvation directly from Him, not through men, churches, or rituals. Salvation is a personal relationship with Jesus Christ as Lord and Saviour (Jn. 1:12; 17:3).

2. The church does not distribute salvation to men. Blessing and salvation are in Jesus Christ and are received when a person receives the gospel (1 Jn. 5:12; Ep. 1:3, 7). The church’s job is simply to point men to salvation in Christ by proclaiming the gospel. The church’s role is to invite; Jesus Christ Himself receives, blesses, and saves sinners.

Notice in Philippians 2:16 that the church does not hold forth life to sinners. The church rather holds forth THE WORD of life. In 2 Corinthians 5:19 we see that the church does not have the PACKAGE of reconciliation; it has the MESSAGE of reconciliation. Christ is the One who reconciles sinners to God. The church’s job is to beseech men to receive this (2 Co. 5:19-20).

3. The Roman Catholic Church has no biblical authority for adding to the ordinances Christ gave the church. Nowhere in the New Testament Scriptures do we read that the church is to practice confirmation, penance, marriage, or anointing with sick as sacraments that have the power to bestow saving grace upon individuals. This was not the practice of the churches that are described in Scripture. Again we see the frightful tendency of the Roman Catholic Church to change, add to, and pervert the eternal Word of God. [See also Baptism - Infant, Ordinance.]

4. The Catholic Mass is a gross perversion of the simple meal depicted for us in the N.T. Scriptures. Following are the reasons why we reject the Mass: (1) Jesus could not possibly have meant that the bread and juice would actually become His body and blood. First, when He instituted the Supper, He was there in His physical body, “so the piece of wafer which He said was His body, and the cup of wine which He said was His blood, could not possibly have been His body and His blood in any literal sense; certainly, He was indicating that these were symbols that He was using” (*Let Rome Speak for Herself*). Second, Paul plainly taught that the Lord’s Supper is a symbolic, memorial meal (1 Co. 11:23-25). Paul said that he received this teaching by divine revelation. Third, in John 6 Jesus explained the meaning of His teaching about eating His flesh and

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drinking His blood, and He said it has a symbolic, not a literal meaning (Jn. 6:35, 38, 41, 48, 53). (2) The sacrifice of Christ was a once-for-all event (He. 9:12, 26, 28; 10:10, 12, 14). When Christ died on the Cross, He said, "It is finished" (Jn. 19:30). The RCC, with its repetition of Christ's sacrifice, denies the eternal sufficiency of the Atonement. (3) A sacrifice without blood cannot atone for sins (Le. 17:11; He. 9:22); thus, the mass has no atoning value. (4) The intrusion of a special priesthood between Christ and the believer is an unbiblical abomination (1 Ti. 2:5; He. 7:24-27; 1 Pe. 2:5,9). (5) Masses for the dead, which have been a central feature of Roman Catholicism for centuries, are entirely foreign to the Bible. Prayers and rituals for the dead are paganism, not biblical Christianity (De. 18:9, 11; 26:13-14). (6) The supposed changes that occur in the Mass are clearly deceptions. The wafer and wine remain unchanged in appearance, color, odor, or form, yet the Catholic Church requires its people to believe that the elements actually become Christ. They call this deception a miracle, but true biblical miracles are observable. (7) It is idolatry to worship the elements of the Mass (Ex. 20:4-5; Jn. 4:24). (8) There is no semblance between the drama of the Catholic Mass and the simple ceremony initiated by Christ and practiced by the N.T. churches (Mt. 26:26-29; Mk. 14:23-25; Lk. 22:19-20; 1 Co. 11:23-25). The Bible promises perfect security and assurance through Christ's once-for-all sacrifice on Calvary. Any person who places his trust entirely in Christ and His shed blood need never doubt his eternal salvation before God (Jn. 3:16; He. 9:12). The biblical Lord's Supper, far from repeating Christ's sacrifice, simply REMINDS the believer of that glorious sacrifice by which he is redeemed unto God forever!

5. In the New Testament there are no special priests set apart for performing "sacraments." The only priesthoods described in the New Testament in relation to the churches are (1) the Melchizedec priesthood of Christ (Hebrews 5-7) and the priesthood of all believers (1 Pe. 2:5, 9).

6. The Catholic Church uses James 5:14-16 as biblical support for its practice of anointing the sick, but as we have seen, (1) The sick is to call the elders of the church, not a priest. (2) The confession of sins is to "one another," not to a priest. (3) The Eucharist is not mentioned.

Error # 7—Mariolatry

The Roman Catholic Church teaches many false things about Mary, Christ's mother. Though it is sometimes denied, official Catholic dogma does affirm that Mary is to be worshipped. This will be proven with substantial documentation from official Catholic publications, including declarations made by the Second Vatican Council, the *New Catholic Catechism* (1994), and

by the popes.

Mary Was Born without Sin. This is the dogma of the Immaculate Conception. The Catholic Church denies that Mary had a sin nature or that she ever committed wrong doing.

"Through the centuries the Church has become ever more aware that Mary, 'full of grace' through God, was redeemed from the moment of her conception. That is what the dogma of the Immaculate Conception confesses, as Pope Pius IX proclaimed in 1854" (*New Catholic Catechism*, 491).

"From among the descendants of Eve, God chose the Virgin Mary to be the mother of his Son. 'Full of grace,' Mary is 'the most excellent fruit of redemption' (SC 103): from the first instant of her conception, she was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life" (*Catholic Catechism*, 508).

"The Immaculate Virgin [was] preserved free from all stain of original sin" (Vatican II, "Dogmatic Constitution on the Church").

Mary Was the Mother of God. The most common title for Mary in Catholicism is the Mother of God. The reasoning given for this is as follows:

"Mary is really the mother of Jesus; and since Jesus is God, Mary is the mother of God. It is, therefore, correct to say that Mary is the mother of her Creator" (*Any Questions?*, p. 67).

"... the Church confesses that Mary is truly 'Mother of God' (*Theotokos*)" (*New Catholic Catechism*, 495).

Mary is a Perpetual Virgin. The Catholic Church contends that Mary had no other children after bearing Jesus.

"The Blessed Virgin had no child other than Jesus. Such is, and has ever been, the faith of the Church, whom Christ has promised to assist till the end of time" (*Any Questions?*, p. 63). [Editor: We must point out that this teaching WAS NOT the teaching of the church in the days of the apostles! The phrase "has ever been the faith of the Church" is entirely false.]

"... the glorious ever Virgin Mary" (Vatican II, "Dogmatic Constitution on the Church").

Mary Was Taken Bodily to Heaven. This is called the Assumption.

"On November 1, 1950, Pius XII speaking as infallible Pastor of the Universal Church said, 'To the glory of Christ, Immortal King of all Ages, and Victor over sin and death, we declare it a divinely revealed dogma that the Blessed Virgin Mary was, after her life on earth, taken body and soul to the glory of heaven.' This declaration was made by the Holy Father after nearly all the bishops of the world had petitioned for the Assumption to be defined as a truth revealed by God" (*Any Questions?*, p. 70).

"The Immaculate Virgin preserved free from all stain of original sin, was taken up body and soul into heavenly glory, when her earthly life was over, and exalted by the Lord as Queen over all things, that she might be the more fully conformed to her Son, the Lord of lords (cf. Apoc. 19:16) and conqueror of sin and death" (Vatican II, Dogmatic Constitution on the Church, chap. 8, I, 52, 53; II, 59, pp. 378, 381- 382).

Mary Is Queen of Heaven and of the Entire Universe.

"Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son" (*New Catholic Catechism*, 966).

"She was exalted as Queen of the universe by the Lord, so that she might be more fully conformed to her Son. Mary is Queen by grace, by divine kinship, by conquest, and by singular choice. And her domain is as vast as that of her Son and God, for nothing is exempt from her dominion" (William Most, *Our Lady After Vatican II*, pp. 16, 17, 34, 46).

Mary is Co-Redemptress and Co-Intercessor. Mary supposedly shared in Christ's sufferings and thereby shared in His work of redemption. It is believed that she has the power to answer prayers and assist Christians on earth.

"As St. Irenaeus says, she being obedient, became the cause of salvation for herself and for the whole human race. Hence not a few of the early Fathers gladly assert with him in their preaching 'DEATH THROUGH EVE, LIFE THROUGH MARY'. THIS UNION OF THE MOTHER WITH THE SON IN THE WORK OF SALVATION IS MADE MANIFEST FROM THE TIME OF CHRIST'S VIRGINAL CONCEPTION UP TO HIS DEATH. She cooperated in the work of the Saviour in an altogether singular way to restore supernatural life to souls. As a result, she is our mother in the order of grace. Mary, sharing as she did even on Calvary, had a part even in the once for all acquisition of the great treasury. Now from this common sharing of will and suffering between Christ and Mary, she 'merited to become most worthily the REPARATRIX [one who makes amends or atonement] for a lost world,' and therefore, DISPENSATRIX [one who dispenses] of all the gifts which Jesus gained for us by His death and His blood (Vatican II, Dogmatic Constitution on the Church, chap. 8, II, 56, pp. 380-381).

"Taken up to heaven she did not lay aside this saving office but BY HER MANIFOLD INTERCESSION CONTINUES TO BRING US THE GIFTS OF ETERNAL SALVATION. By her maternal charity, she cares for the brethren of her Son, who still journey on earth surrounded by dangers and difficulties, until they are led into their blessed home. Therefore the Blessed Virgin is invoked in the Church under the titles of ADVOCATE, HELPER, BENEFACTRESS, and MEDIATRIX" (Vatican II, Dogmatic Constitution on the

Church, chap. 8, II, 62, pp. 382-383).

Mary Is to Be Venerated with a Special Cult.

"Mary has by grace been exalted above all angels and men to a place second only to her Son, as the most holy mother of God who was involved in the mysteries of Christ: she is rightly honoured by a special cult in the Church. ... The sacred synod teaches this Catholic doctrine advisedly and at the same time admonishes all the sons of the Church that the cult, especially the liturgical cult, of the Blessed Virgin, be generously fostered, and that the practices and exercises of devotion towards her, recommended by the teaching authority of the Church in the course of centuries be highly esteemed, and that those decrees, which were given in the early days regarding the cult images of Christ, the Blessed Virgin and the saints, be religiously observed" (Vatican II, Dogmatic Constitution on the Church, chap. 8, IV, The Cult of the Blessed Virgin in the Church, 66,67, pp. 384-385).

The fervor of Catholic Mary worship has increased in recent decades. Pope John Paul II was an ardent worshiper. Embroidered on his robes were the Latin words "Totus Tuus Sum, Maria" (Mary, I am totally yours!). After his recovery from the attempted assassination, John Paul gave the glory to Mary for his survival. On his frequent travels, he always made a point of visiting the shrines dedicated to Mary. "In addition to their pastoral aspect most of the Pope's journeys have been pilgrimages, usually to shrines of the Virgin Mary; in Mexico to the sacred image of the Virgin at Guadalupe; in Poland to Czestochowa [to pray before the national shrine of the 'Black Madonna']; in Ireland to Knock; in Turkey to Ephesus, where she is believed to have spent her last years on earth" (*British Visit 1982*, a souvenir magazine sold prior to the pope's visit to Britain).

On June 6, 1987, to celebrate the end of the special Marian Year John Paul II prayed the Rosary by live television linkup with millions of Catholics around the world. The broadcast originated in the Basilica of St. Mary Major in Rome, the oldest church in the world dedicated to Mary as the Mother of God. The pope led the Rosary in five languages, and was responded to by a congregation of more than a million people linked together by satellite from 16 Marian shrines on all five continents. After saying the Mary prayers, the Pope placed his own rosary on an image of the Catholic "Our Lady" in the basilica. "With a smile from the Virgin Mary," the Pope concluded, "the rosary will bring to our world the tender tones of God's love for anxious humanity in the 20th century" (*New Evangelization*, Jul.-Aug. 1987, pp. 17-19).

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To further illustrate the unbiblical status of Mary in popular Catholic practice, we quote from a common Catholic prayer, "Hail, Holy Queen:"

"Hail, holy queen, mother of mercy, our life, our sweetness, and our hope. To you we cry, poor banished children of Eve; to you we sent up our sighs, mourning and weeping in this valley of tears. Turn then, O most gracious advocate, your eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of your womb, Jesus. O clement [gentle], O loving, O sweet virgin Mary. Pray for us, O holy Mother of God" (*Handbook for Today's Catholic*, p. 52).

This is a very mild depiction of the Catholic Mary as compared with many of the publications we could quote. In our library we have publications such as *The Mystery of the Rosary*, *Treatise on the True Devotion to the Blessed Virgin*, *Queen of Peace*, *My Mother My Hope*, and *True Devotion to the Blessed Virgin*. In these books, all of which contain official Catholic imprimaturs, Mary is presented as co-equal with the very Son of God Himself; Christ's titles and offices are applied to Mary.

One can witness firsthand the blasphemous attitude toward Mary in popular Catholic devotion by visiting the shrines dedicated to her name throughout the world.

In the Church of the Mother of God of Polish Martyrs in Warsaw, Poland, Mary is depicted hanging on the cross holding the child Jesus. See <http://wayoflife.worthyofpraise.org/fridaynews/pdf/2007/20070928.pdf>

Outside of the main Mary basilica in Rome (Santa Maria Maggiore) there is a large crucifix with Jesus hanging on one side and a crowned Mary hanging on the other. See <http://www.wayoflife.org/fbns/in-the footsteps-bibletrans/index.html>

A plaque in the Chapel of the Virgin of the Grace at Saints Vincent and Anastasius Church in Rome says, "Cardinal Benedetto Odescalchi, who became the pope with the name of Innocent XI, initiated THE WORSHIP OF THE IMAGE, placed on the altar in 1677, and wanted his heart to be buried here, not in the main chapel."

Bible Answer:

The following Bible truths refute these Catholic dogmas regarding Mary.

1. Jesus Christ is the ONLY mediator between God and men (Jn. 14:6; 1 Ti. 2:25; He. 1:1-3)! If these statements of Scripture are true, and we know they are, there is no possibility that Mary, or Catholic saints, or Roman popes and priests can stand between God and men. In light of these verses, it is absolute apostasy and wickedness to speak of Mary as being in any sense whatsoever co-redemptress or co-intercessor with Christ. Jesus Christ, and Jesus Christ alone, is exalted by

the Bible as Lord and Saviour. What blasphemy it is to speak of fallen, mortal men or women as being IN ANY WAY equal with the eternal, sinless Son of God.

2. Mary was not sinless. She confessed her need of a Saviour in Luke 1:47. If she were indeed "immaculate" or sinless as the Catholic Church teaches, she would have had no need of a Saviour. The Bible says ALL have sinned and come short of the glory of God (Ro. 3:23). The only exception mentioned in Scripture is the virgin born Son of God. See Hebrews 7:26; 1 Peter 2:22. One will look in vain in the Bible for a reference to Mary as immaculate and without original sin.

3. Mary had other children after she bore Jesus. She was not a perpetual virgin (Mt. 13:55-56).

4. The idea that Mary ascended to heaven bodily is a fable with no basis whatsoever in Scripture or history.

5. In Scripture Mary is not exalted as she is in Catholic theology. In fact, there is not one mention of Mary, the mother of Jesus, in all of the New Testament epistles from Romans to Revelation! Yes, Mary was blessed above other women to have had the privilege of bringing the Saviour into the world; but this does not give us the right to let our imaginations run wild as Catholic theologians have done in calling Mary the Immaculate Queen of Heaven, etc.

6. Mary is not the mother of God. It is true that Jesus Christ is God the Son, and Mary was the mother of Jesus, but the New Testament does not call Mary the mother of God. Jesus Christ, as God the Son, had no beginning (Jn. 1:1). Christ as God had no mother or beginning. It was only His human, earthly existence that began in the womb of Mary. She is the mother of Christ's humanity, not His divinity. The Godhead has no mother!

7. To attribute any aspect of salvation to or to give any devotion to Mary is idolatry and an abomination before God. Mary is the Saviour's human mother, but she is not co-mediator, co-redeemer, etc. These titles are utterly blasphemous when applied to Mary.

8. The only mention of "queen of heaven" in the Bible refers, not to Mary, but to a heathen idol (Je. 44:18-19). The apostate Jews referred to the heathen goddess they were worshiping as the queen of heaven. They stubbornly cleaved to this pagan goddess and refused to turn from their apostasy. And just as these apostate Old Testament people of God worshipped the queen of heaven, so do apostate Christians have their own queen of heaven—Mary of Catholicism! This is another example of how Romanism has borrowed from pagan, idolatrous customs.

Error # 8—Degrees of sin

The Roman Catholic Church divides sin into two degrees: mortal and venial. Mortal sin is said to be

serious sin which results in eternal punishment. Venial sins are thought to be of lesser consequence. The Catholic Church has no absolute and complete list of which sins are mortal and which are venial, but normally the mortal sins are considered to be trespasses of the ten commandments, sins involving immorality, and failure to attend weekly mass or say confession at least yearly. Venial sins are things like cheating.

Forgiveness of mortal sins is received primarily in two ways, according to Roman Catholic teaching—through baptism and through confession. At baptism the individual's past mortal sins inherited from Adam are thought to be washed away. Then after age seven the individual must confess his mortal sins to a priest for forgiveness. Venial sins are forgiven, supposedly, by good works, prayers, fasting, etc.

Bible Answer:

According to the Scriptures, all sins are serious and deadly. There is no biblical basis for the Catholic division between so-called mortal and venial sins. Consider James 2:10; Romans 6:23; Ezekiel 18:4.

Romans 1:29-32 has a listing of various sins, and we are told that "they which commit such things are worthy of death."

"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Ro. 1:29-32).

We can see here that God does not divide sins into little and big, deadly and less than deadly, mortal and venial. As seen through the eyes of an infinitely holy God, all sin is vile and must be punished. In this listing of sins, whispering is considered as evil as murder; covetousness as evil as fornication; being unmerciful as evil as hating God. And what is the punishment for these sins? Death! "For the wages of sin is death." "The soul that sinneth, it shall die."

Someone might be thinking at this point, "If all sin is punishable by death, if all sin is mortal, how can we have any hope whatsoever of escaping hell?" That is a good question, and the answer is the blood of Jesus Christ. Through the blood of Christ one can receive forgiveness of every sin, and only through the blood of Christ can we receive forgiveness (Ep. 1:7).

This is the only answer to our sin problem—personal faith in the blood of Jesus Christ. Let me ask, is this where your hope of salvation rests today? Only the blood of Christ can cleanse sin, and nothing besides the

blood of Christ is needed for cleansing! What can wash away our sins? NOTHING BUT THE BLOOD OF JESUS!

Error # 9—Images and Vain Rituals

The Catholic Church has, since the early centuries of its existence, allowed and encouraged its members to seek blessing and spiritual help through images. The following examples are taken from a correspondence course conducted by the Catholic Church. The course is widely administered in America and is especially designed for non-Catholic inquirers. The author took this course in 1977, and it is still being used at this writing.

...every Catholic makes this Sign of the Cross when he enters a Catholic Church. In Mass, the officiating priest makes it more than thirty times. Catholics the world over consider the frequent use of the Sign of the Cross an indispensable weapon against evil in all its forms.

The medal worn by a Catholic is blessed by the Church. This is what makes it a sacramental for the Catholic and gives it value. It carries with it the prayer of the Church. One of the most common medals used by Catholics is one popularly called the 'Miraculous Medal.' The pattern of the medal was manifested in a vision by the Blessed Virgin to a young French girl. The countless extra-ordinary favors obtained as a result of the reverent use of this medal have earned for it the title.

The Catholic Church has approved the special devotion to the Sacred Heart of Jesus. This devotion was given a new impetus in 1675 when a pious nun, Sister Margaret Mary Alacoque, had a vision of Christ. In this vision Christ asked that the world be made to appreciate the tremendous love which He has for mankind, and that this was to be done by special pictures and devotions which he described. You might even find yourself silently whispering a short prayer that Catholics say on viewing a representation of the Sacred Heart of Jesus—"Sacred Heart of Jesus, I put my trust in Thee." You will be better for so acting.

It is a pious practice of Catholics to receive the Eucharist on the first Fridays of nine successive months. This practice comes from one of the revelations of our Lord to Margaret Mary Alacoque. In this vision He made many wonderful promises to those who would observe this practice.

The Rosary. In it we ask that Mary will use her influence with her Son to obtain for us all good things for our present necessities and especially at the hour of our death. The Rosary is a powerful weapon against the evils of our times. We hope that in performing the devotions sanctioned by the Church we may draw God's attention to our needs.

In blessing holy water, the priest prays that 'Wherever this water shall be sprinkled through the invocation of Thy Name, every hostile intent of the unclean spirit may be taken away.' This is the spirit in which and the purpose for which Catholics use holy water.

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The Catholic Church by the power given to her by Christ declares that the wearing of these scapulars [special cloths which have been blessed by a Rome] with good dispositions will aid in the forgiveness of the punishment due to sin and bring down God's blessing upon the wearer (Catholic Information Service correspondence course, lesson nine).

If someone persists in the belief that these practices are no longer a common part of Roman Catholic life, he should visit Rome! Or let him consider the following statement made by a Catholic theologian who travels and reads widely in international Catholic circles:

"The rosary, which seemed about to vanish into the grave, has been reborn. I know enough of leaders and directors of pilgrimages to Lourdes to know that their devotion to the Blessed Virgin is not in question" (*The Theologians Answer Your Questions*, pp. 185-186).

As we have seen, the Second Vatican Council encouraged Catholics to continue to follow what it called the "Mary cult," and Pope John Paul II continually urged Catholics to worship Mary and partake in the cult of Roman superstitious practices.

Bible Answer:

1. All of these practices are foreign to the New Testament Scriptures. There is no biblical authority for them.

2. Sanctification (holiness) and blessing do not come through religious ritual, images, cloths, water, or pilgrimages to "holy shrines." Churches have no power to make such things holy or to promise blessing through attendance to them. The practices described above are foreign to and contrary to the teaching of the New Testament.

If we desire to be made holy before God, to be sanctified, to be blessed we must receive it in the biblical way. The Bible says we are sanctified through the sacrifice of Christ (He. 10:10), through the Word of God (Jn. 17:17), in the name of Jesus Christ and by the Spirit of God (1 Co. 6:11).

Error # 10—Celibacy

In the fourth century it became law that the "clergy" of the Roman Catholic Church take a vow of celibacy and remain unmarried. "A married man could become a priest if, besides having the required qualities, he obtained his wife's consent to a separation" (Joseph Segers, *Any Questions?* Bombay: St. Paul Publications, 1965, p. 154; this is a Catholic publication used in missionary work in India). Of course, this also applies to the pope. "If a married man was elected, he could not accept the election unless he first secured his wife's consent to a separation. It would indeed be a worthy sacrifice on the altar of matrimonial faithfulness" (*Ibid.*, p. 54).

The Catholic Church gives several reasons for this requirement: First, celibacy leaves the priest free from marital responsibility that he might more fully devote himself to his (or her, in the case of nuns) ministry. Second, celibacy allows the priest to expose himself to dangers without thought of a family. Third, as a type of Christ in servanthood, the priest (or nun) should forsake marriage as a willing sacrifice as Christ did. Fourth, celibacy is an example of virtue in a wicked world. Fifth, by celibacy priests and nuns identify with the poor people of the world by voluntarily giving up a natural pleasure of life (*The Theologians Answer Your Questions*, Bombay: St. Paul Publications, 1970, pp. 189-190,).

Bible Answer:

1. Peter and most of the other apostles were married men (Mt. 8:14). In 1 Corinthians 9:5 the apostle Paul says that he was an exception to the rule of not having a wife.

2. God's standards for church leaders call for marriage, not celibacy (1 Ti. 3:1-4; Tit. 1:5-6)! The Roman Catholic Church has an evil habit of following traditions that are directly contrary to God's Word.

3. Marriage is an area of personal freedom before God. In 1 Corinthians 7 the apostle Paul gave instructions about marriage and he left the final decision to the individual rather than dictating absolutes in this area. Some are called to remain unmarried all their lives; others are not so called. It is strictly a matter of personal freedom and calling, not something to be dictated by church laws.

4. Any teaching that forbids marriage is demonically inspired (1 Ti. 4:1-3).

5. Marriage is as holy as virginity (He. 13:4). Here we see that it is not more virtuous to remain unmarried. Marriage is holy and honorable.

6. To forbid marriage is to put believers in danger of falling into immorality (1 Co. 7:2-5, 9, 36). Catholic history is filled with the chronicles of priests and nuns—yea, even popes—who lived in adultery and fornication. One reason for this is the enforced "celibacy."

7. The Bible commands married couples to live together and not to forsake the marriage bed (1 Co. 7:3-5). As we have seen, Rome demands that married men and women disobey God's Word in this matter if they desire to be church leaders. The Lord Jesus Christ says to the Catholic Church what He said to the hypocritical Jewish leaders. "He answered and said unto them, Why do ye also transgress the commandment of God by your tradition? Ye have made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me. But in

vain they do worship me, teaching for doctrines the commandments of men" (Mt. 15:3-9).

Error # 11—Prayers to the "saints"

The Roman Catholic Church has a list of people who have been officially proclaimed saints. The process of "sainting" someone is called "canonization," and the list is called "the Roman Martyrology." Catholics are encouraged to own images of these saints and to pray to them.

"A canonization is a solemn pronouncement by which the Supreme Pontiff declares that a particular person, while on earth, practised Christian virtue in a heroic degree, and may now be honoured by the faithful as a saint. A canonization is the outcome of a long and exacting examination bearing on the words and deeds of the servant of God and on the reality of at least four miracles attributed to his intercession. patron saints. They are in heaven, and very close to God, and very powerful with Him. ... A saint is not only a protector to invoke but also a model to imitate" (Joseph Segers, *Any Questions?*, pp. 79,80,84).

Bible Answer:

1. The Lord Jesus Christ is the only Mediator between God and men (1 Ti. 2:5-6). "One mediator" means ONE, not two or three or seventy. Mary nor any other person can mediate between God and men, and there is no support in the New Testament for a mediator between the individual and Christ.

2. The Bible nowhere teaches Christians to seek help from the dead. The only support for this doctrine is found in an apocryphal book, II Maccabees. In the entry on the Apocrypha we have shown that these writings are not inspired Scripture and should not therefore be used to support doctrinal beliefs.

3. To make images of men, then bow before them and pray to them is idolatry. Even the angels would not allow men to bow before them (Re. 19:10; 22:8-9).

4. The Bible teaches men to pray to God in the name of Jesus Christ, not to dead men or in the name of dead men. There is not one New Testament example of God's people praying to the dead or approaching God through any mediator other than Jesus Christ, the Son. The only way to God is through the sacrifice of and the name of Jesus Christ (He. 10:19-22). The blood of Jesus Christ brings us into the very holiest of holies in heaven, into the very presence of Almighty God. What unbiblical nonsense, then, is the Roman doctrine of the intercession of "the saints." No one who has Jesus Christ needs a Catholic saint!

5. Rome's dogma of "sainthood" is unscriptural. In the N.T. the term "saint" is applied to all true Christians, not merely to those who have unusual qualities (Ac. 9:13, 32, 41; 26:10; Ro. 8:27; 12:13; 15:25, 31; 16:2,15; 1 Co. 6:1-2; 14:33; 16:1,15; 2 Co. 8:4; 9:1, 12;

13:13; Ep. 1:1; Ph. 1:1; Col. 1:2, 4; Phile. 7; He. 6:10; 13:24). Even the carnal Christians at Corinth were called saints (2 Co. 1:1). Christians are not saints because they are special; they are saints because they have a special Saviour and He has removed their sin before God (Re. 1:5-6; 1 Pe. 2:9-10).

Rome and the Charismatic Movement

Since 1967, when the first Catholics in America began speaking in tongues and experiencing other charismatic phenomena, the so-called Catholic "renewal" has grown by leaps and bounds and has spread throughout the world. It is clear, though, that this "renewal" is not a revival of biblical truth, but is a renewal of devotion to Catholic error. The Catholic charismatic movement is not leading people to the truth, but into a deeper, more dedicated relationship with the errors of Rome. Consider some statements by key leaders in the "renewal" movement:

"Unanimously, people [Roman Catholics who have had charismatic experiences] report a greater appreciation of the sacraments, especially the Mass as meaningful encounters with Christ, the Real Presence [in the mass] and the role of Mary" (John V. McHale, *The Furrow*, May 1973).

"Catholic charismatics are placing more emphasis on their church identity and heritage than ever before. Wherever I go ... Catholic charismatics are rediscovering the meaning of traditional Catholic beliefs and practices, including the sacraments, the rosary, the Virgin Mary and the saints. ... For years I've been telling Pentecostals that the Catholic Church was de-emphasizing devotion to Mary. Now I hear it's all coming back, with the charismatics leading the way" (Nick Cavnar, "Why Are Catholic Charismatics Getting So Catholic?" *Charisma*, April 1985; Cavnar is executive editor of the Catholic publication *New Covenant*).

"Anyone who has become a genuine Charismatic, to my knowledge, has become a better Catholic" (Cardinal Manning of Los Angeles, quoted by Priest Finbarr Devine, *Charismatic Renewal for Catholics*, 1976, p. 48).

"There is, however, another option and this is the way that has been followed by the millions of happy Catholics who are active in charismatic renewal. They have experienced a new outpouring of the Holy Spirit in answer to expectant prayer, and they are content to refer to this as 'being baptized in the Holy Spirit.' ... Also, very strikingly, they have found themselves drawn more deeply into their Catholic faith and practice. The Mass and the sacraments have become more meaningful and fruitful. Quite simply, they have become more Catholic (Derek Lance, "The Dilemma of Being a Catholic Charismatic," *Chariscenter USA Newsletter*, March-April 1990; Lance is a Catholic priest of Northampton, England).

ROMAN CATHOLIC CHURCH

"As one reads the literature coming out of the renewal, it becomes obvious that those who write from within the renewal wish to be Catholic and wish to situate the renewal within the Catholic theological tradition. This is an expression, one of many, of the fidelity of the renewal to the [Catholic] Church" (Ralph Martin, *The Spirit and the Church*, 1976, p. 147).

"Since I have had this [charismatic] experience, my allegiance to the Holy Father as the Vicar of Christ in the world has been heightened and strengthened. My appreciation for Mary as the co-redemptrix and mediatrix of my salvation has been assured. My appreciation of the mass as the sacrifice of Christ has now been heightened" (Cardinal Joseph Suenens, "Charismatic Ecumenism: The Road to Rome," by Michael McCoskey, *The Flaming Torch*, April-June 1985).

Roman Catholic Cardinal Joseph Suenens is accepted by Charismatic leaders as a genuine Spirit-filled Christian, but it is obvious that he is not. He bestows upon the pope and Mary titles that belong exclusively to the Lord Jesus Christ. He denies the once-for-all eternal sufficiency of the Atonement by claiming that Christ is sacrificed repeatedly upon Roman Catholic altars. This is wickedness and gross apostasy. Yet this same Suenens has stood shoulder-to-shoulder with key Pentecostal and Charismatic leaders for decades. In a show of ecumenical unity, he stood before the 50,000 gathered at Kansas City '77 with Assemblies of God General Superintendent Thomas Zimmerman, J.O. Patterson of the Church of God in Christ, and Anglican Archbishop Bill Burnett. Pentecostal Vinson Synan has worked closely with Suenens in organizing ecumenical rallies across the United States and in other parts of the world, including England and India.

These Roman Catholic leaders should be rebuked for their abominable practices and false doctrines. They should be exposed and condemned for leading multitudes to eternal hell through their sacramental gospel. What does Jesus Christ think of these false teachers? His scathing sermon in Matthew 23 to the tradition-bound Pharisees leaves no question as to what He thinks. Instead of dealing with these wolves in the manner that Christ did, though, the gullible Charismatic crowd treats them as Spirit-filled men of God, just because they claim to have had some charismatic experience and have learned to use evangelical terminology. This is a great and terrible evil.

The Full Gospel Business Men's Association published a booklet entitled *Roman Catholics and the Baptism of the Holy Spirit*, featuring testimonies of how that priests, nuns, and Catholic laity received the "baptism of the Holy Spirit." The result? Now THEY ATTEND MASS MORE REGULARLY, ARE MORE DEVOTED CATHOLICS, AND APPRECIATE THE LITURGY [ROMAN CATHOLIC

RITUALS] MORE FULLY (*The Catholic Gospel*, Vol. 14, No. 1, p. 4).

Another example of this was published in an interview *Light of Life* magazine conducted in Bombay, India. At the time *Light of Life* was India's most influential evangelical magazine. When the "renewed" Catholics were asked if their views of Mary had changed, they responded as follows:

"Nothing has happened to the great Mother of God. She still remains Queen of heaven and earth, respected, loved and venerated. But we have a deeper understanding of her position in regard to God and to us" (*Light of Life*, June 1979).

My friends, the biblical Mary is NOT the Queen of Heaven nor is she to be venerated in any sense whatsoever. "Venerate" is defined as "to solicit the goodwill of a god, worship, revere" (*Random House Webster's College Dictionary*). We don't know what spirit is leading these people but it is not the Spirit of Truth.

In reviewing the early history of the Catholic Charismatic movement, Kevin Ranaghan says:

"What we were experiencing was very Catholic. In addition to all the new elements, we were awakened to the richness of the Mass, the sacraments and a new understanding of the place of Mary and the saints" ("Roman Catholics Find Charismatic Movement Is 'Very Catholic,'" *Charisma*, June 1982).

This same Ranaghan, who has been a leader in the Catholic charismatic renewal for decades, made the following statement in the August 1981 issue of *New Covenant*:

"WE BELIEVE THAT THE CHURCH OF CHRIST SUBSISTS IN THE CATHOLIC CHURCH AND THAT SHE POSSESSES IN UNIQUE FULLNESS BOTH REVELATION AND THE MEANS OF SALVATION. We are devoted to Scripture, the teaching of the Church, THE LITURGY AND SACRAMENTS, AND THE WISDOM OF OUR SPIRITUAL TRADITION. We recognize that without our continual nourishment as sons and daughters of the Church throughout her many channels of grace, we will surely wither away. We place our own personal Charismatic experience in this context, and IN THE COMPANY OF MARY AND THE SAINTS. With them as guides and models, we hope to stand as a beacon of truth and love in the midst of late twentieth century fog and confusion. This is the scope of our life of faith. To say it encompasses less would be ecumenically and theologically dishonest."

This man, who is accepted as a genuine Christian by ecumenical charismatics and has been a leader in some of the largest charismatic congresses, is obviously a thorough-going Romanist, steeped in all its unscriptural dogmas. He also believes God speaks through the papacy:

"It is the Catholic position that the pope is the supreme teacher and pastor of the church. While he could exercise these roles by himself, he is at the head of all the bishops who as successors of the apostle also exercise these teaching and pastoring gifts. Catholics, then, normally expect to hear the voice of God through the Pope and the bishops" (Ranaghan, Ibid., June 1982).

This spirit of renewed dedication to Romanism on the part of charismatic Catholics has also been evident in their conferences. The *National Catholic Register's* report on Notre Dame '73 noted this:

"Catholic charismatics should renew their dedication to Jesus Christ, His Blessed Mother, and His Church, in the person of the Holy Father.' ... That was the message of the seventh annual International Conference on the Charismatic Renewal in the Catholic Church held on the campus of the University of Notre Dame. ...

"Addressing his words to the Holy Father, [Jesuit priest Harold Cohen stated,] 'You are the Vicar on earth of Jesus Christ, the Son of the living God. You are the successor of Peter. On this rock Jesus built His church. We are founded on this rock and on this rock we stand.'

"With this pledge, the crowd of 25,000 people in the stadium exploded into applause and songs of alleluia, giving a long standing ovation to the pledge of loyalty to the Pope" (*National Catholic Register*, June 17, 1973).

Dear friends, the pope is NOT holy, is not a father, is not the representative [vicar] of Christ, is not the successor of Peter, and is not the rock upon which Christ built His church! The entire papacy is a blasphemous lie, and every person led by the Holy Spirit of Truth will understand this and reject the pope in revulsion.

In a similar vein, the Religious News Service reported on Atlantic City '76 in this way:

"While displaying a dynamic ecumenical outreach, the largest conference in the history of the Catholic Charismatic Renewal—drawing some 28,000 persons from the Northeast U.S.—reflected a posture that strongly affirmed a deep loyalty to the Pope and the Catholic bishops" (RNS, Nov. 1, 1976, reprinted in *Christian News Encyclopedia*, p. 370).

The Holy Spirit is "the Spirit of Truth," and it is evident that the spirit leading the charismatic movement into fellowship with Romanism is NOT the Holy Spirit. While it is possible that some Catholics are having real experiences of salvation through their charismatic affiliations, for the most part the Catholic "renewal" has proven to be unscriptural.

It is true that some charismatic Catholics no longer believe some of the teachings of their church, yet they steadfastly ignore God's commands to "shun," "turn away from," "avoid," "have no fellowship with" those who teach and practice false things. [See Separation.]

If a Roman Catholic is truly yielded to the Holy Spirit's control, he will be taught to abhor the errors of the Roman system and every other false system. The Spirit-filled person will testify with the godly Psalmist, "Through thy precepts I get understanding: THEREFORE I HATE EVERY FALSE WAY" (Ps. 119:104).

In order to be right with God a person must repent. The Lord Jesus warned that except we repent we shall perish (Lk. 13:3, 5). Christ has commanded us to preach "repentance and remission of sins" in His name (Lk. 24:46,47). The apostle Paul proclaimed to the people of Athens that "God now commandeth all men everywhere to repent" (Acts 17:30). And we are told by the apostle Peter that it is God's will that "all should come to repentance" (2 Peter 3:9).

Repentance means changing one's mind about having loved sinful and false things. It means to be ready to turn away from things that displease God. It is a change of mind toward God that results in a change of action. When a Roman Catholic truly repents, he is sorry that he was involved in teachings and practices that are abominable before God. He is led to obey God's commands to separate from false teaching and practice and will follow in the footsteps of the multitudes of souls that have left the Roman Catholic Church for conscience' sake after having been born again.

When such things happen, we have biblical reason for believing that the Spirit of God is present. Charismatic Catholics, though, are not following the same Spirit the apostles followed. The Holy Spirit of the Lord's apostles, the Spirit of Truth, commanded the brethren to separate from any who teach and practice false things. See Ro. 16:17; 2 Th. 3:6; 1 Ti. 6:3-5; 2 Ti. 2:15-18; 3:5.

[See Baptism - Infant, Celibacy, Charismatic, Church, Clergy, Cup, Eastern Orthodox, Father, Mass, Nicolaitan, Ordinance, Pope, Priest, Reverend, Rosary, Vatican, Vatican II.]

ROSARY. The Catholic Rosary is a ritualistic prayer to God the Father and to Mary using a chain of beads to guide the individual through the prayers. Most Rosaries contain five "decades," each with 11 beads, ten small ones and one slightly larger. For each small bead the "Hail Mary" is prayed. For the larger bead a prayer is made to God the Father. Thus, the Rosary is largely a prayer to Mary. A complete Rosary is 15 decades (each consisting of 10 'Hail Marys' and one 'Our Father'), though it is more common to pray five decades. The Rosary's use has been encouraged by such influential Catholics as Pope John Paul II and Mother Teresa. Bill Jackson writes: "St. Dominic is credited with preaching the Rosary as an antidote to the Albigensian heresy. He called it 'the rampart of the Church of God' and 'the Book of Life.' Popes have described it as 'the salvation of

Christians'; 'the dispeller of heresies'; 'the scourge of Satan'; and 'promoter of God's Glory.' Msgr. O'Sullivan in *Externals of the Catholic Church* says, 'Repetition in prayer is a very ancient custom. It would seem natural for man to recite his prayers over and over ... The Buddhist repetitions of the praises of Buddha' (*Christian's Guide to Roman Catholicism*). The "Hail Mary" prayer in the Rosary is as follows: "Hail Mary, full of grace. The Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen."

What the Bible Says:

1. The Bible forbids pagan ritualism (Je. 10:2). The Rosary was adopted from pagan practice; Buddhists and Hindus still use rosaries. And the Rosary consists of repetitious prayers which are forbidden in Scripture (Mt. 6:7-8).

2. The Bible says there is ONE Mediator between God and men, the man Christ Jesus (1 Ti. 2:5-6). Jesus Christ, and Jesus Christ alone, is our High Priest to bring us to God (He. 8:1-2; 9:11-14). The Rosary consists largely of prayers to Mary. This is unscriptural.

3. The wording of the Rosary is blasphemous. To address Mary as "Holy Mary" is wickedness. This title is not fitting for a fallen human being. The "the Holy One" is a title frequently used of God in Scripture (Is. 1:4; 5:19,24; 6:3; 10:17,20; 12:6; 17:7; 29:19, 23; 30:11, 12, 15, 29; 31:1; 37:23; 40:25; 41:14, 16, 20; 43:3, 14, 15; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 57:15; 60:9,14; Je. 50:29; 51:5; Eze. 39:7; Ho. 11:9; Hab. 1:12; 3:3; Lk. 1:49). His name is "holy" (Is. 57:15). The Bible tells us that God is jealous for His Holy name (Eze. 39:25). Jesus Christ is called the "Holy One" (Lk. 4:34; Ac. 2:37; 3:14; 13:35). While men are called holy in

Scripture in the sense of sanctified unto God (Mk. 6:20; Ac. 3:21), the term "holy" is NEVER used as a title for a fallen man. Further, to address Mary as "full of grace" is blasphemy. Only Jesus Christ is said to be full of grace (Jn. 1:14, 16). Mary is said to be "highly favored" and "blessed among women," but this is a very different thing from being full of grace. The only grace Mary has is the grace she received from Jesus Christ in the salvation from her sin. She acknowledged that God is her "Saviour" (Lk. 1:47). [See Roman Catholic Church.]

ROSH (head, top). Ge. 46:21.

RUDDY. Red; reddish (1 Sa. 16:12; 17:42; Song 5:10).

RUDIMENTS. A first principle, or element; that which is to be first learnt; the primary rules of an art or religion (Webster). The "rudiments of the world" mentioned in Col. 2:20 refer to worldly religious principles whereby men try to gain merit with God. Paul mentioned this in the context of his treatise against certain heresies which deny the sufficiency of Jesus Christ and of His atonement and which seek to know God through the keeping of man-made ordinances and laws ("touch not; taste not; handle not" Col. 2:21). [See Bible, Celibacy, Elements, Jesus Christ, Vegetarian.]

RUE. A common herb used as a condiment and a medicine (Lk. 11:42).

RUFUS (red). Mk. 15:21.

RUHAMAH (having obtained mercy). Ho. 2:1.

RUMAH (exalted). 2 Ki. 23:36.

RUTH (looking on with delight, satisfied, beauty). A Moabite woman who married Boaz and became the mother of Obed, grandfather of David, in the lineage of Jesus Christ (Ruth; Mt. 1:5).

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SABACHTHANI. A saying of Jesus while on the cross. [See Eli, Eli, Lama Sabachtani.]

SABAOTH (hosts). “Lord of sabaoth” is the same as “Lord of hosts” (Ro. 9:29; Ja. 5:4). [See God.]

SABBATH (rest). God first gave the sabbath as a duty to man in the book of Exodus. It is true that the sabbath originated at the completion of the creation (Ge. 2:1-3), but that was God’s rest, not man’s. There is no record in Genesis that God gave the sabbath to man, and there is no record of men keeping the sabbath before Israel in the wilderness. Nehemiah 9:13-14 plainly states that the sabbath was *first* given to Israel. Seventh-day Adventists teach that men kept the sabbath from the days of Adam onward, but this is based on Ellen G. White’s imagination and is contrary to the Bible’s own record. Exodus 31:12-18 says the sabbath was a sign between God and Israel. If mankind in general had been given the sabbath following creation, it could not have been a sign for Israel. The sabbath belongs to the nation Israel and will be an eternal possession of Israel (Ex. 31:16). This explains why the prophets say that Israel will keep the sabbath even after the kingdom of Christ is established on earth (Is. 66:23). It also explains why Jesus Christ mentioned the sabbath in His prophecies of the Tribulation (Mt. 24:20). The Jews in Israel keep the sabbath today. *N.T. Teaching on the Sabbath*: The apostles only mentioned the sabbath three times: (1) The sabbath is a symbol of salvation rest in Christ (He. 4). (2) The N.T. believer is not bound to keep the sabbath (Col. 2:9-17). (3) The N.T. believer has liberty in the matter of holy days (Ro. 14). Those who teach that the sabbath is binding upon N.T. believers are contradicting what the apostles taught. *Why did Jesus keep the Sabbath?* He kept the sabbath for the same reason He kept all the other Mosaic laws. He also observed the Jewish feasts. Jesus did these things because He was a Jew, born under the law, that He might fulfill it and redeem His people from its penalty and bondage (Ga. 4:4; Ro. 9:5). [For evidence that the first churches worshipped on Sunday see Seventh-day Adventism, Sunday.]

SABEANS (leading into captivity). People of Sheba or Seba (Job 1:15).

SABTAH, SABTA (a stroke, breaking). Ge. 10:7; 1 Ch. 1:9.

SABTECHA, SABTECHAH (greatest stroke). Ge. 10:7; 1 Ch. 1:9.

SACAR (reward, hire of labor). 1 Ch. 11:35.

SACKBUT. A musical instrument; some commentators say the sackbut was a bass trumpet with a slide, like the modern trombone (Da. 3:5, 7, 10, 15). [See Music.]

SACKCLOTH. A coarse, dark cloth made of goats’ hair. It was worn by Jews to show mourning and repentance (2 Sa. 3:31; 2 Ki. 19:1; Mt. 11:21; Re. 11:3). [See Repentance.]

SACRAMENT. Originally, the Latin word “sacramentum” referred to an oath, or to a ceremony producing an obligation. In present religious usage, sacrament refers to an outward and visible sign of an inward and spiritual grace. The term *sacrament* is used by the Roman Catholic Church, Eastern Orthodox, and certain Protestant denominations to describe their ordinances. Roman Catholicism has seven sacraments—baptism, eucharist, confirmation, marriage, holy orders, penance, and last rites. Those who describe baptism and the Lord’s Supper as sacraments usually believe these ordinances are more than symbolic ceremonies.

“Today Roman and Anglican Catholics, as well as Eastern Orthodox, regard the sacraments as effective channels of God’s grace and give them a central place in the worship of the church.

“Luther developed a sacramental teaching similar to the Catholic one, but regarded Christ’s presence as purely spiritual. For this reason, he rejected the medieval doctrine of transubstantiation and substituted what has come to be called ‘consubstantiation.’ Christ is said to be present alongside the consecrated elements, not actually in them ...

“Zwingli developed a more radical sacramental theology, claiming that the signs were of merely symbolic value and thus made no difference to anyone’s faith. ...

“Calvin’s view, enshrined in the Thirty-Nine Articles of religion and the Westminster Confession of Faith, is the most widely accepted in traditional English-speaking Protestantism. It lies somewhere between that of Luther and Zwingli. Calvin rejected both Luther’s doctrine of consubstantiation and Zwingli’s theology, instead developing the view that the sacraments are sure witnesses of God’s grace, guarding against false teaching, and also effectual signs, confirming and strengthening the faith already in us” (20th Century).

“The Reformed [Protestant] creeds did not get free from Rome as regards what they still called ‘sacraments’—a Babylonish term. For *sacramentum* was the Latin word for a mystery of the pagan religion. ‘The grand distinguishing feature of the ancient Babylonian system was the Chaldean mysteries, that formed so essential a part of that system’ (Hislop, p. 4). ‘Even in

SACRIFICE - SALT

the prayer-book of the Church of England, the Lord's Supper is called 'these holy mysteries'! But such a term for it is unknown in the New Testament, and was subsequently introduced merely because the initiates (of Babylonish idolatry) fixed upon the Memorial Supper as the one thing in Christianity which they could most easily metamorphose into a Mystery, or Sacrament. Then, associating Baptism with the bath which preceded (pagan) initiation, they called it, also, a Mystery, or Sacrament—though they often dropped all disguise, and spoke of it plainly as initiation" (William R. Newell, *Revelation: A Complete Commentary*).

Baptists, as well as others who strive to maintain a New Testament pattern, reject the concept of sacraments. The Lord Jesus Christ and His apostles delivered to the churches two ordinances [observances]: *baptism* and *the Lord's Supper*. These do not impart grace; they signify and memorialize grace and turn the believer's thoughts to Christ. [See Anglican, Baptism - Infant, Eastern Orthodox, Lord's Supper, Mass, Roman Catholic Church.]

SACRIFICE. To make offerings to God. [See Offerings.]

SACRILEGE. To violate or profane sacred things (Ro. 2:22).

SADDUCEES. A group of Jewish religious leaders in the days of Christ's earthly walk. The Sadducees did not believe in miracles or the bodily resurrection (Mk. 12:18; Ac. 23:8). Though normally enemies of the Pharisees, the Sadducees joined forces with them to condemn the Lord Jesus Christ (Mt. 21:2; Lk. 19:47).

SADOC (just). Mt. 1:14.

SAFEGUARD. Guard; safe keeping, security (1 Sa. 22:23).

SAINT. "Saint" means one who is set apart for God. The words "saint," "holy," and "sanctify" are from the same Greek words. In the N.T. the term "saint" is applied to all true Christians, not merely to those who have unusual qualities (Ac. 9:13, 32, 41; 26:10; Ro. 8:27; 12:13; 15:25, 31; 16:2, 15; 1 Co. 6:1, 2; 14:33; 16:1, 15; 2 Co. 8:4; 9:1, 12; 13:13; Ep. 1:1; Ph. 1:1; Col. 1:2, 4; Phile. 7; He. 6:10; 13:24). Even the carnal Christians at Corinth were called saints (2 Co. 1:1). Christians are not saints because they are especially holy; they are saints because they have a special Saviour and He has removed their sin before God (Re. 1:5-6; 1 Pe. 2:9, 10). [See Holy, Justification, Sanctification.]

SALA, SALAH (offspring, a race). Lk. 3:35.

SALAMIS (bitten by serpents). Ac. 13:5.

SALATHIEL (petition of God). Mt. 1:12.

SALCHAH, SALCAH (lifting up). De. 3:10; Jos. 13:11.

SALEM (peace). Salem is first mentioned in Ge. 14:18; Melchizedek the priest was king of Salem. Later Salem became Jerusalem, the capital of Israel (Ps. 76:2). [See Jerusalem, Melchizedek.]

SALIM (crafty fox, completed). Jn. 3:23.

SALLAI (my rising). Ne. 12:20.

SALLU (very high). 1 Ch. 9:7.

SALMA (a garment). 1 Ch. 2:11.

SALMON (distinguished robe). Lk. 3:32.

SALMONE (very shady, flowing). Ac. 27:7.

SALOME (reward, peaceable). Mk. 15:40.

SALT. "Indispensable as salt is to ourselves, it was even more so to the Hebrews, being to them not only an appetizing condiment in the food (Job 6:6), and a valuable antidote to the effects of the heat of the climate on animal food, but also entering largely into the religious services of the Jews as an accompaniment to the various offerings presented on the altar (Le. 2:13). They possessed an inexhaustible and ready supply of it on the southern shores of the Dead Sea [also called the Salt Sea Ge. 14:3; Nu. 34:3.] There is one mountain here called Jebel Usdum, seven miles long and several hundred feet high, which is composed almost entirely of salt" (Smith).

Salt was required in all of the offerings to God (Le. 2:13). The salt thus symbolized (1) the permanence of God's love for His people, and (2) the communion of God with His people. "The altar was the table of the Lord; and therefore, salt being always set on our tables, God would have it always used at his. It is called the salt of the covenant, because, as men confirmed their covenants with each other by eating and drinking together, at all which collations salt was used, so God, by accepting his people's gifts and feasting them upon his sacrifices, supping with them and they with him (Re. 3:20), did confirm his covenant with them. Among the ancients salt was a symbol of friendship" (Matthew Henry).

Salt was used to signify covenants (Nu. 18:19). "Covenants were ordinarily cemented in the East by the rites of hospitality; of which salt was the obvious token, entering as it does into every article of diet. It indicates perpetuity" (Barnes).

The phrase "ye are the salt of the earth" (Mt. 5:13) can signify many things. (1) Salt penetrates; it even penetrates metal; signifying the power of the Gospel to change men's lives. (2) Salt cleanses. Sodium chloride is still used in many cleansing agents. Likewise the Gospel and the presence of born-again people have a cleansing effect in the world. (3) Salt purifies, as does the Gospel. (4) Salt preserves. It is used to preserve food in the absence of refrigeration. Likewise the Gospel preserves righteousness and truth in an evil world. (5) Salt burns.

If left piled in one place it results in sterility. Likewise the Gospel and the churches are to be spread across the world and not to be congregated in only one place (Mt. 28:18-20). (6) Salt irritates, as when placed on a wound. Likewise, the Gospel irritates the unsaved, and they do not appreciate God's message or people.

Jesus warned that salt can lose its savor (Mt. 5:13; Mk. 9:50; Lk. 14:34). "He was apparently referring to rock salt (rather than the purified salt obtained from evaporation), used as fertilizer. The rock salt of Jesus' day could lose its saltiness. Minerals were leached from it by moisture, and the salt deteriorated under high heat. Without saltiness, what remained had no value to anyone" (Revell).

The Christian's speech is to be "always with grace, seasoned with salt" (Col. 4:6). "The meaning seems to be, that our conversation should be seasoned with piety or grace in a way similar to that in which we employ salt in our food. It makes it wholesome and palatable. So with our conversation. If it be not imbued with the spirit of piety, it is flat, insipid, unprofitable, injurious. The spirit of piety will make it what it should be—useful, agreeable, beneficial to mankind. This does not mean that our conversation is to be always, strictly speaking, religious—wherever we may be—any more than our food should be mere salt; but it means that, whatever be the topic, the spirit of piety should be diffused through it—as the salt in our food should properly season it all" (Barnes). "Let all your discourse be as becomes Christians, suitable to your profession—savory, discreet, seasonable. Though it be not always of grace, it must be always with grace; and, though the matter of our discourse be that which is common, yet there must be an air of piety upon it and it must be in a Christian manner. Grace is the salt which seasons our discourse, makes it savory, and keeps it from corrupting" (Matthew Henry). [See Salt Sea.]

SALT SEA. The Bible name for the Dead Sea in Israel (Ge. 14:3). "The term 'Salt Sea' is very appropriate; for it contains much more salt than is found in ordinary sea water [25-35 percent salinity level], which makes it extremely nauseous. It is also very heavy, so that a person cannot sink in it; and after bathing it leaves a crust of salt on the flesh. "On the restoration of Israel in a future day a river will issue out of the house, the future temple, which river will go down into the desert and run into this sea, and the waters will be healed. Engedi, about half way along the coast of the Dead Sea, on the west) will be one of the stations of the fishermen (Eze. 47:1-10) (Concise). Some have speculated there might be a connection with the Salt Sea and the overthrow of Sodom and Gomorrah, though this is not certain. De. 29:23 indicates that the overthrow of these cities left a residue of salt and infertility. "What

connection there is, if any, between the present state of the Salt Sea and the destruction of Sodom and Gomorrah, is not known. In Ge. 14, the battle of the four kings against the five was in 'the vale of Siddim, which is the Salt Sea' (v. 3). The four kings had come from a distance, but the five kings, of whom the kings of Sodom and Gomorrah were two, were near home; farther than this the connection cannot be traced" (Concise). [See Salt.]

SALVATION. The book of Romans is an orderly presentation of the Bible's doctrine of salvation. *It begins by showing the need for salvation.* (1) God is holy and punishes sin (Ro. 1:18). (2) Man is sinful and has broken God's law (Ro. 1:19—3:18). (3) Nothing man can do can earn him God's favor (Ro. 3:19, 20). *It then shows the way of salvation.* Salvation is the free gift of God's eternal blessing through the atonement of Jesus Christ. It is offered to all who believe on Christ (Ro. 1:16, 17; 3:22-30; 4:3-8, 24). Salvation is through faith ALONE and grace ALONE, not by any mixture of grace and law, faith and works (Ro. 4:13-16; 11:6). *Romans then shows the evidence and fruit of salvation, which is a holy life* (Rom. 6-8).

The Place of Works in Salvation

Faith alone is the door into God's wonderful salvation. Having been forgiven and blessed with eternal blessings in Christ, we serve God with a thankful heart—not in order to be saved or in order to perfect our salvation, but because *we have been saved*. We are not saved *by* works; we are saved *unto* works (Ep. 2:8-10; Titus 3:4-8).

Position and Practice

The Bible makes a distinction between the Christian's position and his practice. Other terms for this are standing and state, relationship and fellowship, union and communion. The believer's position in Christ is unchanging, secure, and eternal the moment he is born into God's family. His practice, on the other hand, depends upon his day-to-day fellowship with Christ and is changeable. Justification has to do with the believer's position before God.

The book of Ephesians. The book of Ephesians lays out this distinction plainly. Chapters one through three present the believer's position and standing; chapters four through six deal with his practice and state, his walk. In Ep. 1-3 the believer is repeatedly said to be "in Christ" (1:1, 3, 4, 6, 7, 10, 11, 12, 13; 2:6, 10, 13, 22; 3:6, 12). This is the theme of this section of the epistle. The key word in Ep. 1-3 is "grace" (1:2, 6; 2:5, 7, 8; 3:2, 7). In Ep. 4-6 the subject changes to the believer's walk in this world. The key words in Ep. 4-6 are "walk" (4:1, 17; 5:2, 8, 15), "conversation" (4:22), "put on" (4:24; 6:11), and "obey" (6:1). The pivotal verse is Ep. 4:1—"I

SAMARIA - SANCTIFICATION

therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." Here we are told the believer is to bring his daily walk into line with his eternal calling. He does not live right in order TO BE called or in order to perfect his calling, but because he HAS BEEN called. There is a world of difference between these two things. To serve God because you have been saved is the Gospel; to serve God in an attempt to attain salvation or to perfect one's salvation is a perversion of the Gospel. Ep. 5:8 says, "For ye were sometimes darkness, but NOW are ye light in the Lord: WALK as children of light." The believer's position in Christ is that he is "light in the Lord." This is a present, eternal reality, and he is instructed to live up to that position in his daily life.

John's First Epistle. The difference between position and practice is also seen in 1 John. Here the Lord makes a plain distinction between relationship and fellowship. The theme of 1 John is found in 1:3. The theme is fellowship, not relationship. It is written to those who have established a relationship with God as children through faith in Christ. The Scriptures teach that a person is placed into the family of God when he believes on the Lord Jesus Christ. God imputes the righteousness of Christ to the sinner's account once-for-all and is eternally satisfied (propitiated) because of the blood and death of Christ. This is where confession of sins enters into the Christian life. Obedience and confession of sins are essential in order to remain in fellowship with the Savior, but our walk does not change our position in Christ or our relationship with God as Father. If we sin He still remains our Father and Christ remains our Advocate (1 Jn. 2:1). This is because He paid the full price demanded by God's law for sin (1 Jn. 2:2), and eternal life is a free gift that is received by faith in Christ.

John's Gospel. The Gospel of John also shows this distinction. In John 1-12 the focus is on the unsaved, and the main message is "believe on the Lord Jesus Christ" (Jn. 1:7, 12; 3:15-16, 18; 4:39; 5:24; 6:35, 47; 7:38; 8:24; 9:35; 10:38; 11:26). When the unsaved asked about doing the works of God, Christ replied, "This is the work of God, that ye believe on him whom he hath sent" (Jn. 6:29). Faith in Christ is the only work God will accept from the unsaved. In chapter thirteen, though, Christ turns His attention to His own little flock, and the theme changes from faith to obedience. "If a man love me, he will keep my words" (Jn. 14:23). This change in the theme of John's Gospel illustrates the difference between relationship and fellowship. Faith is the requirement for eternal relationship; obedience is the requirement for daily fellowship. Faith is the way to become a child of God; obedience is the way to walk in fellowship with the Father.

[See also Abel, Adoption, Atonement, Blood, Crucify, Eternal Security, Glory, Gospel, Grace, Holy, Hope, Justification, Law, Mercy, Mystery, Propitiation, Reconcile, Redemption, Repentance, Roman Catholic Church, Sanctification, Seventh-day Adventism.]

SAMARIA (guard, watch station). This city was built by Omri, king of Israel, and came into prominence by becoming the capital of the kingdom of the ten tribes (1 Ki. 16:23-24). It was situated on the side of a hill and was adorned and fortified by the kings of Israel. Ben-hadad, king of Syria, besieged Samaria in the reign of Ahab, but by the intervention of God it was not taken (1 Ki. 20:1-34). In the days of Jehoram it was again besieged by Ben-hadad, and the famine became so great that they were on the point of capitulating when some lepers brought word that the enemy had fled, and abundance of provision was to be found in the camp (2 Ki. 6:24-33; 7:1-20). It was besieged again by Shalmaneser, about B.C. 723, but held out for three years, being eventually taken by Sargon. The people were carried into captivity (2 Ki. 18:9-12) (Concise).

SAMARITANS. The people who inhabited the region of Samaria in central Israel. Samaritans were a mixed race of Jews and foreigners (2 Ki. 17:24-41). For this reason, the Samaritans were despised by the Jews (Jn. 4:9). When they called Jesus a Samaritan, they were slandering Him (Jn. 8:48). The Lord Jesus led a Samaritan woman to salvation (Jn. 4) and used a Samaritan in His teaching on showing compassion to one's neighbor (Lk. 10:30-37). Of ten lepers who were healed, only the Samaritan returned to give thanks to Christ (Lk. 17:11-19). Jesus commanded that the gospel be preached to the Samaritans (Ac. 1:8; 8:25).

SAMGARNEBO (keeping of Nebo). Je. 39:3.

SAMLAH (distinguished robe) Ge. 36:36.

SAMOS (high place). Ac. 20:15.

SAMOTHRACIA. An island in the Aegean Sea belonging to Thrace (Potts) (Ac. 16:11).

SAMSON (sunlike). The judge of Israel who was defeated because of his sin and disobedience (Ju. 13-16). Samson was a Nazarite. [See Nazarite.]

SAMUEL (heard of God). The last judge of Israel (1 Sa. 1-17; Ac. 3:24; 13:20; He. 11:32).

SANBALLAT (hatred in secret). Ne. 2:10.

SANCTIFICATION. "Sanctify," "holy," "hallow," "sacred," and "saint" are translated from the same Greek root word, *hagias*. Basically they mean to be set apart for service. In the Bible many things other than people are said to be sanctified. The Tabernacle furniture was sanctified, meaning it was set apart for God's service (Ex. 40:10, 11, 13). Mt. Sinai was sanctified by God's presence and set off from the surrounding territory (Ex. 19:23). The believer's meals are sanctified unto God and

set apart as holy and acceptable by prayer (1 Ti. 4:5). The believer is to sanctify God in his heart in the sense of setting God apart as first in his thoughts and affections (1 Pe. 3:15). Thus, to sanctify, or to make holy, does not mean to purify or to make morally sinless; it means to set apart something for God and for His pure service. The essence of holiness is separation. In relation to the Christian, sanctification or holiness refers to being set apart to God from sin. There are three distinctly different aspects of this sanctification: past, present, and future. Every Christian can say, "I have been sanctified; I am being sanctified; I will yet be sanctified." Past Sanctification means the believer is already positionally set apart in Christ (Ac. 20:32; 1 Co. 1:2, 30; 6:9-11; He. 10:10, 14). At the new birth, the believer is eternally sanctified in Christ, is brought from the power of the devil into the family of God (Jn. 1:14; Ga. 4:4-6), from the devil's kingdom into Christ's kingdom (Col. 1:12, 13); from the old creation into the new creation (2 Co. 5:17). This sanctification is an eternal reality and is based on a new spiritual position the Christian has in Jesus Christ. The Corinthian believers were far from sinless, yet they were called saints and were said to have been sanctified (1 Co. 1:2, 30). In this sense, the Christian can say, "I AM sanctified in Christ." Present Sanctification is the process by which the Holy Spirit gradually changes the believer's life to give victory over sin. This is practical sanctification. This is Christian growth: putting away sin and putting on godliness (Ro. 6:19, 22; 1 Th. 4:3, 4; 1 Pe. 1:14-16). The process of sanctification never ends in this life. The believer never comes to the place where he can say, "I have no sin" (1 Jn. 1:8-10). He must resist sin and continue the process of putting off the old man and putting on the new man (Eph. 4:22-24) until he is taken from this world at death or at the return of Christ. In this sense, the Christian can say, "I am BEING sanctified by God's power." Future Sanctification is the perfection the believer will attain at the resurrection (1 Th. 5:23). At Christ's coming, every believer will receive a new body that will have no sin. The Christian will no longer have to resist sin within or to grow toward perfection. His sanctification will be complete. He will be wholly and forever set apart to God from sin. We must be careful not to confuse these different aspects of sanctification or holiness. [See Eternal Security, Grace, Gospel, Holy, Integrity, Justification, Saint, Seventh-day Adventism, Upright.]

SANCTUARY. (1) Israel's Tabernacle (Ex. 25:8). (2) Israel's temple (1 Ch. 22:19). (3) A haven of refuge (Is. 8:14). (4) A place of heathen worship (Is. 16:12). (5) In modern usage, the term "sanctuary" is also used to describe a church building or a place of Christian worship. [See Tabernacle, Temple.]

SANHEDRIN (council chamber). The supreme council of the Jewish people in the time of Christ and earlier. THE ORIGIN OF THIS ASSEMBLY is traced in the Mishna to the seventy elders whom Moses was directed to associate with him in the government of the Israelites (Nu. 11:16, 17); but this tribunal was probably temporary, and did not continue to exist after the Israelites had entered Palestine. In the lack of definite historical information as to the establishment of the Sanhedrin, it can only be said in general that the Greek etymology of the name seems to point to a period subsequent to the Macedonian supremacy in Palestine. From the few incidental notices in the N.T., we gather that it consisted of chief priests, or the heads of the twenty-four classes into which the priests were divided, elders, men of age and experience, and scribes, lawyers, or those learned in the Jewish law (Mt. 26:57,59; Mk. 15:1; Lk. 22:66; Ac. 5:21). THE NUMBER OF MEMBERS is usually given as 71. The president of this body was styled *nasi*, and was chosen on account of his eminence in worth and wisdom. Often, if not generally, this pre-eminence was accorded to the high priest. The vice-president, called in the Talmud 'father of the house of judgment,' sat at the right hand of the president. ... While in session the Sanhedrin sat in the form of a half-circle. THE PLACE IN WHICH THE SESSIONS OF THE SANHEDRIN WERE ORDINARILY HELD was, according to the Talmud, a hall called Gazzith, supposed by Lightfoot to have been situated in the southeast corner of one of the courts near the temple building. In special exigencies, however, it seems to have met in the residence of the high priest (Mt. 26:3). Forty years before the destruction of Jerusalem, and consequently while the Saviour was teaching in Palestine, the sessions of the Sanhedrin were removed from the hall Gazzith to a somewhat greater distance from the temple building, although still on Mount Moriah. After several other changes, its seat was finally established at Tiberias, where it became extinct A.D. 425. As a judicial body the Sanhedrin constituted a supreme court, to which belonged in the first instance the trial of error and deceivers of the people. From Ac. 9:2 it appears that the Sanhedrin exercised a degree of authority beyond the limits of Palestine. The Talmud also mentions a lesser Sanhedrin of 23 members in every city in Palestine in which were not less than 120 householders (Smith).

SANSANNAH (frequent purifying). Jos. 15:31.

SAPH (extended). 2 Sa. 21:18.

SAPHIR (fair, delightful). Mi. 1:11.

SAPPHIRA (beautiful). The woman in the early church who was killed with her husband because of lying about what they gave in offering from the sale of their property (Ac. 5:1-10).

SAPPHIRE. A precious stone, apparently of a bright-blue color (Ex. 24:10; 28:18; Job 28:16; Eze. 28:13).

SARA, SARAH (princess). The wife of Abraham. At first her name was "Sarai," meaning dominating. God changed her name to "Sarah," meaning queen (Ge. 17:15, 16). Sarah was given the promised son in her old age (Ge. 17:19-21; 18:9-14; 21:1-8). Abraham and Sarah both laughed about God's promise at one point in the record (Ge. 17:17; 18:12), but they went on to believe God, by His grace, and are listed in faith's hall of heroes (He. 11:8-19).

SARAI. [See Sarah.]

SARAPH (a venomous serpent). 1 Ch. 4:22.

SARDINE, SARDIUS. One of the precious stones mentioned in the Bible (Ex. 28:17; 39:10; Eze. 28:13; Re. 4:3; 21:20). "The Hebrew *odem*, from *adam*, to be red, ruddy, seems to denote the ruby; as *adam* does in Persian a beautiful gem, of a fine deep red color, with a mixture of purple" (Treasury). [See High Priest.]

SARDIS (the remainder). The location of one of the seven churches in Asia Minor that was addressed by the risen Christ in Revelation 2-3. See Revelation 3:1-6. Sardis was located about 50 miles south and slightly east of Thyatira, and was situated on the northern slope of Mt. Tmolus. The river Pactolus flowed by the base of the mountain, and the surrounding area is a well-watered plain. The soil is rich and the climate moderate. Its acropolis (high fortified city) was built on a rock of soft sandstone 950 feet high, which was a spur of the mountain, and its southern perpendicular wall was considered impregnable and thus left unguarded, though, as we will see, troops found a way to scale the wall and successfully attack the city in the 6th and again in the 3rd century B.C. The historian Pliny said the art of dying wool was invented here. There were vast flocks of sheep in the surrounding region and the wool was sent to Sardis for processing. Its carpets were so famous that they were used by the king of Persia. The sands of its rivers produced much gold, and gold and silver coins were first minted in Sardis. The city featured magnificent pagan temples, such as the temple of Zeus (Jupiter, Jove), that was built by Alexander the Great, and the temple of the goddess Artemis (Diana). The city was also infamous for its immoral habits. Some extensive archaeological excavations have been done at Sardis (called Sart today). The first period of excavation was between 1910 and 1922. Excavations began again in 1958 and have continued to the present. The gymnasium and Roman bath had 100 columns on the front façade. It was restored between 1965 and 1973. The temple of Artemis is in the valley by the river. By the 20th century it was completely covered with dirt except for the top of the two tall pillars. It was excavated under the direction of Howard Butler of

Princeton University between 1910 and 1914. Originally there were 78 great pillars, each 58 feet high. The temple was also devoted to Zeus and to the worship of the imperial cult. An excavation in 1962 uncovered the largest ancient Jewish synagogue yet discovered. The first stage of it was built sometime after the earthquake of 17 A.D. (Edwin Yamauchi, *New Testament Cities*, p. 71). It was built by the gymnasium. Nearby was one of the main Roman avenues. It was about 55 feet wide, which is twice as wide as the typical modern roadway. It was paved with marble blocks and lined with porticos with colored mosaic floors. Along the street at this point were shops owned by Jews. Some of the plaques have been recovered, such as one saying, "The shop of Jacob the elder of the synagogue." There was a fountain in the entrance hall of the synagogue. The floors were covered with mosaics. The walls had designs made of marble inlays. The main hall is thought to have had a capacity of 1,000. There were thrones for Elijah and Moses. The throne of Moses was possibly occupied by the head rabbi, the president of the Sanhedrin, and the throne of Elijah by visiting speakers. Smaller thrones have also been discovered in the ruins of the synagogues at Chorazin in Israel, at Hammath by Tiberius, and on the island of Delos in Greece.

SARDONYX. A semi-precious stone similar to the onyx with parallel bands of chalcedony. The bands are shades of red (Re. 21:20).

SAREPTA (pouring forth). Lk. 4:26.

SARGON (righteous prince, sun prince). Sargon II (722-705 BC) was a king of Assyria (Is. 20:1). He conquered Samaria and took the Jews of the northern kingdom captive. Bible critics prior to the mid-1800s claimed that Sargon never existed and that the Bible was wrong, since they had found no mention of Sargon in historical records outside of the Bible. "In 1842, Botta discovered the ruins of the Sargon's palace, in Khorsabad, on the north edge of Nineveh, with treasures and inscriptions showing him to have been one of Assyria's greatest kings. Yet his name had disappeared from history, save this lone mention in Isaiah" (Halley). Sargon I (c. 2334-2279 BC) founded an empire that stretched from Elam to the Mediterranean Sea (*New World Encyclopedia*).

SARID (residue). Jos. 19:10.

SARON (great plain). Ac. 9:35.

SARSECHIM (chief of the eunuchs). Je. 39:3.

SARUCH (connection, binding). Lk. 3:35.

SATAN. Satan, meaning "accuser," is one of the titles of the enemy of God (Re. 12:9-10). We do not want to focus on Satan, but the Bible does say that we should not be "ignorant of his devices" (2 Co. 2:11), so we should understand enough about him to defeat him.

Satan's Origin. (1) He was created by God (Col. 1:16). (2) He was an exalted angel (Eze. 28:12-14). In this passage, God describes Satan in his beginning. He was the "anointed cherub." He was exceedingly lovely with all sorts of precious gems included in his makeup. He even had amazing musical abilities built into his body ("pipes" and "tabrets"). (3) He was called Lucifer, son of the morning (Is. 14:12). Lucifer means "shining." We can only imagine how beautiful Lucifer was when God created him. (4) He was lifted up with pride and sinned (Eze. 28:15, 16; Is. 14:13, 14; 1 Ti. 3:6). (5) He became the enemy of God and of man (Ge. 3; 2 Co. 11:3).

Satan's Personality. The Bible does not portray Satan merely as an evil influence, but as an evil person (Job 1:6-12; Mt. 4:1-11; Jn. 8:44).

Satan's Character. (1) He is a liar (Jn. 8:44). (2) He is a murderer (Jn. 8:44). (3) He is proud (1 Ti. 3:6). (4) He is a deceiver (Re. 12:9). (5) He is a thief (Mt. 13:19). (6) He loves to destroy (1 Pe. 5:8).

Satan's Titles. (1) The devil (Re. 12:9), meaning "slanderer." (2) Prince of the power of the air (Ep. 2:2). (3) Prince of this world (Jn. 12:31; 14:30; 16:11). (4) God of this world (2 Co. 4:4). Satan is called this because unsaved men have rebelled against the true God and serve Satan, some knowingly and some unknowingly. (5) The dragon (Re. 12:9). (6) That old serpent (Re. 12:9). (7) Roaring lion (1 Pe. 5:8). (8) Ruler of darkness (Ep. 6:12). (9) Beelzebub (Mt. 12:24), meaning "dung-god." (10) Apollyon (Re. 9:11), meaning "destroyer." (11) The wicked one (Mt. 13:19). (12) Belial (2 Co. 6:15), meaning "worthless." (13) The enemy (Mt. 13:39; Lk. 10:19). (14) The tempter (1 Th. 3:5).

Satan's Activities. (1) Opposing God's plan for the ages (Re. 12:1-9). Whatever God does and plans, Satan hates it and does everything he can to oppose it; and he has been doing this ever since he fell. (2) Opposing God's people (1 Pe. 5:8; Ze. 3:1; 1 Ch. 21:1). One of the reasons why the service of God is so difficult at times is that Satan is aggressively opposing God's people. He especially targets those who are leaders and who are zealous in the work of God. (3) Opposing, hindering, and seeking to corrupt the work of the Gospel (Mt. 13:19, 39; Mk. 4:15; 1 Th. 2:18). In Mt. 13:19, we see why the devil can snatch the truth from the hearts of some sinners. It is because they do not go to the trouble to understand it and to seek it. Man is always responsible for what he does with the truth. (4) Working miracles (Mt. 24:24; 2 Th. 2:9; Re. 13:11-15; 16:14). We see this also in the Old Testament. The magicians who opposed Moses could do some miracles (Ex. 7:14). Many people are deceived by thinking that miracles must be of God, but the Bible warns that the

devil can do some miracles and he uses them to deceive people. We have already seen that the miracles spoken of in the context of the end of this age, in Matthew and Thessalonians and Revelation, are always demonic miracles of deception. Thus it is very alarming to find the charismatic movement focusing so much on signs and miracles. The late John Wimber, who was a leader in the charismatic movement, even had large meetings in various parts of the world that he called "Signs and Wonders Conferences." (5) Blinding men's minds to the Gospel (2 Co. 4:4). This verse not only says that Satan blinds men's minds to spiritual truth, but it tells us why he can do that. It is those who "believe not" who are blinded by him. Man is responsible for the truth that he hears. Jesus gives light to every man (Jn. 1:9) and the Holy Spirits convicts men (John 16:8), but men are responsible to respond to the truth. The devil cannot blind men unless they refuse to believe. He cannot keep men from Christ if they want to come to him. It is only when they harden their hearts to the gospel and refuse to heed Christ's admonition to come to Him for salvation that the devil can blind them (2 Th. 2:10, 12). (6) Inflicting disease and trouble under God's sovereign eye (Job 1-2; Lk. 13:16; 22:31; Ac. 10:38; 1 Co. 5:5; 2 Co. 12:7; 1 Ti. 1:20). The devil has the power to give sickness and much trouble to people, even to believers, but only as God allows it. (7) Tempting men to sin (Eve—Ge. 3:1-5; Jesus—Mt. 4:1-11; Judas—Jn. 13:2; Ananias and Sapphira—Acts 5:3; married couples—1 Co. 7:5; young widows—1 Ti. 5:15). Satan tempts people, but he cannot make them sin. James 1:13-14 says men are tempted when they are drawn by their own lusts. It is apparently at that point that Satan enters and magnifies the temptation. We see this in the temptation in the garden of Eden. It appears that Eve was already eyeing and pondering the tree that God had forbidden (Ge. 3) when the devil came along and began asking her evil questions to lead her along. (8) Controlling unsaved people (Ep. 2:2; Lk. 22:3; Jn. 8:44). According to the Bible, Satan literally controls the lives of the unsaved. Lost men think of themselves as free thinkers and as masters of their own fate, but in reality they are puppets of the god of this world, Satan. (9) Empowering false religions and idolatry. The Old Testament teaches this (Le. 17:7; De. 32:17; Ps. 106:37). And the New Testament teaches it (1 Co. 10:20; Re. 9:20). One of the devil's biggest works is false religion. Why do multitudes of otherwise rational people worship foolish idols and follow after strange false religions such as Islam? Because there is a spiritual power behind those religions, a drawing power, and it is the devil. (10) Promoting false teachings (1 Ti. 4:1; 2 Co. 11:1-4, 12-15; 2 Ti. 2:25, 26). Satan is the mastermind and power behind false teaching. That is why multitudes follow things such as Mormonism and

Romanism. There is a spiritual power there that draws and holds them. (11) Accusing Christians (Re. 12:10). Satan is the accuser of the brethren, and he does this continually. Praise God, though, he cannot succeed at this because our sins were carried away by the cross of Calvary. (12) Destroying the lives of disobedient Christians (1 Co. 5:5). Satan is allowed to destroy the lives of unrepentant sinning Christians who are put under the discipline of the church or to make life so miserable for them that they will repent.

Satan's Power. Satan has power but he is always under God's control (Job 1-3; Lk. 22:31). (1) Satan can tempt me, but he cannot make me sin (James 1:14). (2) Satan can hinder me, but he cannot stop me in the will of God (compare 1 Th. 2:18 with Ph. 4:13). (3) Satan can persecute and even cast me down, but he cannot destroy me (2 Co. 4:9). (4) Satan can wish me evil and curse me, but he cannot stop God's blessing (compare Ep. 1:3; Pr. 26:2). We see this in the life of Balak, who tried to curse Israel (Nu. 23:7-10).

Satan's Subordinates. The Bible indicates that a large number of angels followed Satan in his rebellion against God (Mt. 25:41; Ep. 6:12; Re. 12:3, 4). These are called demons, or devils. [See Devils.]

Satan's Future. (1) He will be cast out of heaven (Re. 12:7). (2) He will increase his activity during the Great Tribulation (Re. 12:12). (3) He will empower the Antichrist (2 Th. 2:8-9; Re. 3). (4) He will bring the nations together for the Battle of Armageddon (Re. 16:13, 14). (5) He will be bound in the bottomless pit for 1,000 years (Re. 20:1-3). (6) He will be released to stir up one final rebellion (Re. 20:7-9). (7) He will be cast into the lake of fire where he will be tormented day and night forever and ever (Re. 20:10). [See Hell.]

How to Defeat Satan. (1) Faith in Jesus Christ (1 Jn. 5:4-5). (2) The blood of Christ (Re. 12:11). (3) Resisting steadfast in the faith (1 Pe. 5:8-9). (4) Putting on the whole armor of God (Ep. 6:11-19). (5) Using the Word of God (Mt. 4:4). (6) Submitting to God and resisting the devil (Ja. 4:7). (7) The power of the indwelling Holy Spirit (1 Jn. 4:4). (8) Continuing in the Word of God (Jn. 8:31, 32). [See Antichrist, Apollyon, Beelzebub, Bottomless Pit, Devils, Revelation, Witchcraft.]

SATIATE. To fill; to soak; to glut (Je. 31:14; 46:10). The term is used to describe God's ministry to weary souls (Je. 31:25). In this sense it means to strengthen; comfort.

SATYR. [See Dragon.]

SAUL (desire, demanded). (1) The first king of Israel (1 Sa. 9-31; Ps. 18-title; 52; 54; 57; 59; Is. 10:29; Ac. 13:21). (2) Saul of Tarsus who became the Apostle Paul. [See Paul.]

SAVE. [See Salvation.]

SAVE ALIVE. To keep alive (Eze. 18:27).

SAVIOUR. Deliverer; helper. Jesus Christ is the only Saviour (Jn. 14:6; Ac. 4:12; 1 Ti. 2:3-5). He saves from the punishment due for man's sin against God's holy law (Ro. 5:9-10). He saves from the power of sin (Ro. 8:9-11). He saves from Satan's power (1 Jn. 4:4). [See Gospel, Jesus Christ, Mediator, Salvation.]

SAVOR. Fragrance (Song 1:3).

SAVOUREST. To mind; to take pleasure in (Mt. 16:23).

SCALL. Scab (Le. 13:30).

SCANT. Slight; deficient; sparing (Mi. 6:10).

SCAPEGOAT. One of the two goats used in the Jewish Day of Atonement. One goat was killed and its blood offered as a sacrifice. The other goat was sent away into the wilderness after the priest confessed the nation's sins over it (Le. 16:7-10, 15-22). The two goats picture two aspects of salvation. The slain goat pictures the means whereby Christ purchased salvation, which was His blood and death. The scapegoat pictures the sufficiency of Christ's salvation. Through Christ's atonement the sin problem is completely removed (Ps. 103:12; Ro. 4:6; Ep. 1:7; Col. 1:14; He. 9:12; 10:14-22). All of the transgressions and sins were confessed over the scapegoat (Le. 16:21), and he was said to bear "ALL their iniquities unto a land not inhabited" (Le. 16:22). Even so, the Lord Jesus Christ bore away all the believer's sin when He died on the cross! [See Atonement, Atonement - Day of.]

SCARCE, SCARCELY. Hardly; just barely; with difficulty (Ge. 27:30; Ac. 14:18; 1 Pe. 4:18).

SCARCENESS. Scarcity (De. 8:9; Ps. 68:6).

SCARLET. Bright red color; crimson. In the curtains of the Tabernacle, scarlet was used (Ex. 26:4), symbolizing Christ's blood atonement. [See Blood, Tabernacle.]

SCEPTRE. A sceptre is a staff or wand usually made of wood, commonly overlaid with gold, or of ivory or even of gold. It was borne in the hands of kings as an emblem of authority and power (Es. 4:11; 5:2; 8:4; Ps. 45:6; Is. 14:6; Ze. 10:11; He. 1:8).

SCHISM. Division (1 Co. 12:25).

SCHOLAR. The term "scholar" is so often applied to apostates that it has a decidedly bad connotation today. For example a feminist "theologian" was quoted by the *Minneapolis Star Tribune*, Sept. 19, 1993, as saying, "Most scholars agree that Paul did not write five of the 13 books in the Bible traditionally attributed to him." This theologian should have said "most modernistic scholars" deny the authorship of certain of the Pauline epistles. Not even ONE Bible-believing scholar doubts

the authorship of the 13 Pauline epistles! Sadly, therefore, the term “scholar” in Christendom refers most commonly to an unbelieving Bible critic.

This is not the traditional dictionary definition of a scholar, though. The Webster’s Deluxe Unabridged Dictionary defines a scholar as “a learned person; one trained in a special branch of learning; an advanced student.” Thus the term scholar is not necessarily a bad term in itself.

Many who fancy themselves “intellectuals,” though, look down in their pride upon a man who does not have a list of letters after his name, implying that he is unlearned and ignorant because he does not fit the mold of what they think a scholar must be. Many of the letters I receive reflect this attitude. Dr. David Otis Fuller called this phenomenon “scholarolatry.”

Learning is important, and I do not despise any effort a man can make to learn the Word of God more perfectly. Get all the degrees you can if your goal is the mastery of the Holy Bible. I refuse, though, to respect a man who is puffed up with his own conceit. I am not against seminary training in principle, but it is a fact that the bulk of seminary education today is the philosophical study of fallible man which results in uncertainty and foolish questionings instead of the practical study of God’s infallible Word which results in confidence in the Bible, holiness of life, and zeal for the truth.

I see two problems with the broad use of credentialed titles among preachers. First, too often the title is meaningless. What sense is it to have Dr. before your name if you can’t even write a proper paragraph in the king’s English? Second, too often the title is a matter of pride. The late Evangelist Lester Roloff said it well when someone wanted to bestow upon him an honorary degree. He commented, “It would be like tying a pretty ribbon on a hog’s tail.” Brethren, if we will be honest, all of us are mere hog’s tails. God has chosen the weak things of the world to confound the mighty; let’s not act pretentious, not with our honorary degrees, nor with our earned degrees.

The wisdom commended by God is a practical wisdom, not a theoretical one. The late J. Vernon McGee, who made it his life’s aim to take the Word of God and explain it and apply it, said the Bible had to get down to “where the rubber meets the road.” Sadly, Dr. McGee compromised in some matters, but I like his saying. Godly wisdom is a skill in understanding and applying the truth of God’s Word to the needs of life and the work of God.

Was Jesus Christ a Scholar? The Lord Jesus Christ did not submit Himself to the popular religious schools of His day, and He spoke in such a way that the common

man could understand Him. His proud detractors stumbled at this Wisdom. They exclaimed, “How knoweth this man letters, having never learned?” (Jn. 7:15). Jesus Christ was not a scholar.

Were the Apostles Scholars? For the most part the Apostles were common men who were called by Jesus Christ to write the last chapters of the Bible and to establish the first churches. The Lord Jesus put these men through an intensive course in knowledge and wisdom, but it was not in a classroom; it was not theoretical. It was not “ivory tower” or “arm chair” theology. He taught them a practical, spiritual wisdom. Jesus Christ did not establish a seminary; He established a church. He did not grant degrees; He taught them how to do the work of God in this wicked, hell-bound world. The Apostle’s proud detractors did not recognize nor understand the wisdom God had given them. In their enemies’ estimation, they were “unlearned and ignorant men” (Acts 4:13). The Pharisees were consumed with “scholarolatry.” My friends, I contend that the Apostles of Jesus Christ were some of the wisest men who have ever walked this earth. They were wiser even than the mighty prophets of Old, because they had greater Revelation. They were common men, but God gave them eternal wisdom. They were not scholars, though.

Were the Pastors of the Early Churches Scholars? The qualifications for pastors is given in 1 Timothy and Titus, and I don’t find anything there about the necessity of having a D.D. or a Th.D. or even an M.Div. The qualifications have to do with spiritual living and practical application of the Scriptures to life and the work of God. Could the pastor, then, be ignorant? Indeed not. He has to be skillful in handling the Word of God—no small feat. The pastor has to be “apt to teach” (1 Ti. 3:2). In Titus we see that the pastor must be a man who holds “fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers” (Tit. 1:9). Thus he must have a thorough knowledge of the Scriptures and of sound doctrine and he must have the ability to use this knowledge to edify the saints and to deal with false teachers. This is not a theoretical knowledge. This is “rubber-meets-the-road” knowledge. The pastors of the early churches were not scholars.

Consider the men who have been greatly used by God through the centuries. Were the mighty prophets of Israel raised up through the prophets’ schools, for the most part? No, God individually called and anointed them. What about Charles Haddon Spurgeon? He had no degree, yet he wielded vastly more influence for God in this world than hundreds of his titled compatriots combined. He maintained a Pastor’s College, yet the goal of that college was not to award titles, but to grant

men a practical knowledge of Jesus Christ and of His Eternal Word.

Please don't misunderstand me. I am for education and learning. I have been a diligent student all my Christian life. I have studied the Bible and associated material for an average of probably six hours a day for more than 27 years. I fear there are a great many men in the ministry today who are disqualified because they are too lazy to study. The possession of a degree does not make one a student. I am not exalting ignorance; I am exalting God's way of education over against the world's way. And I am rebuking the pride of man which is behind the phenomenon of "scholarolatry."

SCIENCE FALSELY SO CALLED. This phrase in 1 Ti. 6:20 is a warning against any man-made philosophy or supposed science which is contrary to the Word of God. Dr. Henry Morris, head of the Creation Research Institute, served for 28 years on the faculties of major universities, including 13 years as chairman of the Civil Engineering Department at the Virginia Polytechnic Institute and State University. He said, "[T]he revealed Word of God [is] supported completely by all true science" (Morris, *The Twilight of Evolution*). True science is that science which is fully tested and proven, as opposed to that "science" based upon mere hypothesis. Examples of "science falsely so called" in our day are theistic evolution, the JEDP theory, and form criticism.

SCOFF. Ridicule; reject; despise; scorn (Hab. 1:10; 2 Pe. 3:3).

SCORN. Ridicule; mock; (2 Ki. 19:21). The O.T. word translated "scorn" (*laag*) is also translated "mock" (Job 21:3; Pr. 1:26; Je. 20:7), "have in derision" (Ps. 2:4; 59:8), and "laugh to scorn" (Job 22:19; Ps. 22:7). The references to scorn in the N.T. are all connected with the phrase "laugh to scorn" (Mt. 9:24; Mk. 5:40; Lk. 8:53). [See Humble, Pride.]

SCOURGE. To whip; chasten; punish; correct (Is. 10:26; Mt. 10:17; 20:19; 23:34; Ac. 22:25; 2 Co. 11:24, 25; He. 12:6). "The Jews were forbidden to inflict more than forty stripes, so that with a whip of three thongs they could give only 39 (2 Co. 11:24). We learn from Mt. 27:26 and Mk. 15:15 that the Lord was scourged by whips" (Scott). [See Chasten, Child Training, Church Discipline.]

SCRABBLE. To scratch (1 Sa. 21:13).

SCRIBE. A public writer. Some did secretarial work (2 Ki. 12:10). Some copied Scripture and taught from it (Ezr. 7:6, 10). In N.T. times scribes were interpreters and teachers of the law (Mt. 16:21; 21:15; 26:3; Lk. 11:44).

SCRIP. Wallet (1 Sa. 17:40; Mt. 10:10; Mk. 6:8; Lk. 9:3; 10:4; 22:35-36).

SCRIPTURE. The Christian Scriptures are the inspired writings God has given through His chosen prophets (2 Ti. 3:16). [See Bible, Inspiration.]

SCROLL. A book made of long sheets of paper or animal skins wound around wooden rods at one or both ends (Is. 34:4; Re. 6:14).

SCYTHIAN (a hut, rude, ignorant). This word, being associated with the term "barbarian," signifies a most uncultivated person (Col. 3:11). Happily such a one has the same reception as the most cultivated: such is the grace of God. In Christ Jesus all distinctions are lost. As a race, the Scythians were located north of the Caspian and Black Seas. They were esteemed by the ancients as very low in intelligence and culture (Concise).

SEA. [For study on "no more sea" in Re. 21:1 see Heaven.]

SEA OF GALILEE. [See Galilee, Sea of.]

SEALED. Preserved; kept; protected. A seal is a sign of ownership and security (1 Ki. 21:8; Es. 3:12; 2 Co. 1:22; Ep. 1:13; 4:30; Re. 7:3-8). [See Eternal Security, Holy Spirit.]

SEAR. To scorch (1 Ti. 4:2). "In old surgical language 'searing' was used for 'cauterizing.' Hence the word 'seared' is used metaphorically to denote that which is devoid of feeling, like flesh which has been cauterized" (*The Bible Word-Book*). [See Conscience.]

SEBA (eminent). Ge. 10:7.

SEBAT (a twig, scepter). The 11th month of the Hebrew calendar (Ze. 1:7), corresponding to parts of January and February (Potts). [See Calendar.]

SECACAH (a hedge). Jos. 15:61.

SECHU (a watch-tower). 1 Sa. 19:22.

SECOND COMING. The return of Jesus Christ from Heaven to judge His enemies and set up His earthly rule (Zec. 14; Mt. 24:27-31; Ac. 1:11; 1 Th 1:10; 2:19; 4:14; 2 Th 1:5-10; Tit 2:13; Jud. 1:4, 1:15; Re. 19-20). [See Great Tribulation, Jesus Christ, Millennium, Prophecy, Rapture.]

SECOND DEATH. The second death is eternal damnation in the lake of fire (Re. 20:6, 14-15). It is not annihilation, but eternal, conscious punishment (Re. 20:10; 14:9-11). [See Annihilation, Hell, Judgment.]

SECOND WATCH. [See Watch.]

SECONDARILY. Secondly (1 Co. 12:28).

SECRET PLACE. The "secret place" (Ps. 91:1) is that special and personal place where I meet God and fellowship with Him, confessing my innermost sins, sharing my deepest, most private and intimate thoughts.

SECURE. To be confident and sure; free from danger; void of care; safe (Jud. 18:7; Job 11:18; Mt. 28:14).

SECURITY. [See Eternal Security.]

SEDITION. An uprising; a factious commotion of the people; a tumult; insurrection (Ezr. 4:15, 19; Lk. 23:19, 25; Ac. 24:5; Ga. 5:20).

SEDUCE, SEDUCER. To draw aside or entice from the path of rectitude and duty in any manner, by flattery, promises, bribes, or otherwise; to tempt and lead to iniquity; to corrupt; to deprave; to lead away from the truth (Webster) (2 Ki. 21:9; Pr. 12:26; Is. 19:13; Eze. 13:10). In the N.T. the term “seduce” refers almost exclusively to seduction from the truth and from sound doctrine (Mk. 13:22; 1 Ti. 4:1; 2 Ti. 3:13; 1 Jn. 2:26; Re. 2:20). [See Apostasy, False Teaching.]

SEED. (1) Seed for living things (Ge. 1:11-12). (2) Offspring (Ge. 12:7). The Seed of Abraham is both the nation Israel and Jesus Christ (Lk. 1:55; Jn. 7:42; Ac. 3:25; 7:5-6; 13:23; Ro. 1:3; 4:13, 16, 18; 9:7-8, 29; Ga. 3:16-29; 2 Ti. 2:8; He. 11:18). [See Abraham, Covenant, David, Jesus Christ.] (3) The Word of God (Lk. 8:11; 1 Pe. 1:23). (4) The resurrection body (1 Co. 15:38). [See Bible, Resurrection.]

SEEING. (1) Since; because (Ge. 15:2; 18:18; 24:56; Lk. 1:34; Ac. 2:15). (2) To see; observe (Ge. 19:1; Mt. 5:1).

SEEMLY. Becoming (Pr. 19:10; 26:1).

SEER. Prophet (1 Sa. 9:9-19; 2 Sa. 15:27; 24:11; 2 Ki. 17:13; Is. 29:10; 30:10; Am. 7:12; Mi. 3:7). “They were so-called apparently because they were given of God to foresee events or to see visions. This is confirmed by Is. 30:10, where rebellious Israel, in effect, said to the seers, ‘See not.’ They did not want to hear what God had to say to them. Ezekiel also says, ‘Woe unto the foolish prophets, that follow their own spirit and have seen nothing’ (Eze. 8:3)” (Concise). [See Prophecy, Prophet.]

SEETH. To boil (Ex. 16:23).

SEGUB (highness). 1 Ch. 2:21.

SEIR (rough). The mountain range of Edom running south of the Dead Sea. It was occupied originally by the Horites (Ge. 14:6; De. 2:12), but was conquered by the children of Esau (Ge. 32:4; 33:14, 16; 36:8, 30; De. 2:4; Jos. 24:4).

SELA-HAMMAHLEKOTH (rock of division). 1 Sa. 23:28.

SELA, SELAH (a rock, fortress). Sela refers to Petra (2 Ki. 14:7; Is. 16:1).

SELAH (to pause). Mentioned many times in the Psalms, it is probably a rest mark (Ps. 3:2, 4; 4:2; 7:5; 9:16, 20). [See Music.]

SELED (of supplication). 1 Ch. 2:30.

SELEUCIA (white with brightness). Ac. 13:4.

SELF-DEFENSE. [See Kill, Pacifism.]

SELF-RIGHTEOUS. Trusting that my own good works will make me right with God (Ro. 10:3-4). [See Grace.]

SELFSAME. Very same (Ge. 7:13; Mt. 8:13; 1 Co. 12:11).

SELF-WILL. Self-pleasing; dominated by one’s own will; not subject to God’s will (Ge. 49:6; Tit. 1:7; 2 Pe. 2:10). [See Presumption.]

SEM (celebrated name). Lk. 3:36.

SEMACHIAH (joined to God). 1 Ch. 26:7.

SEMEI (my fame, that hears, obeys). Lk. 3:26.

SEMINARY. A school for training Christian workers. Seminary usually refers to graduate level studies. The term “seminary” is from a Latin word referring to a seed nursery or hothouse where plants are grown for transplanting.

SENAAH (distinguished). Ezr. 2:35.

SENEH (height). 1 Sa. 14:4.

SENIR (a sleeping candle). 1 Ch. 5:23.

SENNACHERIB (devastation by an enemy). 2 Ki. 18:13.

SENSUAL. Pertaining to the sinful nature of man. Sensual is the opposite of spiritual (Ja. 3:15; Jude 19). [See Sin, Worldly.]

SENTENCE. Deliberate opinion; judgment (De. 17:9; Ec. 8:11; Ac. 15:19).

SEPARATION. Bible separation is the practice of separating from sin and error unto truth and righteousness.

Three Types of Separation

In the N.T. we find three basic areas of separation. The Christian is to practice *Moral Separation*—separation from sin and worldliness; *Doctrinal Separation*—separation from those whose teaching and practice is contrary to that of the apostles; and *Practical Separation*—separation from brethren who are committed to disobedient paths.

Moral Separation. There are many passages of Scripture that teach that the Christian is to separate from sin. We are commanded to put sin out of our lives and avoid fellowshiping with the evil things of the world. Of the many passages we could consider, let us consider one: Ephesians chapter five. Here God begins by telling His children to “walk in love.” And how is this done? The rest of the chapter tells us, and we see that much of the chapter is devoted to instruction about separation from evil things. This is part of godly love!

1. Moral separation is involved in true Christian love (Ep. 5:1-3).

2. Moral separation is a very careful, strict separation (Ep. 5:3-11). (See also 2 Co. 7:1; 1 Th. 5:22; 4:1-4).

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3. The cause of moral separation: (1) We separate because we have a new position (Ep. 5:3, 8), We don't separate in order to be saved, but because we have been saved! (2) We separate because we have a new Spirit (Ep. 5:9). (3) We separate because we have a new purpose (Ep. 5:10).

4. Moral separation involves rebuke of sin (Ep. 5:11). Separation from sin is active as well as passive. God tells the Christian not to fellowship with the unfruitful works of darkness, but the responsibility does not stop there. God even requires that the Christian "reprove them" for their sinful ways.

5. Moral separation means being different—not avoiding sinners, but avoiding sin (Ep. 5:11). The Christian is not told to avoid the sinner, but the sinner's works. See also Ep. 4:17-29; 1 Pe. 4:1-4; 1 Jn. 2:15-17.

6. There are two aspects of this moral separation—negative and positive. We are to SEPARATE FROM all evil (Ep. 5:3-8), and we are to SEPARATE UNTO all righteousness and truth (Ep. 5:9). We must be careful not to exercise only one part of this separation. It is important, in other words, to separate FROM sin, but it is equally important to separate UNTO holiness. See also 1 Ti. 6:11; 1 Th. 1:9; and Tit. 2:15.

7. Moral separation, while negative, is an important testimony to those who are lost (Ep. 5:13). Moral separation is light to those in darkness. This, of course, is exactly the opposite of what many are teaching. Many are saying that the way to win the world to Christ is to be more like the world. Hence we have strange things like "Christian" rock bands, and "Christian" movie stars who perform in sensual nightclubs, and "Christian" sports stars who neglect the assembly. God's Word says that His people are lights to the unbelievers by BEING DIFFERENT, by being separated from the appearance of evil, not by BEING WORLDLY!

8. Moral separation is necessary for spiritual growth and clarity of spiritual understanding (Ep. 5:14).

9. Moral separation is necessary for making one's Christian life count to the fullest for God (Ep. 5:16-17).

10. Moral separation can only be done in the power of the Holy Spirit (Ep. 5:18). God commands that His people separate from sin, but He does not tell us to do this in our own power. We are to conquer evil through the power of the blessed indwelling Holy Spirit, the very same Holy Spirit who raised Jesus Christ from the dead. Here is the power to overcome every evil habit, to say no to the world's temptations and to the devil's enticements. Through this mighty Power we who are born again can say confidently with the Apostle Paul, "I can do ALL things through Christ which strengtheneth me" (Ph. 4:13).

Doctrinal Separation. The second kind of separation God requires of the Christian is doctrinal separation. Sound apostolic doctrine is to be preserved by the churches while false doctrine is to be avoided. Doctrinal separation can be further divided into two aspects: First, we are to separate from those who teach false doctrine. And secondly, we are to separate from the entire apostate last-days Christianity.

Let us consider these forms of separation in more detail.

We are to separate from those who teach false doctrines. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Ro. 16:17). See also 2 Jn. 8-11; Re. 2:2.

In this passage we are plainly commanded to mark and avoid those who teach false doctrine. A question arises here. Which doctrines are to be used as the basis for this separation? The answer is that any apostolic doctrine clearly presented in the Bible is a basis for fellowship and separation. To my knowledge, the N.T. never divides doctrine into "essential" and "non-essential," or into "fundamental" and "peripheral." Men do this today, but the Apostles did not. It is true that some doctrines are more important than others, but nowhere in Scripture do we read that portions of God's Word, rightly divided and properly understood, are of no significance and can therefore be put aside as peripheral. I realize this is contrary to popular thinking, but consider upon the following verses very carefully and I believe you will see that this is correct: Ph. 3:17; 4:9; 2 Th. 2:15; 2 Ti. 1:13. In these references Christians are not exhorted to follow only the major apostolic doctrines. All apostolic doctrine and example is to be obeyed (Ac. 2:42).

Some speak of the "fundamentals of the faith," and use four, five, or six doctrines as the basis for unity and separation. Others use as their basis for fellowship a man-made creed such as the Nicene Creed or the so-called Apostles Creed, while others use labels such as "evangelical," or "renewal." But nowhere in Scripture are we told that our basis for unity and separation is to be limited only to a few major doctrines and credal statements, or to any man-made label—particularly labels which have become so watered-down and contaminated they have lost any scriptural meaning they once carried.

How do we know what is major, anyway! Who are we, that we can pick and choose among apostolic teachings, setting some teachings aside as non-essential and exalting others as "major"?

Following are some examples of doctrines which are important enough to be a basis for separation:

1. *Doctrine regarding Jesus Christ, the Holy Spirit, and Salvation is to be a basis for separation* (2 Co. 11:3-4). Note that not only was Paul concerned that the churches be right in regard to the Gospel and to Jesus Christ, but he fought to see that they were right about the Holy Spirit. If this attitude were maintained today, we would see more concern about the charismatic errors.

2. *Doctrine regarding prophecy and future things, such as the resurrection and death, is to be a basis for separation* (2 Ti. 2:16-18). The Holy Spirit identified Hymenaeus and Philetus as false teachers because they taught that the resurrection had passed already. This is a matter of prophecy, of future events. Here it is clear that the doctrines of prophecy are fundamental doctrines. How different this is to the thinking that places eschatology in the realm of “tertiary” doctrine.

3. *Doctrine regarding the church is to be a basis for separation* (1 Ti. 3:15; 6:13-14; 6:20-21). Much of the N.T. Scripture pertains to church doctrine and practice. The Apostles gave a great deal of their attention to training the Christians and early church leaders in the government, discipline, organization, and function of the assembly. This is the purpose for the first epistle to Timothy (1 Ti. 3:15). Paul concluded the epistle with the exhortation that these church things are to be kept in detail until the coming of Christ (1 Ti. 6:13-14). This is what the Holy Spirit thinks about church doctrine. There are more than 100 references to the church in the N.T., and even in those epistles not written directly to the assemblies, the church remains in view (Tit. 1:5; He. 10:25; 13:7, 17; Ja. 2:2; 5:14; 1 Pe. 5:1-4; 2 Jn. 9). The glorified Christ is standing in the midst of the churches (Re. 2-3), and seven times the phrase is used, “He that hath an ear, let him hear what the Spirit saith unto the churches.” I do not understand how men can look at such a staggering amount of teaching—more than is given on many other Bible doctrine, and put church doctrine in a “non-essential” category.

4. *Doctrine regarding holy living is to be a basis for separation* (1 Ti. 6:3-5). This passage teaches that Christians are to withdraw themselves from those who deny the doctrine according to godliness. What an accurate description of our day! There are multitudes of Christian leaders in practically every sphere of Christianity who literally scoff at those who still preach against worldliness and who try to maintain strict standards of Christian morality. Divorce and adultery are rampant in many denominations. Homosexuality is widely accepted as an alternate lifestyle. Some denominations have ordained homosexual preachers. In fact, one entire denomination, the Metropolitan Community Churches, is composed of homosexuals. The world’s vile theater, cinema, and music are reviewed in Christian publications and brought into the churches,

not to speak of the homes, lives, hearts, and minds of professing Christians. Yes, many deny “the doctrine of godliness.” The Holy Spirit commanded “from such withdraw thyself.” The doctrine of godliness is an essential, a fundamental doctrine according to the teaching of the Word of God.

These references show that the true apostolic basis for separation is much broader than a few major doctrines. If you are a Christian worker, you doubtless know that it has become popular to select certain doctrines such as the Trinity, the Deity of Christ, the inspiration of Scripture, and salvation by grace, and to make these the primary basis for fellowship and separation. In other words, if a professing Christian claims to hold these doctrines, he is to be accepted as a true brother in good standing no matter what unbiblical thinking or practices he holds apart from these major doctrines.

This is the philosophy which holds together such a hodgepodge of doctrinal confusion that we find at ecumenical meetings. An illustration of this philosophy is found in a book on cults entitled *Whom Then Can We Believe?* by supposedly evangelical authors Maurice Burrell and J. Stafford Wright. The authors say, “We are not concerned about peripheral beliefs but with the fundamental issues of the nature of God and His movement to save fallen mankind. OUR POSITION IS THAT WHICH ALL THE CHURCHES, CATHOLIC, ORTHODOX, AND PROTESTANT, INCLUDING THE DENOMINATIONAL CHURCHES, HAVE ALWAYS REGARDED AS TRUTH.” To say that the only essential doctrines are those held in common by all Christian denominations, including the Roman Catholic and Greek Orthodox, is utterly contrary to the type of separation taught in the Bible.

Let us follow the apostles’ exhortations, using their basis of separation, rather than that of Protestantism, evangelicalism, popular Christianity, or some man’s systematic theology. The Psalmist said, “Then shall I not be ashamed, when I have respect unto ALL thy commandments” (Ps. 119:6).

We are to separate from apostate last-days Christianity. “Having a form of godliness, but denying the power thereof: from such turn away” (2 Ti. 3:5). See also He. 13:9-13; Re. 18:4. The Apostles warned that conditions within professing Christendom would grow increasingly apostate as the time of Christ’s return draws nearer. This, of course, is exactly what we observe in church history. This is what we see today. Most Christian groups do not follow the Word of God. God’s command is to separate. Come out! Mark and avoid all of the ecumenical, doctrinally-corrupt world councils and national councils. Shun the denominations and organizations that glory in their so-called “unity in

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diversity,” which is a fancy phrase for rebellion to the Bible. Have nothing to do with the local clergy associations. Touch not those Charismatic and Third-wave movements that are joining truth with error.

Will we follow the way of man, or will we hear and heed the cry of God from heaven? “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Re. 18:4).

Practical Separation. The Bible commands Christians to separate even from those who give evidence of having been born again, yet who refuse to follow the teachings of the Apostles. There is a time when we are to separate even from our own brethren (1 Co. 5:11; 2 Th. 3:6; 1 Ti. 6:5; Mt. 18:15-18).

In all of these passages the writer is speaking of a separation from true brethren. This type of separation refers primarily to discipline within the local church, but the principle goes far beyond this.

Take 2 Th. 3:6 for an example. Immediately after giving the command to separate from a disorderly brother, the Apostle Paul gives an illustration of this. He mentions some who were walking “disorderly, working not at all, but are busybodies” (2 Th. 3:11-12). In 2 Th. 3:14, he repeats the command to separate from such. Is this command limited only to those who are disobedient in the matter of employment? No, the Holy Spirit is giving a principle regarding fellowship and separation. We are to separate from any brother who walks disorderly and who refuses to repent of his disobedience. The issue of employment is one example. The command would also apply to a brother who is disobedient to any apostolic teaching. Would God tell us to separate from a brother who is disobedient in the matter of employment but not require that we separate from a brother who is disobedient in the matter of baptism, or in following the N.T. pattern for church government, or any number of other commands which are at least as important as whether or not one is employed? We believe the commands to separate from unrepentant, disorderly brethren are principles that cover disobedience to all apostolic instruction.

The Bible makes a distinction between conscious, willful rebellion toward Scripture and the issue of striving to obey yet falling short because of the old Adamic nature. It is one thing for a Christian to fail, yet to be continually aiming for the mark of perfect obedience to God’s commands. It is quite another thing for a Christian to set his heart against obeying some portion of God’s Word. The one who has set his heart in a conscious, willful way to ignore or disobey some plain teaching of the Scriptures is to be avoided, separated from.

This would apply to groups as well as to individual Christians. There are many Christian denominations and organizations that have determined that they will not rebuke sin, that they will not separate from evil and false teaching, that they will not earnestly contend for the faith, that they will not be concerned about certain portions of apostolic instruction. God has told us what to do toward such rebellion. We are to separate from those involved in it. To fellowship with those who have determined not to obey God’s Word is to sin against God.

How Do We Practice Biblical Separation?

1. *Be discerning* (1 Th. 5:21). Biblical separation begins with spiritual and doctrinal discernment. I cannot separate from that which is false if I do not know truth from error. See also Col. 1:9; 3:16; Ph. 1:9; He. 5:12-14. This is where separation begins. Each child of God is to study the Scriptures intently and prayerfully that he might know sound doctrine. He is to exercise careful discernment that he might know truth from error, good from evil, fidelity from compromise.

2. *Maintain an earnest proclamation and defense of the faith* (Jude 3). “Jude exhorts his readers to contend for the faith, not because he loved contention, but because this is necessary to preserve the faith from corruption. Jude says that he would rather write concerning the common salvation, but it had become necessary to take up the sword. Here is a picture of the well-balanced Christian: he loves to proclaim “positive truth,” but when necessary he will take up the sword in defense of the truth. Jude did not say that the Word of God is its own defense. The believer has to contend for the faith in these times. Jude would have had scant sympathy for that type of ministerial self-righteousness which often says, ‘I preach the Gospel and let these issues alone.’ This convinces some people that he is not a ‘wicked’ separatist, but it also convinces a compromising ecclesiasticism that they have nothing to fear from this ex-Gideonite, who has a number of reasons for not serving in Gideon’s army. The prophets contended for the faith within the structure of religious Israel, often to their own death. John the Baptist contended for the faith, incurred the enmity of the religious leadership and was beheaded for denouncing sin by name in high places. Jesus contended for the faith, that the Messianic hope and promise was fulfilled in Himself and was murdered. Stephen contended for the faith that Christianity was the fulfillment of the Old Testament faith and was stoned to death. The evangelical inclusivists of our day, though, seem to be alive and doing fairly well! [‘Inclusivist’ refers to those who promote ecumenical union and disregard doctrinal and moral purity.] The greatest weapon against theological corruption and the moral rot of society

would be a vigorous, decisive contention for the faith by every evangelical. The indecisive contention for the faith so common with evangelical inclusivists, a contention which does not press for a real decision, is not an adequate substitution for separation. Real, vigorous, decisive contention for the faith within the liberal denominations has been reduced to a polite, pious murmur which they love to call 'witnessing.' THE NEW TESTAMENT NOT ONLY CALLS FOR WITNESSING TO THE FAITH, BUT CALLS FOR CONTENTION FOR THE FAITH" (Chester Tulga, *The Case For Separation In These Times*).

3. *Mark those who err* (Ro. 16:17). Not only are we to know the truth and to be discerning, not only are we to aggressively contend for the truth, but we are to identify false teachers and apostate Christian groups by name. In this way we protect ourselves and others. This was Paul's custom. Consider the following examples—1 Ti. 1:19-20; 2 Ti. 2:16-18; 4:14-15. In these passages the Apostle warned Timothy of several false teachers and disobedient men, and he identified these men by name. This was also the custom of the Lord Jesus Christ (Lk. 20:45-47; 12:1; Re. 2:6, 15, 20). Following the example of the Lord Jesus Christ and of His Apostles, we must identify and label those who are false, apostate, or disobedient. To fail to do so is rebellion to the Bible's command. It is also the mark of an unfaithful, careless shepherd. A good shepherd protects the sheep from danger.

4. *Avoid fellowship*. Once we have discerned false doctrine or practice, what then? God's command at this point is very clear—separation. The following expressions are used in the N.T. to describe separation: "Avoid" (Ro. 16:17). "Shun" (2 Ti. 2:16). "Turn away from" (2 Ti. 3:5). "Purge oneself from" (2 Ti. 2:21). "Come out from among" (2 Co. 6:17; Re. 18:4). "Have no fellowship or communion with" (2 Co. 6:14). "Receive them not into your house neither bid them Godspeed" (2 Jn. 10).

5. *Avoid yoking together in ministry, organization, etc.* (2 Co. 6:14-18). This command does not allow a Christian to be in the same denomination, Christian organization, association, or church with those who are committed to unbelief.

6. *Avoid their doctrine* (2 Ti. 2:14-18). In this passage Christians are warned to avoid the Words of the false teachers. Let us not be deceived. False teachings have been very successful. Christendom is permeated with false doctrine. Wherein comes this success? The Bible reveals to us that there is a supernatural power behind false teaching. That power is Satan (2 Co. 11:13-15; 1 Ti. 4:1). It is for this reason that Christians are warned not to become involved in any way with false doctrine. Rather we are taught to "shun" it, for "they will increase

unto more ungodliness. And their word will eat as doth a canker." This means the Christian is not to attend a church in which false doctrine is being proclaimed. We are not to attend Bible studies, or meetings, or prayer groups in which false doctrine is involved. When those involved with false doctrine ask permission to sit with us to "explain their beliefs more clearly," we must refuse. The only exception is when we try to teach the truth, and this is only when an individual is willing to listen with an open heart. See 2 Ti. 2:23-26.

7. *Rebuke them openly, publicly, and plainly* (Mt. 23:13-33; Ac. 13:8-10). God's Word commands us to rebuke false teachers openly, publicly, and plainly, and the faithful servant of God will do just that. Christians who dislike biblical separation often protest that we cannot help the erring person if we separate. This is not true. One reason for separating is to help those who err to see the seriousness of their error. Many excuse their refusal to obey biblical separation by saying they are ministering to the false and disobedient. The Bible warns that a little evil leavens the whole body (1 Co. 5:6; Ga. 5:9). The ecumenist is confused. He apparently thinks good is a leaven.

8. *Try to convince them of the truth* (2 Ti. 2:24-26). We are to try to help those who are involved in false doctrine, but we are to do this from a separated position. It is our separation that shows them that we do indeed believe false doctrine to be evil. It impresses them that we take the Word of God seriously. And though we must refuse to have close fellowship with those involved in false doctrine, and though we must not allow them to be members in our churches and organizations, we are to try to teach them the truth if they will listen. Notice in 2 Ti. 2:26 that the false teacher's root problem is revealed. He is in "the snare of the devil." False doctrine is not a problem of ignorance; it is a spiritual problem. Only a great miracle can rescue a person out of the grasp of false doctrine once he has fallen prey to it.

9. *Maintain a spiritual demeanor* (Ja. 3:13-18). Last, but not least, we see that the ministry of discernment, judgment, contention for the truth, and separation from error are to be carried out in a spiritual, gracious manner.

Wrong Separations

One thing which has confused many people regarding the practice of separation is the fact that many divisions among Christians have no biblical basis. It is definitely not God's will that his people be divided over human traditions, or personality conflicts, or other man-made or sin-made barriers. Sad to say, though, this has often occurred. Speaking of those who are truly born again and who love and obey the Scriptures, God's Word says: "Behold, how good and how pleasant it is for

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brethren to dwell together in unity” (Ps. 133:1). While we seek to obey God in the matter of separation for the purpose of maintaining doctrinal and moral purity, let us not be guilty of causing unnecessary divisions among God’s people. Some examples are—

1. *Divisions based on personalities of men rather than truth* (1 Co. 1:12). Many, many of the divisions within Christianity have been caused by the human tendency to exalt one man above another. The Word of God condemns such divisions.

2. *Divisions in matters of Christian liberty* (Ro. 14:1-5). If the N.T. gives no clear word on a particular matter, Christians have liberty to follow their own preference. Two examples given in Romans 14 are in the areas of diet and holy days. In such things God has given Christians freedom of individual preference. It has often been the case, though, that Christians have separated on the basis of personal preferences, refusing to allow liberty in such matters. There is no liberty to ignore or slight clear apostolic teaching, but beyond this we have no right to make our own personal preferences and ideas a basis of division. It has been well stated that the church has judicial powers, but it has no lawmaking powers. Let’s be careful not to take away freedoms God has given.

3. *Divisions because of human conflicts* (Ph. 4:2). Countless divisions among Christians are caused not by concern for doctrinal fidelity, but by self-centered human squabbles and confusion. There have always been Euodias and Syntyches among the brethren, and it is not surprising, considering the fact that God’s people still have the old Adamic nature which is self-centered and rebellious. There have always been leaders of churches, organizations, and movements divided from others simply because they cannot get along spiritually with some of God’s people.

4. *Divisions based on man-made names and terminologies*. Another type of division among Christians which lacks a proper biblical basis is division based on names and terminologies which have been devised by men. Often there is nothing wrong with the name or terminology itself. It is devised in an attempt to identify a certain teaching or trait. The problem lies in exalting that name to a place of dogma and infallibility and then making it a basis for separation. Manmade terms are not sufficient basis for separation. Bible terms can be defined in an absolute, dogmatic way, for the very fact that they are contained in the pages of the unchanging Word of God. Manmade terms, such as fundamental or evangelical, cannot be so defined. They can often be used with profit, but they cannot be made a permanent, absolute basis of fellowship.

Why Practice Separation?

Contrary to popular opinion, the practice of biblical separation brings great blessing. \

1. *Separation is obedience to God* (Ro. 16:17; Jude 3; 2 Ti. 4:2).

2. *Separation is spiritual* (Ps. 119:128).

3. *Separation is fidelity to truth and to God* (1 Ti. 6:20). See also 1 Ti. 6:14-15; 2 Ti. 1:13; 2:2; 2 Pe. 3:1-2. Paul exhorted Timothy that sound doctrine was a solemn trust from God, which he was to be faithful to. This is the solemn trust that every Christian has received from God and especially Christian leaders. A trust is something placed into a person’s hands for safekeeping. He who betrays a trust is a “traitor.” Those who fail to contend earnestly for the whole counsel of God and who fail to mark, avoid, and reprove those who are disobedient are traitors to God. They have betrayed God’s trust. Is God not our Sovereign? Have we not vowed allegiance to Him and to His Word?

4. *Separation is honoring to Christ* (He. 13:12-13).

5. *Separation is love for Christ* (Jn. 14:23, 24).

6. *Separation is pleasing to Christ* (Re. 2:2, 6, 14-16).

7. *Separation is the way of protection* (2 Ti. 2:16). First, separation protects me (1 Co. 15:33). Second, separation protects the weaker ones who under my watchcare (Ro. 16:17-18). Third, separation protects a church or group from complete leavening (Ga. 5:9; 1 Co. 5:6, 7).

8. *Separation is a qualification for Christian ministry* (Tit. 1:9). See also 1 Ti. 4:1, 6; 2 Ti. 2:21, 22. It is also the means whereby the man of God prepares himself for God’s service (2 Ti. 2:21-22). According to 1 Ti. 4:6, separation is a mark of a good minister of Jesus Christ.

9. *Separation is essential for full reward* (2 Jn. 8-11).

10. *Separation is love for men* (Col. 1:28). Paul’s love for men motivated him to preach the whole counsel of God so they could be whole and entire, lacking nothing, ready for Christ’s return.

11. *Separation goes hand-in-hand with the message of salvation* (Jude 3). Jude tells us that the ministry of earnestly contending for the faith is closely connected with the ministry of preaching salvation. The two cannot be separated.

12. *Separation is the way of blessing and fruitfulness* (Ps. 1:1-3). The teaching of separation is woven into the very fabric of the Scriptures from beginning to end. It is inexcusable for a Christian leader to fail to practice separation.

13. *Separation is wisdom* (Pr. 14:15; 22:3). To exercise doctrinal discernment, and to avoid error is a mark of wisdom. The prudent Christian tests everything by the Word of God.

14. *Separation is the way of delight* (Pr. 24:24, 25). Don't fear man and his threats; don't follow popular philosophies. Obey God's Word. Fight apostasy, error, and compromise. Separate from those who are involved in these things. God promises to bless you for it just as he did Phinehas (Nu. 25:5-13). [See Anger, Apostasy, Apostate, Church, Doctrine, Fable, False Teaching, False Prophet, Foolish Questions, God Speed, Heresy, Micaiah, Unity.]

SEPHAR (conspicuous). Ge. 10:30.

SEPHARAD (separated tract, boundary). Ob. 1:20.

SEPHARVAIM (Sephar of the Parvaims, city of the sun). 2 Ki. 17:24.

SEPULCHRE. Tomb; burial place (De. 34:6; Ju. 8:32; Mt. 27:60-66; 28:1, 8; Ac. 2:29; 7:16; 13:29; Ro. 3:13). [See Cremation, Crucifixion.]

SERAH (redundancy). Ge. 46:17.

SERIAIAH (God my prince). 2 Sa. 8:17.

SERAPHIM. Angelic beings connected with God's throne and holiness (Is. 6:2-7). [See Angel, Cherubim, Michael.]

SERED (surviving). Ge. 46:14.

SERGIUS (who acts late). Ac. 13:7.

SERMON ON THE MOUNT. Christ's sermon recorded in Matthew 5-7. It is so named because Christ was on a mount when He delivered the sermon (Mt. 5:1). Christ's teaching in the Sermon on the Mount has a four-fold purpose:

1. In the Sermon on the Mount, *Jesus established the law for its intended purpose, which is to reveal sin and lead sinners to Christ* (Mt. 5:17-19). The law is not the gospel; it prepares the way for the gospel by exposing man's sin and need for a Saviour (Ro. 3:19-22; Ga. 3:10-13, 24-25). Mt. 5:48 gives the requirement of the law. "Be ye therefore perfect, even as your Father which is in heaven is perfect." *This is not the gospel*; it is not the way of salvation. Compare De. 10:12-13. Mt. 7:12 gives the summary of the requirements of the law. Jesus showed that keeping the law is not merely a matter of outward obedience but that it requires inward obedience. Murder is a heart matter (Mt. 5:21-22). Murder is not merely killing someone but also involves the inner hatred that motivates people to kill. The warning is not against the use of the word "fool" itself but the use of such language with the purpose of hurting someone "without a cause." Jesus called people fools (Mt. 23:17, 19; Lk. 24:25), but He was speaking the truth in love. Adultery is a heart matter (Mt. 5:27-28). This shows how deep the law of God is and how impossible it is to be saved by keeping it, because our hearts are so sinful and corrupt (Je. 17:9). Mt. 5:20 says the righteousness required for salvation is beyond that of the most religious man. We must have the very

righteousness of Christ (Ro. 3:21-22). Jesus Himself fulfilled the law for us (Mt. 5:18).

2. In the Sermon on the Mount, *Jesus preached the principles of the kingdom of God*. These are the principles by which men will live in the kingdom that Christ will establish upon His return. Many things described therein have never been fulfilled on earth and will be fulfilled during the Millennium when Christ will rule with "a rod of iron" (Ps. 2:8-9; Re. 19:15). Consider Matthew 5:21-26. A person who is angry at someone without a just cause will be in danger of the judgment. This probably refers to punishment administered by local authorities. If a person calls another "Raca," he will be in danger of the council, which probably refers to a higher level of magistrate. "Raca" is a term that literally means "O empty or worthless one." It is a term of "utter vilification" (Strong). If, on the other hand, a person calls someone a fool, he will be in danger of hell fire. It is not simply the use of the word "fool" itself that encompasses this great sin, but the use of the word "fool" as an expression of vicious anger and hurt. It is the verbal expression of a murderous heart. Christ Himself called men fools on occasion (Mt. 23:17, 19; Lk. 11:40; 24:50), and the apostle Paul called certain ones fools who were questioning the bodily resurrection (1 Co. 15:36). The point is that during Christ's earthly millennial reign even sinful actions that are deemed relatively harmless in this present time will be dealt with firmly, even severely. It appears that there will be the potential, even, for rebels to be cast into hell fire during the Millennium because of their sinful actions. Note that Jesus does not say that a person who does these things "shall be" judged but that he is "*in danger of*" being judged. There will be a place in God's righteous kingdom for genuine repentance and mercy. Consider Matthew 5:25-26. Again, this has never been fulfilled in any context on earth. It was not fulfilled in Israel during Christ's day and it is not fulfilled in the church age. New Testament churches have no authority to imprison anyone. These verses look ahead to conditions that will exist during Christ's kingdom. If an individual does not quickly reconcile with an adversary over an unpaid debt or other obligation he will be put into prison until the obligation is entirely satisfied. This is rule with a "rod of iron."

3. In the Sermon on the Mount, *Jesus delivered principles by which we are to live in the church age*. The following are four examples: Prayer is for today (Mt. 6:5-15). Fasting is for today (Mt. 6:17-18). Laying up treasures for heaven is for today (Mt. 6:19-21). Putting God first is for today (Mt. 6:33).

4. In the Sermon on the Mount, *Jesus showed the evidence of repentance* (compare Mt. 3:2, 8; 4:17). Some falsely teach that Mt. 5-7 is teaching the way of

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salvation, but in reality it is the fruit of salvation. To “hunger and thirst after righteousness” (Mt. 5:6) is the change of life that follows salvation (Ep. 2:8-10). No sinner hungers after righteousness unless he has been regenerated (Titus 3:5). To be “pure in heart” (Mt. 5:8) requires the change that follows salvation (Acts 15:9). It is impossible for the sinner to be pure in heart until he is born again, because the heart is naturally deceitful and wicked (Je. 17:9). The “peacemakers” (Mt. 5:9) are those who have first found peace with God (Ro. 5:1). The World Council of Churches ecumenists and others who teach that peacemakers in general are the children of God are taking this passage out of context and are ignoring the rest of the Bible. Apart from salvation in Jesus Christ, sinners are children of the devil (Jn. 8:44). The sinner is adopted into God’s family only through faith in Jesus Christ (Jn. 1:12; Ga. 3:26; Ep. 1:5). There is no true peace to the wicked (Isaiah 48:22; 57:21). The peacemakers of this world who are not committed to the Bible are false prophets (1 Th. 5:3). (For more about the teaching of the Sermon on the Mount see the *Way of Life Advanced Bible Studies Series* course “The Four Gospels.”)

SERPENT. (1) A snake (Ex. 4:3; 7:9-15; De. 8:15; 32:24; Nu. 21:6-9; Mt. 7:10; Mk. 16:18; 1 Co. 10:9; Ja. 3:7). “The Hebrew word most commonly translated serpent is *nachash*, agreeing with *ophis* in the N.T., so called because of its ‘hissing’” (Concise). Types of serpents alluded to in Scripture are the “cockatrice” (Is. 11:8), the “adder” (Ge. 49:17; Ps. 58:4; 91:13; 140:3; Pr. 23:32), the “asp” (De. 32:33; Job. 20:14, 16; Is. 11:8; Ro. 3:13), and the “viper” (Is. 30:6; 59:5; Mt. 3:7; 12:34; 23:33; Ac. 28:3). (2) Satan (Ge. 3:1; Re. 12:9; 2 Co. 11:3). (3) The dragon (De. 32:33; Ps. 91:13). In these passages the dragon is used in poetic parallel to the adder or asp. (4) Leviathan (Is. 27:1). (5) The serpent is frequently used to describe some characteristic in man and devils (Ge. 49:17; Ps. 58:4; 140:3; Pr. 23:32; 30:19; Je. 46:22; Mi. 7:17; Mt. 3:7; 10:16; 12:34; 23:33; Ro. 3:13). [See Adder, Asp, Brass Serpent, Dragon, Leviathan, Satan.]

SERUG (binding). Ge. 11:20.

SERVANT. The servant in Bible times referred to a hired servant (Ge. 24:2; Le. 25:39-41; De. 24:14-15; Ru. 2:5; 1 Sa. 9:5) or to a bond servant or slave who had been sold into servitude (Ge. 37:28; Ex. 21:1-11; 22:3; Le. 25:44-47) or had been captured (2 Ki. 5:2). The New Testament gives many instructions to servants (Ep. 6:5-8; Co. 3:22-25; 1 Ti. 6:1; Tit. 2:9-10; 1 Pe. 2:18). When the Apostles described themselves as a “servant of Jesus Christ,” they were referring to themselves as His humble bond servants (Ro. 1:1; Ph. 1:1; Col. 4:12; Tit. 1:1; Ja. 1:1; 2 Pe. 1:1; Jude 1). Christ has purchased His people from the slave market of sin with His own blood,

and they are His servants forever (Ro. 6:16-20; 1 Co. 21-23; Ga. 4:7; Re. 22:3). [See Deacon.]

SERVE THEMSELVES OF. To make use of; employ (Je. 27:7; 30:8; Eze. 34:27).

SERVITOR. A servant; personal attendant (2 Ki. 4:43).

SET. (1) To put; place; fix; attach to (Ge. 1:17; Mt. 5:14). (2) Fixed (Ge. 17:21; 21:2; Ec. 8:11; Ac. 12:21). (3) Seated (Mt. 5:1). (4) To dim; to darken; to extinguish (1 Ki. 14:4). (5) To be against; to be fixed in opposition (Eze. 24:2). (6) To put in a position or estate (De. 28:1).

SET AT NOUGHT. [See Naught, Set At.]

SET BY. To value; esteem (1 Sa. 18:30; Ps. 15:4).

SET FORTH. (1) To promote; further; set off to advantage; to publish; declare; put forward prominently (Eze. 27:10; Jude 7). (2) To set out on a journey (Nu. 2:9).

SET FORWARD. To further; promote (1 Ch. 23:4; 2 Ch. 34:12; Ezr. 3:8-9; Job 30:13).

SET ON. To attack; instigate; incite; animate to action (Ac. 18:10).

SET THE BATTLE IN ARRAY. Place troops in fighting order (1 Sa. 17:2). [See Military.]

SET THEM AT ONE. Reconcile (Ac. 7:26).

SET TO HIS SEAL. To affix a seal, as a seal of authenticity; to have confidence that something is true (Jn. 3:33).

SETH (substituted). Through Adam’s son Seth, God continued the godly seed and the genealogy of Jesus Christ (Ge. 4:25, 26; 5:3-22; Lk. 3:38). [See Genealogy.]

SETHUR (a hiding place). Nu. 13:13.

SETTER FORTH. A proclaimer; one who publishes or propounds; a teacher (Ac. 18:10).

SETTLE. (1) To fix; establish; place in a permanent position (1 Ch. 17:14). (2) A bench or seat (Eze. 43:14, 17, 20; 45:19).

SEVEN SPIRITS. The phrase “the seven Spirits of God” in Revelation 3:1; 4:5; 5:6 is explained by comparing Scripture with Scripture. The figurative language refers to the following things: (1) It refers to the omniscience of the Holy Spirit. In Re. 4:5 the seven Spirits are likened to lamps of fire, which refers to the Holy Spirit’s impartation of understanding to all of the creation. We also see this in Isaiah 11:2-3, where the Spirit of God is the spirit of wisdom, understanding, and counsel. Seven is the number of perfection in the Bible, so the Spirit’s understanding is perfect and infinite. (2) It refers to the omnipresence of the Spirit. In Re. 5:6 the seven Spirits are “sent forth into all the earth.” The Holy Spirit is everywhere present on the earth. (3) The seven Spirits also refers to the seven characteristics or works

of the Holy Spirit, as described in Is. 11:2. [See Angel, Holy Spirit.]

SEVEN STARS. The Pleiades, a cluster of seven stars in the constellation Taurus (Am. 5:8).

SEVENTH-DAY ADVENTISM. The Seventh-day Adventist denomination arose from the aftermath of the adventist movement of the mid-1800s. "Seventh-day" refers to the focus on sabbath worship. "Adventist" refers to their belief that they are the fulfillment of prophecies pertaining to the latter days remnant and the coming of Christ. The name Seventh-day Adventist was officially adopted in 1860, and the headquarters of the denomination was located in Washington D.C. in 1903. The writings of Ellen G. White (1827-1915) are exalted as prophecy in the Adventist movement. There are 15 million members worldwide in 61,000 SDA churches. There are more than 799,000 Adventists in the U.S. and Canada. They are working in 203 countries and 885 languages and dialects. The SDA has a large investment in publishing and education. They operate 63 publishing houses, 748 hospitals, clinics, and nursing homes, and 7,200 schools. They have more than 1,500 weekly radio and television broadcasts in many languages. More than one million students are enrolled in Bible correspondence courses.

A word about the documentation for this report. The following study is based directly upon Seventh-day Adventist publications. In researching this report, the author visited Adventist bookstores, colleges, and churches, and also took some of their correspondence courses. Though many of the books used for our documentation of Adventist belief were written in the early 1900s, they are still being produced by Adventist publishing houses and distributed to the public throughout the world.

In early 1990 I received a letter from the editor of the Adventist periodical *Ministry*, challenging me to base my investigation of their beliefs solely upon one recently published volume entitled *Seventh-day Adventists Believe*. In a review of my book *Avoiding the Snare of Seventh-day Adventism*, they claimed that by using older sources I was misrepresenting their doctrine.

This is a clever deception. First, *Seventh-day Adventists Believe*, the book they sent to define official Adventism, promotes the same heresies which I expose in the following study. The entire issue is a smokescreen.

Second, the book *Seventh-day Adventists Believe* contains hundreds of citations of exactly the same works and authors I cite in the following study. In fact, the vast majority of the footnotes in this volume cite SDA publications prior to 1970, which is exactly what they criticized me about. If they can quote these older works as authoritative, so can I!

Third, many of my quotations are taken directly from Ellen White's writings. The SDA claim that White was an inspired commentator. If they reject her writings as undependable, they pull the rug out from under themselves because their doctrinal platform is built upon her writings.

Fourth, in their own writings they admit that their doctrinal landmarks were settled prior to 1850. "By the year 1850 the lines of fundamental truth were quite well understood and clearly defined. Looking back in 1905, [Ellen White] wrote, 'The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. ... We are not to receive the words of those who come with a message that contradicts the special points of our faith'" (*The Spirit of Prophecy Treasure Chest*, p. 122). This same Adventist publication lists five pillars of their faith: the Second advent, sabbath worship, the third angel's message, investigative judgment, and "the non-immortality of the soul." It is ridiculous for the Adventists to criticize me for using older documents when they themselves publicly admit that their doctrinal foundation was fully laid in the middle of the 19th century.

Finally, the publications I quote in this study are still in print and are distributed as Adventist doctrine. They do not contain any type of disclaimer to warn the reader that the contents might not reflect official Adventist belief. If the Adventists do not want God's people to judge them by these older books, they should stop printing them! In my February 9, 1990, reply to the SDA publication *Ministry* I said:

"I have considered the review you sent by William Shea and the statements made in your own letter and must stand behind the contents of my book. I offer the following reasons for this: (1) The review is superficial, insidious, and does not deal at all with the weighty and thorough arguments I have given for my positions. (2) The sources for my conclusions about SDA doctrine are based solidly upon the writings of prophetess Ellen G. White and upon legitimate materials published by official Seventh-day Adventist presses. Most of these writings were purchased from the bookstore at your school in Collegedale, Tennessee. Others were obtained from correspondence courses offered by the Seventh-day Adventist Church. These materials, at least the vast majority of them, are still in print and are still promulgated. If the materials I purchased from you and which I quoted in my book are not to be considered reliable statements of Adventist belief, why do you crusade them before the public? Why are there no disclaimers on these writings, warning people that the statements contained therein are not dependable and not to be trusted in forming opinions about Adventism? (3) I would come to the same conclusions about Adventist belief and write virtually the same book by using only prophetess Ellen White's published

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writings. Are her writings—the ones the Adventist church publishes and pushes—not reliable? (4) I would come to the same conclusions about Adventist belief and write virtually the same book by using only the so-called “official Seventh-day Adventist doctrinal book,” *Seventh-day Adventists Believe*. The statements of Adventist doctrine made in *Seventh-day Adventists Believe* are more cleverly presented than in some of the other publications, but the same sad old heresies are there. For these reasons I see no need to revise my book on the SDA. If the time comes wherein you reject the writings of Ellen G. White and her position as a prophetess, and you reject the heretical ‘pillars’ of the Seventh-day Adventist church which were developed and promoted by White and other early Adventist leaders, I will then be glad to reevaluate your beliefs.”

I repeat, the entire matter is a smokescreen. The Adventists are trying to veil some aspects of their doctrine and history in order to gain a wider hearing and to obtain proselytes, while holding to very things they are trying to veil. Seventh-day Adventism has not changed at heart, but it is trying to put on a new face.

The History of Seventh-day Adventism

Adventism originated with the disappointed Second Coming movement of the 1800's. William Miller, a Baptist layman, concluded in 1818 that Christ would return to earth in 1843. When that was proven wrong, he changed the date to October 22, 1844. This belief was based largely on an interpretation of Daniel chapters nine and twelve using the erroneous day/year equation (one prophetic day equals one historical year). Tens of thousands followed Miller's conclusions, and many diverse, unscriptural adventist (advent refers to Christ's coming) groups sprang up within this excited religious atmosphere.

Until the end of 1844, Miller held resolutely to his conviction that Christ would return to “cleanse the sanctuary,” which he interpreted to mean the earth. After the set dates passed, Miller wisely left off with date setting, admitted his mistake, and no longer participated in the adventist movement. He did not become a Seventh-day Adventist.

From the shambles of the confused and unscriptural date-setting movement, there emerged various groups with various doctrinal peculiarities. Some of these groups were gradually formed into Seventh-day Adventism. The following history from Seventh-day Adventist publications contains the major points in this formation.

1. A group of Advent followers in New Hampshire adopted sabbath-keeping in 1844 and began to publish their views through pamphlets. Among these were Joseph Bates and James White.

2. Some of these sabbath-keepers accepted the visions of Hazen Foss and Ellen Harmon in relation to

the “Investigative Judgment” doctrine and the “Third Angel's Message” of Revelation 14:9-12. The doctrine of investigative judgment, as taught by the SDA Church, claims that in 1844 Christ entered into the heavenly holy of holies to begin investigating the records of human works. It is supposed that this investigation will decide the eternal destinies of all men. The “Third Angel's Message,” which is a warning against taking the mark of the beast and speaks of “they that keep the commandments of God, and the faith of Jesus” (Re. 14:9, 12), was erroneously taken by the Adventists to refer to themselves, since they uphold the sabbath. A SDA publication relates these events as follows:

Near the time of the expected advent in the fall of 1844, there was also given to Hazen Foss, a young Adventist of talent, a revelation of the experience of the advent people. Shortly after the passing of the time, he was bidden to relate the vision to others, but this he disinclined to do. He was warned of God as to the consequences of failing to relate to others what had been revealed to him, and was told that if he refused, the light would be given to someone else. But he felt keenly the disappointment of 1844, and ‘said that he had been deceived.’ After a severe mental conflict, he ‘decided he would not relate the visions.’ Then, ‘very strange feelings came to him, and a voice said, ‘You have grieved away the Spirit of the Lord’ (E.G. White Letter No. 37, 1890).

‘Horried at his stubbornness and rebellion,’ he ‘told the Lord that he would relate the vision,’ but when he attempted to do so before a company of believers, he could not call it to mind. In vain were his attempts to call up the scenes as they had been shown to him; and then in deep despair he exclaimed, ‘It is gone from me; I can say nothing, and the Spirit of the Lord has left me.’ Eyewitnesses described it as ‘the most terrible meeting they were ever in.’

Early in 1845, Foss overheard Ellen Harmon relate her first vision to the company of believers at Portland, Maine. He recognized her account as a description of what was shown him. Upon meeting her the next morning, he recounted his experience, of which she had not before known, and encouraged her to faithfully perform her work, stating: ‘I believe the visions are taken from me and given to you. Do not refuse to obey God, for it will be at the peril of your soul. I am a lost man. You are chosen of God; be faithful in doing your work, and the crown I might have had, you will receive.’ On comparing dates, they discovered that it was not until after he had been told that the visions were taken from him, that Ellen Harmon was given her first revelation. Although Hazen Foss lived till 1893, he never again manifested interest in matters religious (Arthur L. White, Ellen G. White—*Messenger to the Remnant*, revised to 1969, p. 30).

...in the year 1844 ... there was a group of Advent believers among whom was manifested the gift of prophecy. The agent of this gift [Ellen Harmon] was

called to service in 1844. Later those associated with this gift came in contact with the Bible teaching already referred to—the truths of the Sabbath and of the heavenly sanctuary and the judgment hour. Thus was formed the nucleus of the definite Advent Movement of the prophecy. We see the various special factors all having their roots in 1844. And from that day to this, the people of the prophecy have been hastening on toward all nations with the gospel message of preparation to meet the Lord (William Spicer, *Gift of Prophecy In the Seventh-day Adventist Church*, p. 13).

What do these strange roots tell us? The advent movement was unbiblical from its inception. The Lord Jesus plainly warned against setting dates for His return: “Watch therefore; for ye know not what hour your Lord doth come” (Mt. 24:42). “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is” (Mk. 13:32-33).

Every religious movement, no matter how sincere and fervent, which has set dates for the second coming of Christ has done so in direct opposition to Jesus’ warnings. God is not in any date-setting movement. William Miller was probably sincere in his zeal to proclaim Jesus’ soon return, but he was sincerely wrong. He was deluded, together with those who followed him, including those who later became members of Seventh-day Adventism.

The doctrine of sabbath worship for New Testament believers is a heresy in direct opposition to Bible teaching. “Let no man therefore judge you in meat, or in drink, or in respect of an holyday or of the new moon, or of the sabbath days” (Col. 2:16). Those within the advent movement who accepted the sabbath-keeping doctrine were being led a step further from the truth.

First there was the date setting error, then the sabbath error, then the investigative judgment error. The latter has no foundation in Scripture whatsoever, yet it was accepted as “light from heaven” by many of the already deceived and straying adventists.

Finally, the visions of Hazen Foss and Ellen White were added to this heretical stew. Hazen Foss was not dealing with the God of the Bible. The gifts and calling of the true God do not change (Ro. 11:29). Stubborn prophets and ministers are dealt with as rebellious children until brought to repentance, as Jonah was, but their gift and calling remains. Even though poor Hazen Foss repented and heartily agreed to obey the visions, he was rejected by the angel and told that he had “grieved away the Holy Spirit.”

The Bible says the N.T. believer is sealed by the Holy Spirit “unto the day of redemption” (2 Co. 1:22; Ep. 1:12-14; 4:30). Praise the Lord, He cannot be grieved

away! The angel that dealt with Hazen Foss was a liar! He was a deceiving spirit, a fallen angel under the command of the father of lies—the devil. The religious movement that has arisen upon the visions of this angel is as deceitful and false as he is.

There is an urgent need to learn from the Adventists’ mistakes. To disobey Romans 16:17 is a serious error and often leads to spiritual shipwreck. The Adventists ignored clear biblical teaching on the second coming and followed a movement based upon doctrines contrary to this teaching. Many were then led on to other, more serious errors, and this culminated in the formation of the Seventh-day Adventist cult.

When we find teaching in a religious movement that is contrary to plain Bible doctrine, we must avoid that movement in obedience to Romans 16:17. No matter how much supposed good is in the movement, it is dangerous and must be avoided if it promotes teachings contrary to Scripture. Weakness here—inability and unwillingness to separate from heresy—is evidence of serious spiritual illness.

A Closer Look at the Role of Ellen G. White’s Visions in the Formation of the SDA

Ellen White’s father, Robert Harmon, was a follower of William Miller. As a result of their acceptance of adventist theories, the Harmons, Ellen included, were dropped from the membership of the Methodist church in Portland, Maine, in 1843 (D.A. Delafield, *Ellen G. White and the S.D.A.*, p. 87). Ellen had made a personal commitment to Adventism during a sermon by Miller, and at age 17 she began receiving visions concerning this movement. This began soon after October 1844, the last date that had been set by Miller, and in these visions many Adventists saw the leading hand of God in answer to their bewilderment and desperation. The teenage girl was allegedly commanded by the revealing “angel” to proclaim the visions to others, and as she did so a following of Adventists rallied around her as a prophetess of God.

Seventh-day Adventism was guided both in its doctrine and practice by this female voice, believed to possess the gift of prophecy and to be an inspired commentator of Scripture. Note the following quotation from an SDA publication:

“Ellen Harmon married James White on August 30, 1846, and became a Sabbath-keeper soon after. The Whites had four children—all boys—and they worked together to establish the Adventist movement until James’ death in October 1881. Often James and Ellen would speak at the same meetings. Ellen lived and labored for thirty-four years following James’ death. Eleven of those years were spent in Europe and Australia, helping establish the SDA movement in those continents.

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"Mrs. White was involved in an aggressive public speaking ministry. 'A much sought-after public speaker, Ellen White was often invited to address those who attended important gatherings of the church. she reached her largest audiences. ... She met literally thousands of speaking appointments'" (*The Spirit of Prophecy Treasure Chest*, pp. 176-177; this official Seventh-day Adventist publication is distributed with an advanced correspondence course which is sent to those with more than casual interest in the denomination; the author took this course in the late 1970s; the book is also sold in Adventist bookstores).

During the seventy years between 1844 and 1915, Mrs. White supposedly received approximately 2,000 visions and dreams. She said she was commanded to write her visions for preservation, and in fulfilling this charge she produced over 100,000 handwritten manuscript pages from which were published fifty-four books.

Throughout her life, Ellen White and her denomination were guided by these profuse visions, which she received usually at night. Through these she was instructed concerning (1) the supposed divine origin of the Adventist movement, (2) the Investigative Judgment, (3) the importance of sabbath-worship, (4) the SDA health movement, (5) the Adventist literature outreach, (6) the Adventist school system, (7) even the financial system and ecclesiastical organization of the SDA church.

Thus, the major guiding influence of the SDA Church has been, from its inception, the visions and interpretations of Ellen G. White. While Adventist leaders claim that the Bible is their sole rule for faith and conduct, the fact is that without Ellen White there would be no Seventh-day Adventism. Since there are many Bible reasons for believing Mrs. White's prophetic ministry was not of God, it follows that the denomination founded upon this ministry was also not of God. We will look more closely at this issue later in these studies.

A Biblical Refutation of Seventh-day Adventism

Heresy #1—Redefining the grace of salvation to include the works of the law

Seventh-day Adventism plays the same game in salvation as every other false movement of Christendom. They profess to teach salvation by grace through faith, but they redefine this in a way that is contrary to the New Testament.

Though they often deny this, the Adventist denomination teaches that salvation is by grace plus law, faith plus works. Grace, according to Adventist theology, is the power and forgiveness God gives to enable a sinner to keep the law and to thereby build a holy character fit for heaven. He who fails to build the

right character by God's grace will never see heaven. Faith and works are the two oars by which the believer is propelled to glory.

It is important that we thoroughly document the SDA doctrine of salvation, since it is very subtle. Often, in their literature produced for the general public, the SDA modify what they really believe, including the doctrine of salvation, in an attempt to appear orthodox. The Christian should beware of the deceitfulness of the cults. They are as ready and able as the chameleon to change colors according to varying situations. On one hand they try to appear orthodox. They claim to be persecuted and misunderstood by other Christians because of their heresies. "We are just like you," they protest. On the other hand they promote all sorts of heretical teachings and speak boldly against orthodox Bible doctrines and attempt to draw converts away from the Bible-believing churches. This should not surprise us. The N.T. refers frequently to the deception of false teachers: "come to you in sheep's clothing, but inwardly they are ravening wolves" (Mt. 7:15); "deceive many" (Mt. 24:4-5, 11, 24); "deceitful workers" (2 Co. 11:13); "false brethren unawares brought in, who came in privily" (Ga. 2:4); "cunning craftiness" (Ep. 4:14); "seducing spirits" (1 Ti. 4:1); "speaking lies in hypocrisy" (1 Ti. 4:2); "who creep into houses" (2 Ti. 3:6); "seducers ... deceiving and being deceived" (2 Ti. 3:13); "feigned words" (2 Pe. 2:2); "many deceivers are entered into the world" (2 John 7); "certain men crept in unawares" (Jude 4); "seducers" (Re. 2:20).

What Adventism Teaches about Salvation: Consider carefully the following statements about salvation from Adventist publications. While professing to uphold salvation by grace alone through faith alone, they actually redefine this contrary to apostolic revelation. The result is a false gospel which subtly mixes grace and law.

From an SDA tract deceptively titled *Saved By Grace*:

"Christ says to every man in this world what He said to the rich young ruler: 'If thou wilt enter into life, keep the commandments,' Matthew 19:17. In other words, THE STANDARD FOR ADMISSION INTO HEAVEN IS A CHARACTER BUILT ACCORDING TO THE TEN SPECIFICATIONS, OR COMMANDMENTS, OF GOD'S LAW. ... He can lift you up to the place where the requirements of the law are met in you. ... THE MASTER BUILDER WILL STAND RIGHT WITH YOU AND IN YOU, AND SEE TO IT PERSONALLY THAT YOUR LIFE COMES UP TO THE REQUIREMENTS OF GOD'S LAW" (Charles T. Everson, *Saved By Grace*, pp. 45-46).

From SDA correspondence courses:

"It is not the work of the gospel to weaken the claims of God's holy law, but to bring men up to where they

can keep its precepts" (*Prophetic Guidance Correspondence Course*, Lesson 10, p. 36).

"Do you want to be a Christian? ... The steps to Christ are few and plain and easy to understand, and we will turn to God's Guidebook now for information. ... **Believe**; that's the first step toward becoming a Christian. ... the second step is **repentance** ... repentance is simply being sorry for our sins and putting them away ... the next step in becoming a Christian is **confession** ... real repentance and confession mean not only to stop sinning, but to do everything possible to make past wrongs right ... The next step is **baptism**, and the proof for that is found in Acts 2:38-39 ... Fifth, **obedience through Christ in us** ... So we have clearly outlined the steps that we need to take in order to become a Christian: to believe in God, to repent of and to confess our sins, to be baptized, AND TO OBEY ALL THE COMMANDMENTS OF THE LORD. ... He may stumble and fall, but he gets up and presses forward again, determined to overcome by God's enabling power. Such a fall is not counted against him when he repents and asks forgiveness and divine help to live the right life" (*New Life Voice of Prophecy Guide*, #12).

"Before Christ comes a second time to take us to His Father's house in heaven above, we must allow Him to conquer sin in our lives. ... Because in this life we have chosen to accept these lovely graces of Christ as our own, the sudden transformation at Jesus' appearing will seal our characters. ... ONLY THOSE WHO LIVE THE JESUS-LIFE CAN BE FREED FROM SIN. ... Jesus counseled the rich man who was seeking eternal life, 'If thou wilt enter into life, keep the commandments'" (*New Life Guides*, #10).

From an SDA catechism:

"... We were slaves to sin. Jesus came down and suffered with us, and for us, and delivered us. As we behold Him in His word, and in prayer and meditation, and serve Him in the person of others, WE MAY BE CHANGED MORE AND MORE INTO THE GLORY OF HIS LIKENESS; THEN, IF FAITHFUL, WE SHALL SOMEDAY SEE HIM FACE TO FACE" (*Bible Footlights*, 1960, p. 17).

From an SDA doctrinal study:

"To whom will God impart immortality? 'To them who by patient continuance in well doing seek for glory and honour and immortality' (Ro. 2:7). What shall be their reward? 'Eternal life' (Ro. 2:7). Upon what conditions may men obtain this blessing? 'Fight the good fight of faith, lay hold on eternal life' (1 Ti. 6:12). ... Will a man's final destiny be in accordance with the life he has lived? 'Whatsoever a man soweth, that shall he also reap' (Ga. 6:7)" (C.B. Haynes, *When A Man Dies*, pp. 46-47).

From one of Ellen White's major works:

While discussing the doctrine of investigative judgment, Mrs. White presents the following concept of salvation: "Every man's work passes in review before

God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. ... The law of God is the standard by which the characters and the lives of men will be tested in the judgment. ... Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. ... All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. ... Sins that have not been repented of and forsaken will not be pardoned and blotted out of the books of record, but will stand to witness against the sinner in the day of God" (Ellen White, *The Great Controversy*, pp. 424-425, 428).

Adventism labels this doctrine "salvation by grace," but it is a grace foreign to the true gospel of Jesus Christ.

What the Bible Says

How does the true gospel of the grace of Christ differ from the SDA gospel?

1. Salvation is by grace ALONE through faith ALONE, without the works of the law in any sense whatsoever. Contrary to Adventist doctrine, grace and faith, law and works are not mutually sympathetic systems and cannot be mixed. See Romans 3:21-25; 4:4-5; 11:6; 2 Corinthians 5:18-21; Galatians 3:13-14; Ephesians 2:8-10.

The Good News of Christ is not that we are saved through a grace that produces the works of the law. The Good News is that we are saved by God's grace alone through faith alone WITHOUT THE LAW. All who will be saved must come on these glorious terms, trusting in the shed blood alone for full salvation.

Those who persist in placing themselves under the Mosaic Law in spite of clear New Testament teaching are outside of true salvation. Seventh-day Adventist teachers who believe the doctrine of their own denomination as stated in such publications as the *New Life Voice of Prophecy* correspondence courses are of this number; they are Galatian legalizers (Ga. 4:9-11; 4:19-20; Ga. 5:1-5).

2. Salvation is secure upon conversion. The true gospel of the grace of Jesus Christ offers perfect security, and ONLY the true gospel can offer security. [See *Eternal Security*.]

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Heresy #2—Sabbath-Keeping

Let us investigate exactly what Seventh-day Adventism teaches about the sabbath. Following is a breakdown of these teachings from their own publications.

First Adventist Teaching about the Sabbath: The sabbath is eternally binding upon men from creation. Seventh-day Adventism says the sabbath was made for mankind in general and was given to Adam in the Garden of Eden. Sabbath-keeping, therefore, is a sign of loyalty to God, the Creator.

“God instituted the Sabbath in Eden; and so long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial. ... The keeping of the Sabbath is a sign of loyalty to the true God” (Ellen White, *The Great Controversy*, p. 386).

“The Sabbath was kept by Adam in his innocence in holy Eden; by Adam, fallen yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob.” (Ibid., p. 398).

What the Bible Says

1. The sabbath, though mentioned in Genesis 2:2-3, was not given to man until it was given to Israel in the wilderness (Ne. 9:13-14).

2. The sabbath was given, not to mankind in general, but to Israel alone as a special covenant sign between her and God (Ex. 31:13, 17).

3. Ellen White added to Scripture in teaching that Adam and the patriarchs kept the sabbath. The Bible says nothing about this. In fact, it cannot be true. If the sabbath had been kept by mankind in general from the creation, it could not have been given as a special sign to Israel.

Second Adventist Teaching about the Sabbath: The sabbath continues to be binding upon N.T. believers.

“...from this it is evident that all Ten Commandments are binding in the Christian dispensation, and that Christ had no thought of changing any of them. One of these commands is the observance of the seventh day as the Sabbath...” (*Bible Footlights*, p. 37).

What the Bible Says

1. The N.T. is the only infallible guide to explain the relationship of the N.T. believer to the Law of Moses, and it plainly teaches the believer is not bound to the sabbath law (Col. 2:16-17).

2. According to the N.T. epistles, the sabbath question has no relevance to the church. In all the instruction God gave the churches, there is only one mention of the sabbath (Col. 2:16) and that one mention was only to show that it is not binding upon N.T. believers. Is it not strange, in light of the fact that the N.T. epistles mention the sabbath only once and that

to show it is not binding, that Seventh-day Adventism makes such a big deal over sabbath observance? They have a very different understanding of the sabbath and of the things of God than the apostles did! With one of their correspondence courses, the SDA sent me a lovely printing of the tablets containing the Ten Commandments. It was printed on expensive gold paper stock, and the sabbath was highlighted, supposedly as it was highlighted in Ellen White's visions. I assume I was supposed to treasure this. No, my friends, I do not glory in the sabbath. The apostle Paul said the sabbath is not for me, and I believe him.

3. The sabbath was a type of salvation (He. 4:9-10). Adventists admit that Old Testament types and shadows, such as the Levitical offerings, were fulfilled in the life and death of the Lord Jesus Christ, yet, they maintain that the sabbath was not so fulfilled. In Hebrews 4, though, the sabbath is presented as a type of salvation. As God rested on the seventh day from His work of creation, the believer today rests in the completed work of Christ. In order to enter into God's rest, a person must quietly accept God's work and must cease from his own work (Jn. 6:28-29). Salvation is God's gift.

Third Adventist Teaching about the Sabbath: The sabbath law has been changed, with the harsh demands of the Mosaic system no longer binding. Adventists do not keep the O.T. conditions of the sabbath, but they claim they do not have to because the conditions pertaining to the sabbath have changed in this age. One of Ellen White's visions is offered as proof for this.

“In the most holy place she saw the ark that contains the law, and was amazed to note that ‘the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name...’ There was also shown her the change of the Sabbath, the significance of Sabbath observance...” (Ellen White, *Messenger to the Remnant*, p. 34).

“The institutions that God has established are for the benefit of mankind. ... The law of Ten Commandments, of which the Sabbath forms a part, God gave to His people as a blessing...” (Ellen White, *The Desire of Ages*, pp. 245-246).

What the Bible Says

1. The sabbath law was severe and rigid. The Jews could do no work on the sabbath (Ex. 20:10; 31:14-15). They could bear no burden (Je. 17:21). They could light no fire (Ex. 35:3). Only in warm climates such as Israel's could this be reasonably observed. The law of the sabbath was so severe that God had an Israelite stoned merely for gathering sticks to build a fire (Nu. 15:32-36). The Law of Moses was not given to be a blessing. The apostle Peter had lived under it all his life until he was converted in his adult years, and he called

it a yoke of bondage “which neither our fathers nor we were able to bear” (Ac. 15:10).

James 2:10 informs us that the law cannot be broken. Thus, anyone desiring to observe the sabbath must observe it exactly as God commanded in the Old Testament, and he must observe every other detail of the law as well. This is what Paul told the Galatian legalizers. “For I testify again to every man that is circumcised, that he is a debtor to do the whole law” (Ga. 5:3). The Old Testament law is not the Christian’s standard; Christ is!

By reducing the requirements of the sabbath law, the SDA church destroys the power of the Mosaic Law to reveal the sinner’s need for the Saviour. The Law of Moses was never intended as a way of life for the justified man—“knowing this, that the law is not made for a righteous man...” (1 Ti. 1:9). It was intended solely as a schoolmaster to bring the sinner to Christ (Ga. 3:24-25).

2. There is no Bible authority for a change in the sabbath law. The Lord Jesus did not change the law. He simply condemned the traditions that the Pharisees had added. Christ said: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Mt. 5:17-18).

3. This is another instance in which Ellen White added to the inspired revelation. She saw the sabbath law as more important than all others; it “shone above them all.” The inspired apostles, on the other hand, saw no importance in it for the N.T. believer.

Fourth Adventist Teaching about the Sabbath: Since Jesus and the apostles kept the sabbath, Christians should keep it today.

“The example of Jesus is clear and consistent. His custom was a Sabbath-keeping custom. ... Yet in spite of this, we find a strange situation in the world today. For though we have the same Christ as our example, the same Bible as our guide,, yet we find two Sabbath days kept by Christians...” (George Vandeman, *Planet in Rebellion*, p. 277).

“Christ’s followers were careful to keep the Sabbath on which their buried Lord rested from His death struggle with sin” (*New Life Bible Correspondence Course*, Guide #16).

What the Bible Says

1. Jesus kept the sabbath because He was born under the law to fulfill the demands of the law (Ga. 4:4-5). The Lord Jesus made Himself a servant, born under the Mosaic law, that He might redeem sinners from the curse and bondage of the law into the eternal liberty of sonship. In Matthew 5:17-20 Jesus expounded the demands of the law, which is perfection. Christ came not

to destroy the law, but to fulfill it, which He did. Jesus lived under the law that believers need not be.

2. It cannot be proven that the apostle Paul and the early churches observed the sabbath. Adventists teach this as fact, but it is mere conjecture. It is true that Paul met in the synagogues on the sabbath in order to preach to the Jews assembled there, but this does not mean that he observed the sabbath law of the Mosaic system. Rather, Paul testified concerning the sabbath question, “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or the sabbath days” (Co. 2:16).

The apostle Paul plainly taught that sabbath-keeping is not binding upon New Testament believers. To observe or not to observe holy days is a matter of individual Christian liberty. “One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind” (Ro. 14:5). Surely the apostle did not act contrary to his own teaching.

According to the Bible, the reason Paul visited synagogues on the sabbath was to preach the gospel. Paul’s desire after was to preach Christ. He was burdened for his own people, the Jews. So he went where the Jews were to preach Christ to them. Consider Acts 13:14-44; 16:13-14; 17:2-4; 18:4. “And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures.”

The fact that Paul went to synagogues on sabbaths does not prove he kept the sabbath law any more than his going to the Jewish feasts in Jerusalem proves he believed himself bound to those laws. According to his own epistles, he felt bound to none of these things. He was free in Christ. He went, rather, as a soul winner to witness to his kinsmen of the freedom in Christ that he himself enjoyed.

3. There is much evidence in the Bible and in other historical sources that the early Christians, from the days of the apostles, met and worshipped on the first day rather than on the sabbath. [See Sunday.]

Fifth Adventist Teaching about the Sabbath: The change of the day of worship from sabbath to Sunday was done by Rome in the fourth century. Adventists contend that the law of the sabbath was kept by Christians until the Roman emperor Constantine required all men to observe Sunday. Adventist leaders see Constantine as a type of the future Antichrist, whom they believe will make Sunday worship a law binding upon all men.

“Constantine was a sun worshiper, but he was also a keen politician. He wanted to please everybody. It was while still a pagan that he decreed that all government offices should be closed upon the first day of the week —‘the venerable day of the sun.’ The church, which had now been established in Rome, had been quick to

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see the temporal advantage of compromise with paganism a foothold, the Roman church in the Council of Laodicea set aside the clear command of God and decreed the change from the seventh to the first day of the week" (George Vandeman, *Planet in Rebellion*, p. 290).

What the Bible Says

As we have previously noted, there is much evidence in the Bible and in other historical sources that the early Christians, from the days of the apostles, met and worshiped on the first day, rather than on the sabbath. [See Sunday.] Since those days, the vast majority of Christians have met to worship on the Lord's day. They do this in honor of the resurrection of their Saviour. Christ was in the tomb on the sabbath and rose as the firstborn from the dead on the first day. The sabbath signifies the last day of the old creation (Ge. 2:2). Sunday is the first day of the new creation.

Sixth Adventist Teaching about the Sabbath: The church has changed the sabbath to Sunday without Bible authority.

"Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment" (Ellen White, *The Great Controversy*, p. 394).

What the Bible Says

Sunday is not the sabbath; it is not even a holy day. Bible-believing Christians do not observe the sabbath by assembling on Sunday. The New Testament believer, redeemed from the obligations of the Mosaic Law, is free to observe or not to observe holy days as he pleases. (Of course no Christian should forsake the assembly, but every Christian is free to honor or not to honor days.) Romans 14:1-13 and Colossians 2:16 clearly state that believers are not to be judged in respect to holy days. The Galatians' respect of holy days caused the apostle Paul to fear that they were not even saved!

"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain. ... I desire to be present with you now, and to change my voice; for I stand in doubt of you" (Ga. 4:10-11, 20).

"Who art thou that judgest another man's servant? day alike. Let every man be fully persuaded in his own mind" (Ro. 14:4-5).

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days" (Col. 2:16).

Seventh Adventist Teaching about the Sabbath: Adventism claims that it is fulfilling prophecy by proclaiming the sabbath. Adventists believe that God has raised them up as the "last days remnant church" to

proclaim the truth of the sabbath as a test for mankind. This work will culminate in the Great Tribulation, they believe, and in the second coming of Christ. For Bible proof of this, Adventists point to four major passages: Isaiah 58:12-14; Matthew 24:14; Revelation 14:6-12 and 12:17.

"From the very first, Seventh-day Adventists have boldly proclaimed the three messages of Revelation 14:6-12 as God's last appeal to sinners to accept Christ, and have humbly believed their movement to be the one here designated as the 'remnant.' No other religious body is proclaiming this composite message, and none other meets the specifications ... Adventists have recovered these gems of truth and restored them to their rightful setting ... Examples ... the precious Sabbath truth, as opposed to the papal Sunday. Particularly is the Sabbath commandment to be restored to its rightful place in the ten-commandment Law of God. Isaiah declared that God's remnant people would repair 'the breach' made in God's law when the papacy tore the fourth commandment out of the heart of the decalog..." (*Prophetic Guidance Correspondence Course*, p. 46).

What the Bible Says

1. The verses used by the SDA to support this doctrine are misused. Neither the Old nor the New Testament speak of a religious group that is to rise in the last days prior to the second coming of Christ to proclaim the sabbath. Though Revelation 14:12 does say the Great Tribulation remnant will "keep the commandments of God," nothing is said about a special emphasis upon the sabbath. The interpretation pushed upon this verse by Adventist teachers illustrates their fearful habit of twisting Scripture. The remnant of Revelation is the Jews. See Revelation 7:1-8.

In Isaiah 56:1-7 and 58:1-13 God is simply admonishing the nation Israel to keep her sabbaths, just as He has done throughout Israel's history. Isaiah 56 and 58 speak of national Israel, not the church. "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and THE HOUSE OF JACOB their sins" (Is. 58:1). That Isaiah would point Israel to the sabbath law agrees with other passages that teach that the sabbath was given to national Israel as a special covenant sign (Is. 66:20-13). Israel will always keep her covenant sabbath. The church, though, is not the nation Israel, and the church does not fulfill Israel's prophecies. There are three distinct people spoken of in this dispensation—Israel, the Gentiles, and the Church (1 Co. 10:32). God's plan for national Israel, as foretold in the Old Testament will be literally fulfilled *in national Israel*, not in the church.

2. The real source of this idea is Ellen White's visions. "...seven months after the Whites commenced keeping and teaching the Sabbath, the Lord gave a vision

stressing its importance conducted through the heavenly sanctuary. In the most holy place she saw the ark that contains the law, and was amazed to note that 'the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. THE HOLY SABBATH LOOKED GLORIOUS—A HALO OF GLORY WAS ALL AROUND IT...'

"THERE WAS ALSO SHOWN HER THE CHANGE OF THE SABBATH, THE SIGNIFICANCE OF SABBATH OBSERVANCE, THE WORK BEFORE THEM IN PROCLAIMING THE SABBATH TRUTH, the relationship of Sabbath observance to the troublous times before the loyal people of God, climaxing in the second coming of Christ bringing final deliverance. The relationship of the Sabbath to the third angel's message was also revealed: 'I was shown its importance and its place in the third angel's message'" (E.G. White letter 2, 1874).

In spite of the Adventist's denial, it is clear that these supposed visions of Ellen White are the real authority for the doctrine that they are the remnant church of the last days raised up by God to proclaim sabbath worship to all the world. Here again we find a key Adventist doctrine formed upon the visions of its prophetess.

We repeat, without Ellen White there would be no Seventh-day Adventist Church. Many of their major doctrines could not have been derived from the Bible alone, except that one approach the Scriptures with ideas preconceived from an extra-Biblical source. The SDA, as do other heretical cults, look at the Scriptures only through their strangely-tinted heretical spectacles. Without the Mary Baker Eddy "spectacles" there would be no Christian Science. Without the Joseph Smith "spectacles" there would be no Mormonism. Without the Charles Taze Russell/Joseph Rutherford "spectacles" there would be no Jehovah's Witnesses. These various personalities have provided their followers with a set of heretical ideas by which they interpret the Bible. The Seventh-day Adventists obtained their eyeglasses from Ellen White.

Eighth Adventist Teaching about the Sabbath: Sabbath-keeping will be the test of obedience during the Great Tribulation. They believe that during the Great Tribulation, Sunday observance will be the mark of the beast. All who observe Sunday worship in the Great Tribulation will be taking the mark of the beast and will, therefore, be lost.

"Adventist interpreters understand this mark to be not a literal brand but some sign of allegiance that identifies the bearer as loyal to the power represented by the Beast. The controversy at that time will center on the law of God, and particularly on the fourth command. ... Hence, the observance of Sunday will constitute such a sign" (*News From Jesus*—part two, p. 28, *Adult Sabbath School Lessons*, third quarter, 1974).

"...this dispensing with one of the precepts of the Decalogue and substituting in its place a day God never commanded, is claimed by this power as the mark of its authority to bind the consciences of men. However appalling the revelation, this establishment of the first day of the week as a day of worship in spite of God's clear word that the seventh day is His Sabbath—this, by overwhelming evidence and unashamed admission, is the mark so soon to be imposed!" (George Vandeman, *Planet in Rebellion*, p. 386).

What the Bible Says

The idea that Sunday observance will be the mark of the beast is certainly not found in, nor supported by, Scripture. This is an idea conjured up by Ellen White and accepted as dogma by Seventh-day Adventists. It is true that the Antichrist will "think to change times and laws," yet nowhere does the Bible say that this will involve the sabbath or Sunday. The Bible does not reveal exactly what laws the Antichrist will change.

Whence cometh the Seventh-day Adventist ideas, then? On the back cover of an edition of Ellen White's *The Great Controversy* that I have in my library, it is written of its author that "she is considered to have been inspired of God." In this book White describes the doctrines she supposedly was taught by angels through several visions. It is here, among other strange doctrines and additions to God's revelation, that she develops the idea of Sunday observance as the mark of the beast. She wrote:

"Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions ... the Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power

"It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people. ...

"Those who honor the Bible Sabbath will be denounced as enemies of law and order. ... As Protestant churches reject the clear Scriptural arguments in defense of God's law, they will long to silence those whose faith they cannot overthrow by the Bible. ... The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday ... even in free America" (*The Great Controversy*, pp. 515, 517-519).

It cannot be denied that Mrs. White had an unusually vigorous imagination! There is no biblical support for this.

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Heresy #3—Soul Sleep

A general statement of the Seventh-day Adventist doctrine of death is as follows:

“So when a man dies he does not live somewhere else. He is not in heaven, not in hell, not in purgatory. He is not alive at all, anywhere, in any condition whatsoever. He is dead. And to be dead does not mean to be alive. To be dead does not mean to go to heaven; it does not mean to go to hell; it does not mean to go to purgatory. Indeed, it does not mean to go anywhere at all. It means simply an end of life. ... Death is cessation of life, an absence of life, the exact opposite of life. So in death there is no life. The man does not live; the body does not live; the soul does not live; the spirit does not live; the mind does not live. Intelligence ends, consciousness ends, memory ends, knowledge ends, thought ends. All that has comprised the man ends” (Carlyle Haynes, *When A Man Dies*, p. 20).

The idea that man has conscious existence after death is said to be the devil’s first lie”

“And today from pulpits all across the nation we hear the devil’s first lie upheld each time a minister assures us that the soul of man lives on after death—that it cannot die. The devil’s first lie is echoed each time someone teaches that at death man’s immortal, conscious soul wings its way to heaven, there to bask in God’s presence...” (*These Times*, Nov. 1976, p. 7).

That Adventist leaders have hated the Bible’s doctrine of eternal punishment in hell is illustrated in the following quote from Ellen White:

“And how utterly revolting is the belief that as soon as the breath leaves the body the soul of the impenitent is consigned to the flames of hell! ... the doctrine of natural immortality first borrowed from pagan philosophy, and in the darkness of the great apostasy incorporated into the Christian faith, has supplanted the truth” (*The Great Controversy*, pp. 478, 483).

[For the Bible’s teaching on this see Death, Immortal, Soul, Spirit.]

Heresy #4—Annihilation of the Wicked

In the following excerpts Adventist teachers define their idea of the final destiny of the lost. Ellen White speaks first.

“The theory of eternal torment is one of the false doctrines that constitute the wine of the abomination of Babylon. Pardon, must receive the penalty of transgression ... covered with infamy, they sink into hopeless, eternal oblivion. ... There will then be no lost souls to blaspheme God as they writhe in never-ending torment; no wretched beings in hell will mingle their shrieks with the songs of the saved” (*The Great Controversy*, pp. 470,477).

“...sinners will not live forever. The plain doctrine of the Bible is that the devil and all his works will be destroyed, utterly destroyed” (*When A Man Dies*, p. 58).

[For the Bible’s teaching on this see hell.]

Heresy #5—Ellen White as a Prophetess and Inspired Commentator

What does Seventh-Day Adventism believe about Ellen White?

1. *Ellen White exercised the divine gift of prophecy and that she was raised up by God to guide the development of the SDA Movement.* “...the church leaders from the first have accepted this heavenly light that God has caused to shine upon their pathway. One reason we have prospered is that we have had this divine guidance, which we have tried to follow faithfully ... Seventh-day Adventists believe that Mrs. Ellen G. White exercised the true prophetic gift. They believe that God graciously spoke to her in divine revelations, and that through her He sent inspired messages to His church” (*Ellen G. White and the S.D.A. Church*, p. 2).

2. *Ellen White received inspired revelation from God.* “Is it not a solemn thought that the Spirit of Prophecy books on the shelves of your home contain the revelations of God?” (*Prophetic Guidance*, Test Questions Sheet for Lesson 4). “The divine inspiration [of the Bible and of the writings of White] is the same in both cases. But the product given by inspiration in each case is to serve its distinct purpose or function. ... The Holy Spirit that inspired Moses, Paul, and John, also inspired Sister White. The inspiration of the prophets is one thing” (*The Spirit of Prophecy Treasure Chest*, p. 30). “In the providence of God, Ellen G. White was given the role of prophetic messenger to the Advent people. The visions given to her at night were prophetic dreams, divinely inspired and of similar nature to those that came to the prophets of old” (*Ibid.*, p. 29).

3. *Ellen White was an inspired commentator.* “Ellen White, as an inspired commentator, was instructed to say ... In her published writings are to be found thousands of such comments on the Holy Scriptures. Her writings are regarded by thousands as an inspired commentary. While Ellen Harmon was called to her work as a mere youth in her teens, she was commanded by her Saviour: ‘Exhort from the word. I will make My word open to you. It shall not be as a strange language. In the true eloquence of simplicity with voice and pen, the messages that I give shall be heard from one who has never learned in the schools. My Spirit and My power shall be with you.’ There is an inexhaustible treasure of exhibits to illustrate the function of God’s modern messenger as an inspired commentator on the Bible (*Ellen G. White and the S.D.A. Church*, pp. 37-39).

4. *Ellen White’s writings are immortal.* “She wrote in 1906 ... He instructed me ... Never deviate from the truth under any circumstances. Give the light I shall give you. The messages for these last days shall be written in

books, and shall stand immortalized..." (*Prophetic Guidance*, Lesson 13, p. 50).

5. *Ellen White's writings have universal and timeless application.* "Through the last half of Mrs. White's life, as she delineated the great controversy story in detail in the five volumes of the Conflict of the Ages series, she was ever mindful that she was writing for the world as well as for the church" (*Prophetic Guidance*, Lesson 13, p. 50). "We recognize that the principles set forth in the Spirit of Prophecy writings do not change with the passage of the years, that time and trial have not made void the instruction given," and "the instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days" (Treasure Chest, p. 125).

6. *Ellen White is the lesser light witnessing to the greater light.* "Ellen White declared, 'Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light' (*Colporteur Ministry*, p. 125). ...So it is with the Bible and the Spirit of Prophecy" (*The Spirit of Prophecy Treasure Chest*, p. 30).

7. *Ellen White's writings were "a telescope which enlarges the vision of God's plan."* "The Ellen G. White books have been likened also to a telescope which greatly enlarges the vision of God's plans as revealed in His word. A telescope does not put more stars in the sky, but merely helps us see more clearly those that are already there" (*Ellen G. White and the S.D.A. Church*, p. 34).

8. *All who truly trust and obey the Bible will accept Mrs. White's visions as from the Lord.* "G.I. Butler, president of the General Conference for twelve years while Mrs. White was living, correctly expressed the faith of Adventists: 'Instead of our setting up these visions above and outside of the Scriptures as another rule of authority ... we claim that none can really take the Bible and fairly apply its teachings without accepting these visions as from God. ... Those who stand on the Bible and the Bible alone, are bound to receive the Bible teaching on spiritual gifts, including the gift of prophecy in the remnant church'" (*Ellen G. White and the S.D.A. Church*, pp. 34-35).

9. *All believers should study, revere and obey Ellen White's writings.* "These messages, we believe, should be faithfully followed by every believer. Next to the Bible, and in connection with it, they should be read and studied. They throw a floodlight upon the Sacred record" (*Prophetic Guidance*, Lesson 16, p. 60).

10. *God's blessing follows the proportion of one's loyalty to Ellen White's writings, and His judgment in proportion to disloyalty.* "God's blessing upon you will be in proportion to your belief in and loyalty to the

instruction He has sent to guide and guard His people. How abundantly the Lord can and does bless those who wholeheartedly accept the counsels given..." (*Prophetic Guidance*, Lesson 18, p. 17). "To all who have stood in the way of the Testimonies, I would say, God has given a message to His people and His voice will be heard, whether you hear or forbear. Your opposition has not injured me; but you must give an account to the God of heaven, who has sent these warnings and instruction to keep His people in the right way..." (*Ellen G. White and the S.D.A. Church*, p. 71).

11. *All of Ellen White's writings must be accepted as authoritative revelation.* "Consistency calls for acceptance of the Spirit of Prophecy writings as a whole. We cannot justify accepting part and rejecting part. For example, to accept one of Mrs. White's books of a devotional character while questioning what she has written on doctrine, morals, or health standards, is really accepting one part and rejecting another" (*Prophetic Guidance*, Lesson 18, p. 70).

12. *Ellen White alone is a modern prophet.* "...in the providence of God, Ellen G. White was given the role of prophetic messenger to the Advent people. ... Several other persons in the history of the Seventh-day Adventist Church have claimed prophetic inspiration, but none has given satisfactory evidence that he has received instruction from God" (*The Spirit of Prophecy Treasure Chest*, p. 29).

13. *Ellen White's prophecies and the Adventist Church stand or fall together.* "Our position on the Testimonies is like the keystone of the arch. Take that out, and there is no logical stopping place till all the special truths of the message are gone. ... Nothing is surer that this, that this message and the visions belong together and stand and fall together" (*Review and Herald*, Aug. 14, 1883).

14. *Ellen White's prophecies are either of God or the devil.* "There is no halfway work in the matter. The testimonies are of the Spirit of God or of the devil" (*Ellen White, Testimonies for the Church*, vol. 4, p. 230).

What Were the Methods by which Ellen White Received Messages?

Included in Mrs. White's biography, *Messenger to the Remnant*, are six pages of testimonies from various people who allegedly witnessed her visions. These are included in the biography to establish confidence in their supposed divine origin. Some of these testimonies are descriptions of medical examinations that were allegedly conducted during Mrs. White's visionary experiences. Such testimonies place a large emphasis upon the supposed fact that Mrs. White did not breathe during her visionary experiences.

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General Phenomena. "For about four or five seconds she seems to drop down like a person in a swoon, or one having lost his strength; she then seems to be instantly filled with super-human strength, sometimes rising at once to her feet and walking about the room. There are frequent movements of the hands and arms, pointing to the right or left as her head turns. All these movements are made in a most graceful manner. In whatever position the hand or arm may be placed, it is impossible for anyone to move it. Her eyes are always open, but she does not wink; her head is raised, and she is looking upward, not with a vacant stare, but with a pleasant expression, only differing from the normal in that she appears to be looking intently at some distant object" (*Messenger to the Remnant*, p. 22).

No Breathing. "M. G. Kellogg, M.D. ... I am quite certain that she did not breathe at that time while in vision, nor in any of several others which she has had when I was present. ... A lighted candle was held close to her eyes, which were wide open; not a muscle of the eye moved. He then examined her in regard to her pulse, and also in regard to her breathing, and there was no respiration" (*Messenger to the Remnant*, pp. 22-23).

Holding Heavy Bibles. "As they closed this part of the examination, she arose to her feet, still in vision, holding a Bible high up, turning from passage to passage, quoting correctly, although her eyes were looking upward and away from the book ... while in vision, Ellen Harmon stepped over to a bureau upon which rested the large volume (18 pound family Bible), picked it up, placed it on her left hand, and then, extending it at arm's length, held the closed book with ease for half an hour ... Under ordinary circumstances she was unable to pick up this book, for she was in frail health and at that time weighed only eighty pounds. She was in no way fatigued by the experience (*Ellen G. White Messenger to the Remnant*, p. 23).

Even if these testimonies are true, they mean nothing. A prophet is not approved by supernatural phenomena but by whether or not his prophecies are true according to Scripture. The devil can do miracles. The pagan soothsayers that resisted Moses were even able to duplicate two of the divine signs (Exodus 7:22; 8:7). The Lord Jesus warned that false prophets would arise that will show great signs and wonders (Mt. 24:24).

D.M. Canright, one of the top leaders in the Adventist denomination in its early years, later became a Baptist pastor. In his book *Seventh-day Adventism Renounced* (1898), he exposed the duplicity and error of Ellen White's prophetic ministry.

Bible Reasons for Rejecting Ellen White's Prophetic Ministry

1. Mrs. White taught doctrines that deviate from New Testament revelation (Ro. 16:17-18; Is. 8:20). The fact

that a group holds many true doctrines does not mean we are to overlook its heresies. False imitations of Christianity have always been characterized by a mixture of truth and error. The Galatian heretics were apparently orthodox in most of their doctrines. We have no reason to believe they were anything but orthodox about the Trinity, Christ's Deity, the Resurrection, and Biblical Inspiration, but the fact that they added to Paul's revealed gospel brought upon them a divine curse. In fact, they were all the more dangerous because of their seeming orthodoxy. Rat poison is at least 95% harmless. Romans 16:17 warns us to mark and avoid those that cause divisions contrary to the doctrine which we have learned. Seventh-day Adventism is guilty of this. They cause divisions contrary to the apostolic doctrine of death, of sabbath-keeping, of hell, of the ministry of Christ during this present age, of the Mosaic Law, of the woman's place in the church, and of the apostolic doctrine of the last days, and others.

2. Ellen White contradicted herself and was a hypocrite. Consider three examples:

Abstain from All Jewelry

"To dress plainly, abstaining from display of jewelry and ornaments of every kind, is in keeping with our faith" (White, *Testimonies*, vol. 3, p. 366).

"The ornamentation of the person with jewels and luxurious things is a species of idolatry. ... Expensive dress and adornments of jewelry give an incorrect representation of the truth that should always be represented as of the highest value" (*Bible Training School*, May 1, 1908).

Ellen White did not follow her own teaching. She wore jewelry, including broaches, expensive pins with white stones, and chains. In "Did Ellen White Wear Jewelry?" S. Cleveland and D. Anderson document this fact (<http://www.ellenwhiteexposed.com/contra7.htm>).

Photography Is Idolatry

"This making and exchanging of photographs is a species of Idolatry. Satan is doing all he can to eclipse heaven from our view. Let us not help him by making picture-idols. We need to reach a higher standard than these human faces suggest. The Lord says, 'Thou shall have no other gods before me'" (White, *Messages to Young People*, p. 316).

Mrs. White often sat for pictures, contrary to her own teaching.

The Reformed Dress Fiasco

The reform dress was a feminist fashion in the mid-19th century composed of a knee-length dress over loose-fitting pants. This was in a day when short dresses and pants on women were scandalous. In 1863 Ellen White said that Adventists should NOT adopt the dress because it was immodest and was associated with the women's rights movement.

"God would not have his people adopt the so-called reform dress. It is immodest apparel, wholly unfitted for the modest, humble followers of Christ. ... Those who feel called out to join the movement in favor of woman's rights and the so-called dress reform, might as well sever all connection with the third angel's message. ... Let them adopt this costume, and their influence is dead. ... They [the sisters] would destroy their influence and that of their husbands. They would become a byword and a derision. ... God would not have us take a course to lessen or destroy our influence with the world" (*Testimonies for the Church*, vol. 1, pp. 421, 422, June 1863).

She also said that women should wear long dresses and should not make themselves stand out as a gazing-stock.

"If women would wear their dresses so as to clear the filth of the streets an inch or two, their dresses would be modest and they could be kept clean much more easily, and would wear longer. Such a dress would be in accordance with our faith" (*Ibid.* p. 424).

"Christians should not take pains to make themselves a gazing-stock by dressing differently from the world" (*Ibid.*, p. 458).

A year later White issued a contradictory prophecy in support of the reform dress. This was after she attended a health clinic and saw one of the "doctors" wearing such a dress.

"God would now have His people adopt the reform dress, not only to distinguish them from the world as His 'peculiar people,' but because a reform in dress is essential to physical and mental health" (Ellen White, *Testimonies*, vol. 1, p. 525, 1864).

White said that she was speaking by divine revelation and that those who refused to adopt the reform dress were rejecting the light.

"I have done my duty; I have borne my testimony, and those who have heard me and read that which I have written, must bear the responsibility of receiving or rejecting the light given" (*Testimonies*, vol. 1, p. 523).

A few years later, White simply stopped wearing the reform dress and refused to answer questions about the matter from her confused followers (D.M. Canright, *The Life of Mrs. E.G. White*, chapter 19).

3. The true prophetic gift guaranteed infallible revelation. Adventists defend Mrs. White's visions and writings as revelation, but not as infallible. This is a distinction the Bible does not allow. Divine prophecies are not partially inspired. Any deviation from truth, any failure in prediction, marks the prophet as false (De. 18:21-22).

4. Mrs. White's visions encouraged twisted views of Scripture to suit SDA doctrine. The verses offered by Adventist teachers as proof texts for doctrines such as Investigative Judgment or sabbath-keeping in the

church age in no way do so. No one studying these verses alone would arrive at the doctrines that the Adventists build from them. The perversions of Scripture were encouraged by Ellen White's visions and "inspired" interpretations. The following quote confirms this suspicion:

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word.

"Again and again these brethren came together to study the Bible in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively.

"Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the Scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given" (*Messenger to the Remnant*, pgs. 38-39, quoting *Ellen G. White Special Testimony*, Series B, No. 2, pp. 56-57).

In this testimony Ellen White admits that the Adventist doctrines were evolved through interpretations derived from the authority of her visions.

5. Women are not to teach nor usurp authority over men. God calls men, not women, to lead the churches (1 Timothy 2:11-12). There were no female apostles, and women are not qualified to be pastor-elders (1 Ti. 3:1-2; Tit. 1:5-6). Ellen White lived in direct opposition to these commands and examples. Not only did she guide in the development of SDA doctrine, but she was also a leading figure in the development of the SDA organization. She maintained a diligent public speaking ministry, addressing large mixed crowds of men and

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women, frequently even addressing, teaching, and guiding groups composed mostly of men. Surely the Lord would not operate contrary to His revealed will. [See Women Preachers.]

6. The true prophetic gift was to cease when its purposes for this age were fulfilled (1 Co. 13:8-10). The context of 1 Corinthians 13 pertains to spiritual gifts. The entire section from chapter 12 to 14 deals with this subject. 1 Corinthians 13:8-10 refers to the revelation gifts of prophecy, knowledge, and tongues, through which God spoke to the early churches. These gifts were to pass away upon completion of their divine purpose, just as many other elements of God's program for the ages have passed away.

1 Corinthians 13:8 promises that "prophecies ... shall fail." Now, we know that the sure Word of prophecy contained in the Bible will never fail. It was the *gift of prophecy* that would fail, or pass away. Again, verse eight says "knowledge ... shall vanish away." It is obvious that knowledge in general shall never vanish. It is the *gift of knowledge* that vanished with the completion of the New Testament Scriptures. This verse also states that "tongues ... shall cease." It is the *gift of tongues* that will cease. Since it is clear that at some point prophecy will cease, when will this be? The answer is found in Ephesians 2:20. This verse groups the prophets together with the apostles and says that they laid the foundation for the church. They preached the gospel, established the first churches, and wrote the New Testament Scriptures under divine inspiration. Their job was then complete. The foundation was firmly laid, and they were no longer needed. Just as there are no apostles today, in the early church sense, there are also no prophets in the sense of receiving and imparting revelation. In this sense, "prophecy" has "failed."

Ellen White did not have the New Testament gift of prophecy, not only because her supposed gift operated contrary to divine revelation, but also because that gift ceased with the passing of the apostles and prophets that laid the church's foundation.

7. Revelation for this present age is complete and not to be added to. Jude 3 says it was once delivered to the saints. See also Revelation 22:18-19.

The faith was delivered once for all to the saints. It is not to be added to or tampered with; it is to be contended for. The Holy Spirit has given everything needed to make the "man of God perfect, thoroughly furnished unto all good works" (2 Ti. 3:16, 17). This refers to the completed Scriptures, and a seal was placed in the last chapter of the Book, warning all men against claiming to have some new or fresh word from God (Re. 22:18-19).

There is no doubt that Ellen White's visions added to the prophecies contained in the Bible. In just one vision that was published in *Early Writings*, pages 14-20 she says that Jesus' hair is curly and shoulder length and that His trumpet is silver. She says that it takes seven days to ascend to heaven. She describes tree trunks of transparent gold, and fruit that looks like gold mixed with silver, and houses that have the appearance of silver supported by pillars set with pearls, and shelves of gold, and fields of flowers, and grass, and "little ones" with wings, and tables of stone engraved with the 144,000, and a silver table many miles in length. These additions fly in the face of God's warning in Revelation 22. To teach that there is still a purpose for the gift of prophecy and that the Scriptures are not sufficient for faith and practice is to open the door to Satanic deception. Those who refuse to accept the Scripture as the final Word of God for this age tend to receive another word through erroneous visions and prophecies. Seventh-day Adventism is the product of this error.

8. Ellen White's prophecies did not come to pass (De. 18:22). In the book *Seventh-day Adventism and the Writings of Ellen White*, J. Mark Martin documents many false prophecies that were published by Mrs. White. These include the following:

Old Jerusalem Never Built Up

"I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time" (*Early Writings*, p. 75).

In fact, old Jerusalem has been built up extensively since the birth of the modern state of Israel in 1948.

Mrs. White to Be Alive When Jesus Returns

"Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. ... Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, 'Alleluia!' as they recognized their friends who had been torn from them by death, and in the same moment WE were changed and caught up together with them to meet the Lord in the air" (*Early Writings*, pp. 15-16).

Other Adventists Living in 1856 Would See Jesus Return

In May 1865 Ellen White declared in a meeting in Battle Creek, Michigan, that some present would "remain upon the earth to be translated at the coming of Jesus" (*Testimonies for the Church*, vol. 1, pp. 131-132).

England Would Attack the United States

"... when England does declare war, all nations will have an interest of their own to serve, and there will be general war, general confusion. ... this nation [the

United States] will ... be humbled into the dust" (*Testimonies for the Church*, vol. 1, p. 259).

In fact, England did not declare war and the United States was not humbled into the dust.

Enoch on Jupiter or Saturn

"The Lord has given me a view of other worlds, wings were given me, and an angel attended me from the city to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The inhabitants of the place were of all sizes; they were noble, majestic, and lovely. ... Then I was taken to a world which had seven moons. There I saw good old Enoch, who had been translated" (*Early Writings*, pp. 39-40).

Ellen White's husband, James, said that this vision was of the planets Jupiter and Saturn (*A Word to the Little Flock*, p. 22).

Martin remarks, "To date, excellent satellite pictures of Jupiter and Saturn have not revealed any life forms" (*Seventh-day Adventism and the Writings of Ellen White*, p. 18).

9. Ellen White's writings were plagiarized from other people (Je. 23:30). That Ellen White plagiarized from other people's writings has been extensively documented by Walter Rea and others. Initially Rea, author of *The White Lie*, did not set out to disprove White's prophetic calling and was anything but an antagonist. Rather, from a young age he was a dedicated Adventist and he even published some volumes of Ellen White's commentaries on Bible passages that sold by the thousands through Adventist bookstores. But that was before his discovery of White's plagiarisms and other deceptions ruined his faith in the Adventist system. Adventists have attempted to answer this charge in various ways. They have claimed that Mrs. White was merely selectively quoting from other writings as God led her. They have also concluded that she did not practice plagiarism by eighteenth century standards, but the fact that she claimed divine inspiration for her "testimonies" refutes these attempted justifications. Further, she quoted other writers without giving them any credit, which is dishonest.

Heresy #6—Investigative Judgment

The major tenets of the Adventist doctrine of Investigative Judgment are as follows:

1. In October 1844, Jesus Christ entered the heavenly holy of holies to begin an investigative judgment of the records (deeds, thoughts, attitudes, etc.) of those who have professed salvation.

"Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for

all who are shown to be entitled to its benefits ... in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work. of men are registered, are to determine the decisions of the judgment. be clearly understood by the people of God ... every individual has a soul to save or to lose. Each has a case pending at the bar of God is as essential to the plan of salvation as was His death upon the cross" (Ellen White, *The Great Controversy*, pp. 422-423).

2. The investigative judgment is based on the Mosaic law (particularly the Ten Commandments); the character of each person will be tested by the standard of this law.

"Every man's work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, are all chronicled by the recording angel. The law of God is the standard by which the characters and the lives of men will be tested in the judgment. ... Those who in the judgment are 'accounted worthy' will have a part in the resurrection of the just. ... Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. ... All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. ... Sins that have not been repented of and forsaken will not be pardoned and blotted out of the books of record, but will stand to witness against the sinner in the day of God" (*The Great Controversy*, pp. 424-425, 428).

3. This judgment determines the eternal destiny of every professing believer. No one can be sure of eternal life until this judgment is complete.

"The righteous dead will not be raised until after the judgment at which they are accounted worthy of 'the resurrection of life.' Hence they will not be present in person at the tribunal when their records are examined and their cases decided. ... Every name is mentioned, every case closely investigated. Names are accepted, names rejected ... all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls

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before God by sorrow for sin and true repentance. in groups. The purity and devotion of one will not offset the want of these qualities in another. ... Everyone must be tested and found without spot or wrinkle or any such thing. ... When the work of the investigative judgment closes, the destiny of all will have been decided for life or death" (*The Great Controversy*, pp. 425, 431-432).

4. During this heavenly judgment, God has raised up the Seventh-day Adventist Church to proclaim the 'eternal gospel' to all the world. This work began in 1844 and will continue until Christ's return to earth.

"The picture of the whole prophecy is clear. In the last days, as the closing judgment work began in heaven above, a special movement was to arise on earth, through which the great threefold message of Revelation 14 was to be borne to every nation, and tongue, and people. ... It was following the great Advent awakening of the early decades of the nineteenth century, reaching a climax in the years preceding 1844, that the Adventist Church arose. It has spread to all lands with the definite message of the judgment hour, calling men to the standard of the commandments of God" (Ellen White, *The Gift of Prophecy*, pp. 9,12).

5. When the judgment is finished, Christ will return to the earth, destroy the wicked, resurrect the saved (who have been sleeping in the grave), and place all sins upon Satan—the O.T. scapegoat antitype.

"When the investigative judgment closes, Christ will come, and His reward will be with Him to give every man as his work shall be. ... Christ will place all these sins upon Satan, the originator and instigator of sin. The scapegoat, bearing the sins of Israel, was sent away 'unto a land not inhabited' (Lev. 16:22); so Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the full penalty of sin in the fires that shall destroy all the wicked" (Ellen White, *The Great Controversy*, p. 427).

What the Bible Says

1. The vision of Daniel 8:14 has nothing to do with a heavenly investigative judgment. Consider the following excellent commentary on Daniel chapter 8:

Both William Miller and Ellen G. White were wrong. Miller's assertion that 2,300 days meant 2,300 years, these being 'prophetic days' of one year each, is just as much gratuitous speculation as his statement that these 'days' were to be reckoned from Artaxerxes' decree (Ezra's return to Palestine).

Verse 19 states that "the time of the end" refers to 'the latter time of the indignation,' God's indignation revealed in the Babylonian captivity. The vision therefore begins where the Babylonian captivity ends. Hence verse 20 speaks of the Medo-Persian power,

which indeed destroyed the Babylonian empire.

In the vision it is therefore stated, verse 4, that the ram pushed westward and northward, and southward: i.e., the Medo-Persian empire conquered Lydia (north, 564 B.C.), Babylon (west, c.a. 554) and Egypt (south, another ten years later).

"Then came the strong he-goat, verse 5, who is the king of Greece, verse 21. Greece defeated Persia in 490 and 480 B.C. When Alexander the Great 'magnified himself exceedingly,' verse 8, he suddenly died at the age of 33. His empire was divided into four parts, and out of one of these divisions came 'a little horn,' verse 8, 'in the latter time of their kingdom,' verse 23; that is, when the four divisions of Alexander's empire were going down one by one, before the power of Rome. This little horn is Antiochus Epiphanes, who marched against 'the glorious land' (Palestine, Dan. 11:16, 41). He massacred 40,000 Jews in three days, entered the holy of holies of the Jerusalem temple, and offered a large sow on the altar of burnt offering in the temple court. This put a stop to the regular Mosaic burnt offering. Now Daniel 8:14 states that this burnt offering, which was rendered each evening and each morning, was to be omitted 2,300 times, in the evening and morning. That is to say, 1,150 days.

This prophecy was literally fulfilled: the first heathen sacrifice was offered on December 25, 168 B.C. On December 25, 165 B.C. the holy sacrifice was again offered on a newly erected altar. This is to say, the sanctuary was cleansed (1 Maccabees 1:59; 4:53). That makes exactly three years. Three years, however, equal 2,190 evenings and mornings. However, the divinely ordained regular burnt offerings had been ordered stopped some time prior to the offering of the heathen sacrifices in their stead, which accounts for 2,300 evenings and mornings as stated in the text (J.K. Van Baalen, *The Chaos of Cults*, p. 233).

2. The believer will not be judged by the Ten Commandments, and will not lose his salvation if his service is unacceptable. The believer has passed from death unto life. He is safe in Christ and stands and rejoices in hope of the glory of God. He has no fear of future wrath, for he is complete in Christ. All punishment for his sin fell on Christ, and he is forever free. The believer's judgment is an examination of his service to Christ to determine whether he will be rewarded or suffer loss of reward.

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he

himself shall be saved: yet so as by fire" (1 Co. 3:11-15). See also 2 Corinthians 5:5,9-10.

Consider some important differences between the judgment described in these passages and the Investigative Judgment of Seventh-day Adventism: (1) *Christ's judgment of believers does not determine their salvation.* Those who stand at the judgment of 1 Corinthians 3 will be there because they have already been saved, not in order to determine whether or not they will be saved. The ones judged in 1 Corinthians 3 are those that have established their lives upon the solid foundation of Jesus Christ (1 Co. 3:11-12). (2) *The believer's judgment will not result in damnation, torment, or separation from God.* Believers whose works fail the test will suffer shame and loss of reward, but not loss of salvation. "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Co. 3:15). Words could not be plainer. (3) *Notice, too, that the believer shall appear personally before his Lord.* "For we must all appear before the judgment seat of Christ" (2 Co. 5:10). According to Adventist theology, the believer's judgment occurs in the heavenly holy of holies between 1844 and the Second Coming, while the believer himself is supposedly on earth or sleeping in the grave. This is not what the apostle Paul taught.

3. The Adventist distinction between forgiveness of and blotting out of sin is not taught in the New Testament.

"... the thought that Christ did not blot out sins previous to 1844 is without one shred of Scriptural support. ... In fact, the entire distinction between the forgiveness of sins, and the blotting out of sins—which is basic to Seventh-day Adventist theology—is foreign to the Scriptures. Does David suggest that there is any such distinction when he prays in Psalm 51:1, 'Have mercy upon me, O God, according to thy lovingkindness; according to the multitude of thy tender mercies blot out my transgressions'? In the New Testament the word commonly used for forgive is *aphiemi*. The root meaning of this word is to let go or to send away; hence it has acquired the additional meaning: to cancel, remit, or pardon sins. Is there, now, any justification for the view that one's sin can be canceled without being blotted out? When Jesus, for example, said to the paralytic, 'Son, be of good cheer, thy sins are forgiven' (Mt. 9:2), did He mean: 'Your sins are now forgiven, but not yet blotted out; if you do not continue to live up to all my commandments, these sins may still be held against you?' Why should the paralytic have been of good cheer, if this was the meaning of these words?" (Anthony Hoekema, *Seventh-day Adventism*, pp. 78-79).

4. It is unscriptural to identify Satan with the scapegoat of Leviticus 16. Both goats of the Day of Atonement—the one slain and the one released into the

wilderness—represent the Lord Jesus Christ. The slain goat pictures the *act* of Christ's atonement: it is a bloody sacrifice. The released goat pictures the *sufficiency* of Christ's atonement: it is accomplished once for all and is forever complete. To interpret the scapegoat as a reference to Satan is blasphemous. Adventism finds confirmation of this doctrine, not in Scripture rightly divided, but in the visions of Ellen White, which is yet another example of how they have added to the Bible's revelation.

Heresy #7—Misuse of the Mosaic Law

According to Adventist doctrine, the law works together with grace to justify the believer. Adventism teaches that God, through Jesus, gives a sinner grace to build a holy life according to the standard of the law. Salvation is determined by how successfully this life is built. While Adventists profess to believe in salvation by grace alone, they redefine grace so that it actually includes the law. The following study proves this:

Adventist Errors about the Law

1. According to Adventism, law and grace are not opposing systems, but both work together for man's salvation.

"The fact that all who are redeemed are saved by grace does not dispense with the law of God any more in the one dispensation than in the other. The law is not against grace, and grace is not against the law ... Grace is not something that exists apart from the law, but by reason of the law. It is, therefore, foolishness to talk of one age as the dispensation of the law, and the other as the dispensation of grace, as if each existed at a different period of time from the other. Law and grace have existed side by side from the time man first sinned, and will stand together until man's probation closes" (Charles T. Everson, *Saved By Grace*, pp. 11, 17).

"Christ says to every man in this world what He said to the rich young ruler: 'If thou wilt enter into life, keep the commandments.' Matthew 18:17. In other words, the standard for admission into heaven is a character built according to the ten specifications, or commandments, of God's law. ... The Master Builder will stand right with you, and see to it personally that your life comes up to the requirements of God's law" (Everson, *Saved By Grace*, pp. 45-46).

"The question that decides destinies for eternity is, 'Have you by the grace of Christ done the will of the Father—have you kept His word?'" (J.L. Shuler, *The Great Judgment Day*, p. 114).

2. The Law of Moses is the standard by which God shall judge believers.

"The Ten Commandments are heaven's balances of justice and righteousness, in which the great Judge will weigh the life of each person ... nine points of obedience in our lives will not meet the ten requirements in God's law. The law of Ten

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Commandments is the standard by which the characters and the lives of men will be tested in the judgment. It is important, therefore, that we obey it. In order to be prepared for the judgment, it is necessary that men be obedient to God's holy law" (Shuler, *The Great Judgment Day*, p. 114).

"So in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God. ... The law of God is the standard by which the characters and the lives of men will be tested in the judgment. ... Those who in the judgment are 'accounted worthy' will have a part in the resurrection of the just" (Ellen White, *The Great Controversy*, pp. 423-425).

3. The Law of Moses is the believer's rule of life.

"Instead of being free to ignore and break the law because he is saved by grace, he is now doubly obligated to keep it. ... In other words, the one who forsakes, or gives up, sinning, or breaking God's law, to him will be given mercy, or grace. ... And if we make the effort to walk in the commandments of God, Christ will supply us with the power needed. ... In other words, if you fully surrender to Christ, He not only pardons your past transgression of the law, but comes into your life as you go forward with Him. ... It is very evident, then, that in the new covenant we do not see the law a thing of no consequence, but we find it occupying the center of the covenant" (Everson, *Saved By Grace*, pp. 23, 26-27, 30-31, 36).

"Upon these two 'tables,' or tablets, of stone were Ten Commandments, divinely designed for man's well-being, to direct him in paths of righteousness and preserve him from evil" (Arthur S. Maxwell, *Your Bible and You*, p. 95).

"The Ten Commandments are the only perfect rule of conduct in this world today. God gave man the Decalogue as a rule of life" (Shuler, *The Great Judgment Day*, pp. 113-114).

What the Bible Says

The following is a summary of every major New Testament passage dealing with the law. The major truths emphasized by the apostles are given, followed by the Scripture quotations. The reader is encouraged to look up and study each one of the passages. We are confident the Lord will encourage you in the glorious eternal liberty the believer has in Christ Jesus.

We can summarize the New Testament's teaching on the law in this way: The apostles' doctrine of the law compliments their doctrine of grace, resulting in a gospel that is truly good news for sinners. The apostles taught that the Law of Moses was given by God for one main reason: to lead men to Christ. It does this by revealing man's sin and thus showing his need for salvation and by pointing to Christ through types and prophecies. Once the law has brought the sinner to the Saviour, it has no more work to do for him. The justified

man has everything in Christ. The believer is forever freed from any condemnation of the law, since he has been made perfect in Christ, identified positionally with Jesus in His death, burial, and resurrection. The believer has been forever removed from the realm of sin and death because God has put away his sin and declared him righteous. The law is not the believer's rule of life. The believer has a higher calling and higher law—to put on Christ Jesus and to follow the Spirit of God. This is the law of the Spirit. The New Testament does not point back to the law as the believer's way of life—although the basic underlying moral principles of the law are eternal. The law, including the Ten Commandments "written and graven in stone," was a "ministration of death" that has been abolished in Christ.

1. The Law of Moses has one chief work, to lead men to Jesus Christ. A man is justified by faith ALONE through grace ALONE, entirely and forever apart from the law. Because of man's fallen condition, the law can only condemn him. The law is indeed holy and good, but it can do nothing for sinful man except to reveal his wicked condition and to lead him to Christ. The law requires perfect obedience in all points, and to break even one point results in God's curse (Ga. 3:10; Ja. 2:9-11). Since the sinner is incapable of doing what the law requires, it can only condemn him. See Romans 3:19-20; 5:20; 7:7-13; 1 Corinthians 15:56; 2 Corinthians 5:5-13; Galatians 2:16; 3:9-24; 1 Timothy 1:6-11; James 2:9-11.

"The law demands strength from one that has none, and curses him if he cannot display it. The Gospel gives strength to one that has none, and blesses him in the exhibition of it. The law proposes life as the end of obedience, the Gospel gives life as the only proper ground of obedience" (C.H. Mackintosh, *Notes on the Pentateuch*, pp. 232-233).

2. The law can no more bring condemnation to the believer than it can to Christ Himself, since the believer has been made perfect in Christ. The law has no more power over the believer than the dead husband has over a living wife. The apostles did not teach the Adventist doctrine that the believer is to conform his life to the standard of the law by the power of the resurrected Christ, and that if he fails to do so the law will condemn him in the day of judgment. See Romans 5:1-2, 6-11; 6:3-7; 7:4; 8:8-10; 10:4; Galatians 3:24-29.

3. The Ten Commandments were a covenant of death. Adventist teachers protest that the moral law, represented in the Ten Commandments, was not done away at the cross of Christ, that only the ceremonial law was done away there. But the New Testament describes even the Ten Commandments as a covenant of death! The Mosaic Law as a whole had one chief purpose. It was given by God to fallen man in order to show him

his sin and his need of the Saviour. See 2 Corinthians 3:6-13. Observe that the apostle said the Ten Commandments—the law written in stone—were a part of the Mosaic Law that is done away with in Christ. Two times in this key passage the apostle tells us that the Ten Commandments are abolished. Two times he tells us that the Ten Commandments were a ministration of death and condemnation! The Ten Commandments reveal man's sin and declare God's judgment—for the wages of sin is death (Ro. 6:23).

4. The Law of Moses has been done away with in Christ. We have already seen this in 2 Corinthians 3. Paul tells us that the law has been done away, abolished. Words could not be plainer. For the Adventist teacher to come along after Paul and point the believer back to the Law of Moses as a rule of life is a great evil.

5. The Law of Moses is not the believer's rule of life. The believer is told to put on Christ, not the law, to follow the Spirit of God, not the law. The believer's aim is not to be conformed to the law, but to be conformed to the image of Christ (Ro. 8:29). The Holy Spirit molds and transforms the believer's life into the image of the Lord Jesus. See Romans 8:11-14; 13:13-14; 2 Corinthians 3:18; Galatians 5:16-25; Ephesians 4:20-24; Colossians 3:9-11.

If the Law of Moses is the believer's rule of life, where are we to find it so presented in the New Testament? The apostle had no thought of its being the rule when he penned the following words: 'For in Christ neither circumcision availeth any thing nor uncircumcision, but a new creation. And as many as walk according to this rule, peace be on them, and mercy, and on the Israel of God' (Ga. 6:15-16).

"What 'rule'? The law of Moses? No; the 'new creation.' Where shall we find this in Exodus 20? It says not a word about 'new creation.' On the contrary, it addresses itself to man as he is—in his natural or old-creation state—and puts him to the test as to what he is really able to do. Now if the law were the rule by which believers are to walk, why does the apostle pronounce his benediction on those who walk by another rule altogether? Why does he not say, as many as walk according to rule of the Ten Commandments? Is it not evident, from this one passage, that the Church of God has a higher rule by which to walk? (C.H. Mackintosh, *Notes on the Pentateuch*, pp. 232-233).

"I, as a Christian, obey all law that is moral in the Decalogue, not because it is in the Law, but because it is in the Gospel. Worship of God only is enjoined fifty times in the New Testament; idolatry is forbidden twelve times; profanity four times; honor of father and mother is commanded six times; adultery is forbidden twelve; theft six; false witness four; and covetousness, nine times. 'The Ten Commandments,' as Luther says, 'do not apply to us Gentiles and Christians, but only to the Jews.' So therefore, Paul, in all his fourteen

epistles, never once names the Sabbath—except in a single passage where, classing it with the entire law, he declares it has been totally abolished. So the early church held" (William C. Irvine, *Heresies Exposed*, p. 165).

6. Law and Grace are two different systems that are not to be mixed in salvation. See Acts 15:8-11; Romans 4:4-5, 12-16; 11:5-6.

7. To point believers back to the Law of Moses as a rule of life is to place them back under legalistic bondage, bringing a curse upon the one who teaches this heresy as well as upon the one who follows it. The apostles condemned in the strongest language those who tried to get believers to return to the Law of Moses as a rule of life. This refutes the Seventh-day Adventist doctrine that the law is a blessing to the justified man. See Acts 15:10,24; Galatians 1:7-9; 2:4; 3:1-9; 4:9-11,19-21; 5:1-9. Christ came to redeem men from bondage to the law, to remove their condemnation by paying the price the law demanded for man's sin. Those who try to bring believers back under the law are deceiving men and pointing them away from the finished work of Christ and true Bible freedom in Him. They themselves are cursed because of their false gospel, and they are leading others away from the truth. The goal of salvation is not to bring the believer to the law, but to present him perfect in Christ!

SEVENTY YEAR CAPTIVITY. The period of time Israel was in captivity in Babylon (2 Ch. 36:20-23; Je. 25:11-14; 19:10). [See Captivity.]

SEVENTY WEEKS. The period of time referred to in Da. 9:24-27. The 70 weeks are weeks of years, or 490 years. This is evident by the fulfillment. During the 70 week period, God's judgments upon Israel will be completed and Christ will return to establish the kingdom. The angel tells Daniel that the prophecy pertains to his own people, the Jews, and to the holy city, which is Jerusalem (Da. 9:24). The first 69 weeks (483 years) lasted from the time that the commandment was given to "restore and build Jerusalem" after the Babylonian captivity to the time of Christ's "cutting off." There were two commandments by Persian kings pertaining to the rebuilding of Jerusalem. First, there was the commandment in 536 BC by Cyrus for Zerubbabel to build the temple (Ezr. 1:1-3). Second, there was the commandment in 444 BC by Artaxerxes for Nehemiah to rebuild the walls and the city (Ne. 2:1-8). Since Daniel 9:25 speaks particularly of the rebuilding of the city streets and wall, it appears that Artaxerxes' commandment is the one that began the 69 weeks. From our perspective 2,500 years later, it is difficult to know the exact dates of the prophecy, but the important thing is that the Jews of that day knew how to figure these dates, and they had no excuse for not

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knowing exactly when Messiah the prince would come or what would happen when He came. **Four Great Events:** Daniel's prophecy describes four great events that occurred after the commandment to rebuild Jerusalem. *First, the street and walls were rebuilt.* This was completed in 7 weeks or 49 years (Da. 9:25). The commandment to rebuild Jerusalem was given in 444 BC. The walls were completed the next year, and work apparently continued on the rebuilding of the city for another 48 years. This was accomplished "in troublous times," as we see in Nehemiah. The 49 years might coincide with the final prophetic message delivered by Malachi to end the Old Testament revelation and to begin the "400 Silent Years" until the coming of Christ. *Second, 69 weeks after the commandment, Messiah the Prince came and was "cut off, but not for himself,"* meaning that He died on the cross for man's sins (Da. 9:25-26). His death was substitutionary. The 69 weeks (483 years by Jewish calendar and 476 years by Roman calendar) ended when Messiah came as prince. This was when Christ entered Jerusalem on the donkey a few days before the crucifixion and was acclaimed as "the King that cometh in the name of the Lord" (Ze. 9:9; Lk. 19:37-38). *Third, the city and temple were destroyed* (Da. 9:26). This occurred in A.D. 70 at the hands of the Roman armies under the generalship of Titus. *Fourth, there are wars and desolations until the time of the end.* This is a perfect description of the last 2,000 years of Israel's history, and it also describes what will happen to Israel just before the return of Christ. Even today, though Israel is back in the land, she has no peace, and she will have no peace until she repents and receives her Messiah, Jesus. The final week, or seven years, of Daniel's prophecy remains to be fulfilled (Da. 9:27), and it is this period that Jesus describes in Matthew 24. Between the 69th and 70th weeks (between Daniel 9:26 and Daniel 9:27) is the church age, which is called a "mystery" because it was not revealed to the Old Testament prophets (Ep. 3:3-6). The church age is like a valley that the Old Testament prophets did not see between the peaks of the first and second coming of Christ. Paul describes the church age as the time of Israel's blindness in Romans 11:25-27. The final week (seven years) of Daniel's prophecy is divided into two parts (Da. 9:27). At the beginning of the seven years, the Antichrist will make a false peace covenant with Israel. It is probably at this time that the Jewish Temple will be rebuilt in Jerusalem. Mid-way through the seven years the Antichrist will break this covenant and exalt himself as God. Compare 2 Thessalonians 2:3-4. This event marks the beginning of the 3.5 years of the Great Tribulation. Jesus calls this event "the abomination of desolation" (Mt. 24:15). [See Antichrist, Great Tribulation.]

SEVER. To separate (Ex. 9:4).

SEVERAL. Single; particular; separately; individually (2 Ch. 28:25; Mt. 25:15; 1 Co. 12:11).

SEX. [See Benevolence, Divorce, Home, Immoral.]

SHAALABBIN (cunning foxes). Jos. 19:42.

SHAALBIM (cunning foxes). Ju. 1:35.

SHAALBONITE (the way of understanding). 2 Sa. 23:32.

SHAAPH (Balsam). 1 Ch. 2:47.

SHAARAIM (doors). 1 Sa. 17:52.

SHAASHGAZ (keeper of the treasure). Es. 2:14.

SHABBETHAI (sabbath of the Lord). Ezr. 10:15.

SHACHIA (refuge, protection of God). 1 Ch. 8:10.

SHADOW. (1) Darkness; shade (Jud. 9:15; 2 Ki. 20:9). (2) An imperfect and faint representation; opposed to substance (He. 8:5; 10:1).

SHADRACH. The Babylonian name given to Daniel's friend (Da. 1:7). His Hebrew name was Hananiah, meaning "the Lord has graciously given." He was thrown in the fiery furnace (Da. 3).

SHAGE (I wander, erring). 1 Ch. 11:34.

SHAHARAIM (it dawns). 1 Ch. 8:8.

SHAHAZIMAH (abundance of lions). Jos. 19:22.

SHAKED. Shook (Ps. 109:25).

SHALEM (peace). Ge. 33:18.

SHALIM (cunning foxes). 1 Sa. 9:4.

SHALISHA (three). 1 Sa. 9:4.

SHALLECHETH (to be cast down). 1 Ch. 26:16.

SHALLUM (reward). 2 Ki. 15:10.

SHALMAI (reward of God). Ezr. 2:46.

SHALMAN (great perfection). Ho. 10:14.

SHALMANESER, SHALMAN (perfection of a prince; a peaceable prince; reverential). An Assyrian king (2 Ki. 17:3). Shalman is an abbreviation for Shalmaneser (Ho. 10:14) (Potts).

SHAMA (he heard). 1 Ch. 11:44.

SHAMBLES. Meat market (1 Co. 10:25).

SHAME. To be ashamed; reproach; disgrace; dishonor (Ex. 32:25; 2 Ch. 32:21; Ps. 4:2; 35:26; Is. 20:4; Lk. 14:9; 1 Co. 11:6; 14:35; Ep. 5:12; Ph. 3:9; He. 12:2; Jude 13; Re. 3:18).

SHAMED (of keeping). 1 Ch. 8:12.

SHAMEFACEDNESS. To have a sense of shame; a sense of modesty; bashfulness (1 Ti. 2:9). [See Modesty.]

SHAMEFULLY. Dishonorably; disgracefully (Hos. 2:5; Mk. 12:4; Lk. 20:11).

SHAMELESSLY. Without modesty; disgracefully (2 Sa. 6:20).

SHAMER (who is kept). 1 Ch. 6:46.
SHAMGAR (most careful keeping). Ju. 3:31.
SHAMHUTH (astonishment). 1 Ch. 27:8.
SHAMIR (kept). 1 Ch. 24:24.
SHAMMA (amazement). 1 Ch. 7:37.
SHAMMAH (amazement). 1 Sa. 16:9.
SHAMMOTH (astonishments). 1 Ch. 11:27.
SHAMMUA (hearing). Nu. 13:4.
SHAMSHERAI (safe watchfulness of God). 1 Ch. 8:26.
SHAPEN. Shaped; formed; fashioned (Ps. 51:5).
SHAPHAM (universal contrition). 1 Ch. 5:12.
SHAPHAN (a rabbit). 2 Ki. 22:3.
SHAPHAT (he judged). 1 Ch. 3:22.
SHAPHER (fair, lovely). Nu. 33:23.
SHARAI (my prince). Ezr. 10:40.
SHARAR (settlement). 2 Sa. 23:33.
SHAREZER (splendor of the shining). 2 Ki. 19:37.
SHARON (great plain, his song). Is. 35:2.
SHARUHEN (free). Jos. 19:6.
SHASHAI (habitation of God). Ezr. 10:40.
SHASHAK (vehement desire). 1 Ch. 8:14.
SHAUL (desire). Ge. 46:10.
SHAVEH (plain). Ge. 14:17.
SHAVEHKIRIATHAIM. [See Shaveh, Kirathaim.]
SHAVSHA (habitation). 1 Ch. 18:16.
SHEAL (petition). Ezr. 10:29.
SHEALTIEL (asked of God). Ha. 1:1.
SHEARIAH (God opened).
SHEARJASHUB (the residue shall return). Is. 7:3.
SHEBA (amethyst). 1 Ki. 10:1.
SHEBAH (seven). Ge. 26:33.
SHEBAM (sweetness, kindness). Nu. 32:3.
SHEBANIAH (God has drawn near). 1 Ch. 15:24.
SHEBARIM (fractures, ruins). Jos. 7:5.
SHEBER (fraction, breaking). 1 Ch. 2:48.
SHEBNA (an approach). 2 Ki. 18:18.
SHEBUEL (the returning of God). 1 Ch. 23:16.
SHECANIAH (the abode of God). 1 Ch. 24:11.
SHECHANIAH (habitation of God). 1 Ch. 3:22.
SHECHEM (a portion). Ge. 33:18.
SHEDEUR (casting of fire). Nu. 1:5.
SHEEP. [See Lamb, Offerings, Jesus Christ, Type.]
SHEEP GATE. [See Gate.]
SHEEPCOTE. Enclosure for sheep (2 Sa. 7:8; 1 Ch. 17:7).
SHEHARIAH (the Lord has inquired). 1 Ch. 8:26.

SHEKEL. [See Money.]
SHELAH (petition). Ge. 38:5.
SHELEMLIAH (reward of God). 1 Ch. 26:14.
SHELEPH (to draw out). Ge. 10:26.
SHELESH (third). 1 Ch. 7:35.
SHELOMI (reward, peaceable). Nu. 34:27.
SHELOMITH (reward, love of peace). Le. 24:11.
SHELOMOTH (rewards, peace-making). 1 Ch. 24:22.
SHELOMIEL (reward of God). Nu. 1:6.
SHEM (name, renown). One of Noah's three sons (Ge. 11:10). The genealogy of Jesus Christ passed through Shem (Ge. 11:10-32; Lk. 3:36). "Shem signifies name or renown; and his, indeed, was great both in a temporal and spiritual sense, inasmuch as he was destined to be the lineal ancestor of the promised Seed of the woman, to which Noah might allude in his pious ejaculation (Ge. 9:26)" (Treasury). The descendants of Shem formed the nation Israel through Abraham, Isaac, and Jacob. [See Canaan, Ham, Japheth, Noah.]
SHEMA (fame, rumor). Jos. 15:26.
SHEMAAH (hearing). 1 Ch. 12:3.
SHEMAIAH (hearing). 1 Ch. 9:16.
SHEMARIAH (safe keeping of the Lord). 1 Ch. 12:5.
SHEMEBER (name of a wing). Ge. 14:2.
SHEMER (a guardian, kept). 1 Ki. 16:24.
SHEMIDAH (invocation of the name). 1 Ch. 7:19.
SHEMINITH (to excel). 1 Ch. 15:21. Also in the title to Ps. 6 and 12. [See Music.]
SHEMIRAMOTH (exaltation of the names). 1 Ch. 15:18.
SHEMUEL (hearing of God). Nu. 34:20.
SHEN (a sharp rock). 1 Ch. 7:12.
SHENAZAR (light of brightness). 1 Ch. 3:18.
SHENIR (coast of mail). De. 3:9.
SHEOL. The Hebrew word commonly translated "hell." Sometimes *sheol* refers to the grave (Ec. 9:10; Is. 38:18, 19), but usually it refers to the place of the departed spirits of men (Ge. 37:35; Ps. 9:17; 16:10; 30:3; 55:15; Pr. 15:24; 23:14). The common Hebrew word for the grave is not *sheol*, but *geburah*. This word is used in such passages as Ge. 35:20; 50:5; Nu. 19:16; 2 Sa. 3:32; 1 Ki. 13:30. [See Death, Gehenna, Hell, Judgment.]
SHEPHAM (greatest declivity, cold). Nu. 34:10.
SHEPHATIAH (the Lord judged). 1 Ch. 9:8.
SHEPHO (excellent). Ge. 36:23.
SHEPHUPHAN (great trouble). 1 Ch. 8:5.
SHERAH (flesh). 1 Ch. 7:24.

SHERD - SHITTIM

SHERD. A piece of broken earthenware (Is. 30:14; Eze. 23:34).

SHEREBIAH (delivered by God). Ezr. 8:18.

SHERESH (a root). 1 Ch. 7:16.

SHERIFFS. Judges; prefects (Da. 3:2-3).

SHESHACH (secure habitation, bag of linen). Je. 25:26.

SHESHAI (six). Nu. 13:22.

SHESHAN (a lily, princely). 1 Ch. 2:31.

SHESHAZZAR

(setting free of splendor). Ezr. 1:8.

SHETH (replacing). Nu. 24:17.

SHETHAR (a star). Es. 1:14.

SHETHARBOZNAI (a star of brightness). Ezr. 5:3.

SHEVA (an habitation, vanity, guile). 2 Sa. 20:25.

SHEW. To show; to reveal (Ge. 41:25; 1 Sa. 20:2).

SHEWBREAD. The bread placed on the table in the Tabernacle (Ex. 25:30; 35:13; 1 Ch. 9:39; Ne. 10:33; He. 9:2). Shewbread literally means "bread of the presence." Frankincense was put on the bread and it remained before the Lord seven days (Le. 24:5-8). After this the bread was eaten by the priests (Le. 24:9). The bread depicts Jesus Christ as the One who satisfies and delights God the Father and who nourishes and satisfies God's children. Both have their part in the Son of God. [See Offerings, Tabernacle.]

SHIBBOLETH (ears of corn). A pass word (Ju. 12:6). [See Sibboleth.]

SHIBMAH (sweetness). Nu. 32:38.

SHICRON (great drunkenness). Jos. 15:11.

SHIELD. Military equipment used to protect from and ward off blows by arrow and sword (Jud. 5:18; 1 Sa. 17:7). There were two basic types of shields used by the Hebrews. The large shield which was big enough to cover the whole body (1 Sa. 17:7, 41), and the smaller shield which was also called a buckler or a target (2 Ch. 25:5). The two are mentioned together in 1 Ch. 12:8. The difference in size between the two is evident from 1 Ki. 10:16-17; 2 Ch. 9:15-16, where twice as much gold was used for the target as for the large shield. The ordinary shield among the Hebrews consisted of a wooden frame covered with leather. Some shields were covered with brass, or copper. People's Bible Dictionary notes: "The shield is illustrative of God's protection (Ge. 15:1; De. 33:29; 2 Sa. 22:3; Ps. 3:3; 5:12; 28:7; 33:20; 59:11; 84:9, 11; 115:9-11; 119:114; 144:2); truth of God (Ps. 91:4); salvation of God (2 Sa. 22:36; Ps. 18:35); of faith (Ep. 6:16)." [See Buckler, Military, Target.]

SHIGGAION (wanderings). Ps. 7: Title. [See Music.]

SHIGIONOTH. In the title of Hab. 3:1. [See Music.]

SHIHON (great size). Jos. 19:19.

SHIHORLIBNATH (blackness of Libnath). Jos. 19:26.

SHILHI (planted by deity). 1 Ki. 22:42.

SHILHIM (gifts). Jos. 15:32.

SHILLEM (reward). Ge. 46:24.

SHILOAH (pouring forth). Is. 8:6.

SHILOH (peace). A name for the Messiah (Ge. 49:10). He is the Prince of Peace (Is. 9:6). Through faith in Him we have peace with God (Ro. 5:1). He is our peace (Ep. 2:14). He made peace through the blood of his cross (Co. 1:20). He speaks peace to His people (Jn. 20:19, 21, 26). He preaches peace to sinners by the gospel of peace (Ep. 2:17; 6:15). [See Jesus Christ, Peace.]

SHILSHAH (the third). 1 Ch. 7:37.

SHIMEA (hearing, amazement). 1 Ch. 3:5.

SHIMEAH (amazement). 2 Sa. 21:21.

SHIMEAM (great admiration). 1 Ch. 9:38.

SHIMEATH (hearing). 2 Ki. 12:21.

SHIMEI (my fame). 2 Sa. 16:5.

SHIMEON (gracious hearing). Ezr. 10:31.

SHIMMA (hearing). 1 Ch. 2:13.

SHIMON (astonishment). 1 Ch. 4:20.

SHIMRATH (watchings). 1 Ch. 8:21.

SHIMRI (keeping of God, watchful). 1 Ch. 4:37.

SHIMRITH (keepings). 2 Ch. 24:26.

SHIMRON (careful guardianship). 1 Ch. 7:1.

SHIMRONMERON (most careful watching). Jos. 12:20.

SHIMSHAI (sun of the Lord). Ezr. 4:8.

SHINAB (light of the father). Ge. 14:2.

SHINAR (country of the two rivers). The land between the Tigris and Euphrates rivers where the first city states were built after the Flood (Ge. 10:10; 11:1). It is also called Mesopotamia. [See Babel, Babylon.]

SHIP, WENT BEFORE TO. Went on board ship; took ship (Ac. 20:13).

SHIPHI (troop of God). 1 Ch. 4:37.

SHIPRAH (fair, beauty). Ex. 1:15.

SHIPHTAN (most just judgment). Nu. 34:24.

SHIPMASTER. Ship captain (Jon. 1:6; Re. 18:17).

SHIPMEN. Sailors (1 Ki. 9:27; Ac. 27:27,30).

SHIPPING, TO TAKE. To embark; to go on board ship (Jn. 6:24).

SHISHA (an habitation). 1 Ki. 4:3.

SHISHAK (like to a river). 1 Ki. 11:40.

SHITRAI (the Lord reigns). 1 Ch. 27:29.

SHITTIM (turning away from). Nu. 25:1.

SHITTIM WOOD. The wood used for the Tabernacle (Ex. 25:5, 10, 13, 23, 28; 26:15, 26, 32, 37; 27:1, 6). It was from a common tree in the desert area where the Tabernacle was built. Thus the shittim wood is a fitting symbol of Christ's humanity. He was a common man to look upon (Is. 53:2). The shittim wood speaks of Christ's incarnation (Lk. 2:6-52; 1 Ti. 2:5). [See Tabernacle.]

SHIZA (lifting up). 1 Ch. 11:42.

SHOA (rich). Eze. 23:23.

SHOBAB (repaid). 1 Ch. 2:18.

SHOBACH (copious extension). 2 Sa. 10:16.

SHOBAI (returning of God). Ezr. 2:42.

SHOBOK (he keeps). Ne. 10:24.

SHOBI (returning of God). 2 Sa. 17:27.

SHOCO (a hedge). 2 Ch. 28:18.

SHOELATCHET. The lace or thong of a shoe (Ge. 14:23).

SHOHAM (onyx). 1 Ch. 24:27.

SHOMER (he keeps). 2 Ki. 12:21.

SHOPHACH (effusion). 1 Ch. 19:16.

SHOPHAN (great sorrow). Nu. 32:35.

SHOSHANNIM. This possibly denotes a lily-shaped musical instrument (Ps. 45, 60, 69, 80: Title). [See Music.]

SHOSHANNIMEDUTH. This possibly denotes the melody of or manner of singing the Psalm on the Shoshannim instrument (Ps. 80: Title). [See Music.]

SHROUD. Cover; garment (Eze. 31:3).

SHUA (crying). 1 Ch. 2:3.

SHUAH (depression, dell). Ge. 25:2.

SHUAL (a fox). 1 Ch. 7:36.

SHUBAEL (return of God). 1 Ch. 24:20.

SHUHAM (great astonishment). Nu. 26:42.

SHUHITE (descendant of Shuah). Job 2:11.

SHULAMITE (peaceful, perfect). Song 6:13.

SHUHAMMITE (peaceful, perfect). 1 Ki. 1:3.

SHUNEM (the tranquility of rest). Jos. 19:18.

SHUNI (tranquility). Ge. 46:16.

SHUPHAM (complete sorrow). Nu. 26:39.

SHUPPIM (attritions). 1 Ch. 7:12.

SHUR (a wall). Ge. 16:7.

SHUSHAN (a lily, rose). Da. 8:2.

SHUSHANEDUTH. Probably an abbreviation of shoshannimeduth (title of Ps. 60). [See Music.]

SHUT TO. To shut, to close (Ge. 19:10; Lk. 13:25).

SHUTHELAH (planting of offspring). 1 Ch. 7:21.

SIAHA (troops, congregation). Ezr. 2:44.

SIBBECHAI (the troubling of God). 1 Ch. 11:29.

SIBBOLETH (great captivity). Ephraimite pronunciation of the word Shibboleth (Ju. 12:6).

SIBMAH (ears of corn). Is. 16:8.

SIBRAIM (hope). Eze. 47:16.

SICHEM (a portion). Ge. 12:6.

SICKNESS. [See Healing, Ill, Suffering, Trials.]

SIDON (abundant prey). Greek form of Zidon (Mt. 11:21). [For fulfillment of prophecies concerning this city see Zidon.]

SIGHT. (1) Vision; seeing (Ge. 2:9). (2) Appearance (Re. 4:3).

SIGN. (1) A token; a representation; a witness (Ge. 1:14). "The lights in the firmament of the heaven are said to be for 'signs' ... A false application has been made of this passage in using the varied positions of the sun, moon, and planets as a means to foretell events. Of what then are they signs? it may be asked. This is perhaps answered in Ps. 19:1-6. The stupendous distance and marvelous regularity in the movements of the heavenly bodies are a sign of the glory of the One that created them, as is stated of God in Ro. 1:20" (Concise). (2) A miracle performed as evidence of the truth of God's Word (Ex. 4:8, 17, 28, 30; 7:3; De. 6:22; Jos. 24:17; Ju. 6:17; 1 Sa. 2:34; 10:7; 14:10; 1 Ki. 13:3-5; 2 Ki. 19:29; 20:8, 9; Is. 7:14; Mt. 12:38, 39; Jn. 20:30; Ac. 2:22). [See Apostle, Charismatic Movement, Healing, Inspiration, Jesus Christ, Miracle.]

SIGNET. An official seal on a ring (Ge. 38:18, 25; Ex. 28:36; 39:6; Hag. 2:23). The seal was impressed into clay. The following is from the *People's Bible Encyclopedia*: "The Phoenicians, from a very early period, took up the business of manufacturing seals on a large scale, and their products are found very widely distributed through the ancient world, including Palestine. They did not much adopt the cylinder form, but rather the scarab and the conoid; carved with much skill, but no originality, copying and sometimes mingling Egyptian and Chaldean designs, and putting on hieroglyphics of Egyptian form, but of no meaning—as modern imitators may embellish their wares with Chinese or Arabic characters, merely for effect. [The scarab signets were elliptical pieces of stone with the image of the scarabeus beetle carved on the upper convex surface and the personalized inscription carved on the lower flat side. The conoid were conical to hemispherical stones with the design cut on the flat base and drilled for suspension across the pointed or rounded end.] The fixing of such seals in a ring is believed by some to be a Phoenician device, afterward taken up by the Greeks, and lasting to our own day. Such a seal ring we have, bearing the name of Abibal, the father of King Hiram; and if the mounting be contemporaneous with

the stone, this carries the seal ring back to the 11th century B.C. But the passage (Ge. 41:42) is much older; it is true that this and some similar passages may refer to seals that were hung on the hand or wrist by a cord. But the seal ring, or signet, clearly alluded to (Es. 3:12; 8:8; Je. 22:24) is probably very ancient and widespread. The use of clay in sealing is noticed in the book of Job (38:14), and the signet ring as an ordinary part of a man's equipment in the case of Judah (Ge. 38:18), who probably, like many modern Arabs, wore it suspended by a string from his neck or arm (Song 8:6). The ring or the seal, as an emblem of authority both in Egypt and Persia, and elsewhere, is mentioned in the cases of Pharaoh with Joseph (Ge. 41:42), of Ahab (1 Ki. 21:8), of Ahasuerus (Es. 3:10, 12; 8:2), of Darius (Da. 6:17), and as an evidence of a covenant in Je. 32:10, 14; Ne. 9:38; 10:1; Hag. 2:23. Engraved signets were in use among the Hebrews in early times, as is evident in the description of the high priest's breastplate (Ex. 28:11, 36; 39:6). The importance of the signet ring in the eyes of the oriental is evident from the phrase in Hag. 2:23--'I will make thee as a signet.' It is obvious from this that the signet was carried continually and was considered a very valuable possession. The same is evident from Je. 22:24" (*People's Bible Encyclopedia*).

SIHON (pleasure greatly desired). Nu. 21:21.

SIHOR (very black). Jos. 13:3.

SILAS (considering, third, marking). Ac. 15:22, 27, 32, 34, 40; 16:19, 25, 29; 17:4, 10, 14, 15; 18:5.

SILENCE, KEEP. To be silent (Job 29:21; Ec. 3:7; 1 Co. 14:28).

SILLA (a way heaped up). 2 Ki. 12:20.

SILLY. Simple; gullible; easily led astray; lacking wisdom and discernment (Job 5:2; 2 Ti. 3:6). The Hebrew word translated "silly" is also translated "deceive" (2 Sa. 3:25), "flatter" (Ps. 78:36), and "entice" (Ex. 22:16). [See Simple.]

SILOAH (pouring forth). Ne. 3:15.

SILOAM (one sent). Jn. 9:7.

SILVANUS (born in a wood). 2 Co. 1:19.

SILVERLING. Silver coin (Is. 7:23). "Found only in Is. 7:23, and the Hebrew is the same as 'silver,' and 'pieces of silver,' as money" (Concise). [See Money.]

SIMEON (hearing). A son of Jacob (Ge. 29:33; 34:34-39; 49:5). Simeon's children formed the tribe of Israel which carries his name (Nu. 1:6-23; 2:12; De. 27:12; Jos. 19:1-9; 21:4-9; Ju. 1:3,17; Eze. 48:23-33; Re. 7:7).

SIMILITUDE. Likeness; pattern (Nu. 12:8; De. 4:12-16; 2 Ch. 4:3; Ps. 106:20; Da. 10:16; Ja. 3:9).

SIMON (hearing). Simon Peter. [See Peter.]

SIMPLE. (1) Undiscerning. A simple person by modern definition is one who is somewhat slow mentally, but this is not what the Bible means by the term. In Bible usage, "the simple" is one who is not careful and discerning; someone easily influenced. "The simple believeth every word: but the prudent man looketh well to his going" (Pr. 14:15). See also Ps. 19:7; 119:30; Pr. 1:4; 1:22; 7:7; 8:5; 9:16; 18; 19:25; 22:3; 27:12; Ro. 16:17-18. It refers not to weak mental capacity, but to a careless spiritual and moral condition. (2) Innocent; not involved in evil things (Ro. 16:19). The same Greek word translated "simple" in Ro. 16:19 (*akeraios*) is translated "harmless" in Mt. 10:16 and Ph. 2:15. [See Separation, Silly.]

SIMPLICITY. Sincerity; without dissimulation or self-seeking. "Artlessness of mind; freedom from a propensity to cunning or stratagem; freedom from duplicity; sincerity; plainness; freedom from artificial ornament" (Webster) (2 Sa. 15:11; Ro. 12:8; 2 Co. 1:12; 11:3). The Greek word translated "simplicity" (*haplotes*) is also translated "singleness" of heart (Ep. 6:5; Col. 3:22). [See Sincere.]

SIN. Breaking God's law; missing the mark of moral purity; falling short of God's righteousness. The term "sin" is one of the most common Bible words describing the fallen condition of man. All men have sinned (1 Ki. 8:46; Ec. 7:20; Ro. 3:23; 5:12). Man's sin began with Adam and Eve in the garden of Eden (Ge. 3; Ro. 5:12). The penalty of sin is death (Ro. 6:23). The forgiveness of sin requires the shedding of blood (He. 9:22). Jesus Christ paid the full penalty for sin when He died and shed His blood on the cross (Ep. 1:7; He. 1:3; Ro. 5:9-10). Is. 53 describes how Jesus bore man's sin. Man receives complete and eternal forgiveness for sin by exercising personal faith in Jesus Christ (Ro. 6:23; Ep. 5:5-6; Eze. 18:4). [See Salvation.]

The key Greek word translated sin, HAMARTANO, means to err or miss the mark (Lk. 15:18; Jn. 5:14; 8:11; 9:2; Ro. 2:12; 3:23; 5:12; 1 Co. 6:18; 15:34; Ep. 4:26; 1 Ti. 5:20; Tit. 3:11; He. 3:17; 10:26; 2 Pe. 2:4; 1 Jn. 1:10; 2:1; 3:6, 8, 9; 5:16, 18).

The key Hebrew word translated sin, CHATA, also means to err or miss the mark (Ge. 20:6; 39:9; Ex. 9:27; 20:20; 32:30-33; Le. 4:2; 5:1; 6:2; Nu. 15:27; 16:22; De. 1:41; 9:16; 19:15; 20:18; Ju. 10:10, 15; 1 Sa. 12:10; 2 Sa. 12:13; 19:20; 24:10; 1 Ki. 8:46-50; 2 Ch. 6:22; 6:37-39; Ne. 1:6; 9:29; Job 1:5, 22; 2:10; 7:20; 10:14; 31:30; Ps. 4:4; 39:1; 41:4; 51:4; 78:17; 119:11; Pr. 8:36; 14:21; 19:2; 20:2; Ec. 7:20; Is. 42:24; 64:5; Je. 2:35; 14:7; 33:8; 40:3; Eze. 18:4; Da. 9:5-15).

Other O.T. Hebrew Words for Sin: ASHAM, meaning to be guilty (Je. 51:5; Is. 53:10); AVON, to pervert, to make crooked (1 Ki. 17:18); SHAGAH, to stray (Le.

4:13), and PASHA, to break away, to rebel against authority (Pr. 10:19) (Strong).

Key Bible Passages Dealing with Sin: Ge. 3; 6:5; Ex. 20; Is. 53:6; Eze. 18:4, 20; Mk. 7:20-23; Ro. 1:9-32; 3:9-23; 1 Co. 6:9-10; Ga. 5:19-20; Ep. 5:3-6; Col. 3:5-10; 1 Ti. 1:9-11; Re. 21:8.

The Origin of Sin. (1) Sin originated with Satan's pride (Is. 14:12-14; 1 Ti. 3:6). (2) Sin entered the world through Adam's disobedience (Ge. 3; Ro. 5:12). Even though Eve sinned first, Adam was responsible before God. (3) Sin spread throughout the world (Ro. 1:19-32).

What Is Sin? (1) The transgression of the law (1 Jn. 3:4; Ja. 2:9-10). (2) To come short of God's glory (Ro. 3:23). (3) To turn to one's own way (Is. 53:6). (4) To forsake the Lord (Ju. 10:10; 1 Sa. 12:10). (5) To do that which is wicked in the sight of God (De. 9:18). (6) To do that which is amiss, wrong (2 Ch. 6:37). (7) Lack of righteousness (Ro. 3:10).

Other Bible Words for Sin. Evil (Ge. 2:9). Wickedness (Ge. 6:5). Iniquity (2 Pe. 2:16). Rebellion (Pr. 17:11). Froward (De. 32:20). Unrighteous (1 Co. 6:9). Unholy (Le. 10:10). Ungodly (Ro. 5:6). Works of darkness (Ep. 5:11). Error (Ro. 1:27). Transgression (Ro. 4:15; 2 Jn. 9). Trespass (Mt. 18:15). Offence (Ro. 4:25).

Man's Sinful Nature Described. "only evil continually" (Ge. 6:5); "desperately wicked" (Je. 17:9); "shapen in iniquity" (Ps. 51:5); "estranged from the womb" (Ps. 58:3); "foolishness is bound in the heart" (Pr. 22:15); "righteousness is as filthy rags" (Is. 64:6); "gone astray ... turned to his own way" (Is. 53:6).

The Flesh. This word is used in four ways in the N.T.: (1) The body of man and animal (Lk. 24:39; 1 Co. 15:39). (2) A reference to man in general (Mt. 24:22; 1 Co. 1:29). (3) The weakness of human nature (Mt. 26:41). (4) The fallen, sinful nature of man (Ro. 7:18; 8:12-13; Ga. 5:16-24; Col. 2:11). The flesh is also called the *old man* (Ep. 4:22; Col. 3:9).

Lessons about the Flesh in the Christian Life (Ga. 5:16-24): 1. The flesh is still present after salvation. The Christian has two natures: flesh and Spirit (Ga. 5:16). 2. The flesh is an enemy within (Ga. 5:17). God leaves the flesh within the Christian to teach us to walk by faith not by sight. 3. The flesh is not eradicated in this present life. There is no sinless perfection in the Christian life (1 Jn. 1:8-10). An experience of spirit baptism or "entire sanctification" is never given as the solution to the problem of sin (1 Pe. 2:1-2). 4. The Christian can choose to walk either in the flesh or the Spirit (Ga. 5:16). 5. There are two aspects of the flesh: *positionally* it has been crucified with Christ (Ga. 5:24) but *practically* it must be subdued day by day (Ga. 5:25). See also Col. 3:9-10 vs. Ep. 4:22-24; and Ro. 8:9

vs. Ro. 8:12-13.

How Is the Flesh Overcome? 1. The flesh is subdued by yielding to and walking with the indwelling Spirit (Ga. 5:16). 2. The flesh is subdued by not minding it but by minding the things of the Spirit (Ro. 8:5). 3. The flesh is subdued by not sowing to it but by sowing to the Spirit (Ga. 6:8). 4. The flesh is subdued by not making provision for it (Ro. 13:14). [See Adam, Carnal, Concupiscence, Fall, Fault, Filthiness, Flesh, Froward, Gospel, Grace, Heart, Heaven, Impenitence, Impudent, Iniquity, Jestings, Natural Man, Old Man, Perverse, Presumptuous, Pride, Rebellion, Repentance, Stiffhearted, Stubborn, Transgression, Trespass, Unclean, Ungodly, Superfluity of Naughtiness, Unrighteous, Vile, Winketh, World.]

SIN OFFERING. [See Offerings.]

SINAI (rock-fissures). The mount on which God met Moses and gave the law to Israel (Ex. 19-40). [See Law.]

SINAITICUS - CODEX. [See Bible Versions.]

SINCERE. Guileless, pure; honest; genuine (Jos. 24:14; Ju. 9:16, 19; 1 Co. 5:8; 2 Co. 1:12; 2:17; 8:8; Ep. 6:24; Ph. 1:16; Tit. 2:7; 1 Pe. 2:2). To be sincere is the opposite of pretence and hypocrisy. The Christian is to be (1) sincere in his love to God (Jos. 24:14; Ep. 6:24); (2) sincere in doctrine (Tit. 2:7); (3) sincere in ministry (Ph. 1:16); (4) sincere in his relationships with the brethren (1 Co. 5:8); (5) sincere in love (2 Co. 8:8); (6) sincere in everything (Ph. 1:10). [See Beguile, Craft, Cunning, Cunning Craftiness, Deceit, Dissemble, Dissimulation, Doubletongued, Feign, Flattery, Flattering Titles, Honest, Hypocrisy, Lie, Pure Conscience, Purloin, Simplicity, Sleight, Subtil, Unfeigned.]

SINIM. *Sinim* refers to the far east, particularly China (Is. 49:12). There has been a civilization in China since not long after the dispersion of men at Babel. "*Sinae* was the name of the 'Chinese traders.' Their town was Thinae, one of the great emporiums in western China, now *Thsiu* or *Tin* in the province of *Schensi*. In the eighth century B.C. the *Sinae* became independent in western China, their princes reigning there for 650 years before they attained dominion over the whole land; in the third century B.C. the dynasty of *Tsin* (from whence came 'China') became supreme over the empire" (*Fausset's Bible Dictionary*).

SIPHMOTH (declivities). 1 Sa. 30:28.

SIPPAI (long). 1 Ch. 20:4.

SIRAH (going back). 2 Sa. 3:26.

SIRION (large and splendid coat of mail). De. 3:9.

SISAMAI (dissolution of the Lord). 1 Ch. 2:40.

SISERA (crane, crow, battle-array). Heathen captain defeated by Deborah and Barak (Ju. 4).

SIT AT MEAT - SLING

SIT AT MEAT. To sit down to the table; to prepare to eat (Mt. 9:10; 14:9; Lk. 14:10; 1 Co. 8:10).

SITH. If; since (Eze. 35:6).

SITNAH (opposition). Ge. 26:21.

SITUATE. Situated (1 Sa. 14:5).

SIVAN (a thorn, month, moon). The third month of the Jewish sacred year, beginning with the new moon of June (Es. 8:9). Harvest time (Potts). [See Calendar.]

SIXTH HOUR. About noon (Mt. 20:5; 27:45).

SKILL. Understanding; knowledge; ability; dexterity in performance (1 Ki. 5:6; 2 Ch. 2:7; 34:12; Da. 1:17; 9:22).

SLACK. Negligent; hesitant; restrained; not diligent or eager (De. 7:10; Jos. 10:6; 18:3; 2 Ki. 4:24; Pr. 10:4; 2 Pe. 3:9). [See Slothful, Sluggard.]

SLACKNESS. Negligence (2 Pe. 3:9). [See Slothful, Sluggard.]

SLAIN IN THE SPIRIT. [See Charismatic.]

SLANDER. To defame; to harm the reputation of someone by false tales (Nu. 14:36-37; 2 Sa. 19:27; Ps. 31:13; 50:20; Pr. 10:18; Je. 9:4-6; Ro. 3:8; 1 Ti. 3:11). For something to be slanderous, it must involve falsehood and an injurious motive. To tell someone that a certain pastor is divorced or adulterous or a thief is not slander if that information is true, but it is slander to say such things when they are not true. [See Backbite, Busybody, Evil Speaking, Gossip, Talebearer, Tattler, Whisperer.]

SLAVE. [See Servant.]

SLAYER. [See Capital Punishment, Cities of Refuge, Kill.]

SLEEP. [See Labor, Sluggard.]

SLEEP ON. Asleep (Ac. 13:36).

SLEIGHT. Deception; cunning; an artful trick; sly artifice (Ep. 4:14). The Greek term (*kubeia*) refers to a cube for playing dice, and signifies the mischievous subtlety of seducers (Matthew Henry). It also could refer to the chance aspect of gambling. "It seems to denote a man's forming his religious opinions by the throw of a die; in other words, it describes a man whose opinions seem to be the result of mere chance. ... [any means of determining a point of duty or doctrine apart from] the calm examination of the Bible, and by prayer" (Barnes). This word is used only one time in the Bible and it refers to the deceitfulness of false teachers. [See Beguile, Cunning Craftiness, Deceit, Dissemble, Dissimulation, Doubletongued, Entice, False Teaching, Feign, Flattery, Sincere, Subtil, Unfeigned, Wind of Doctrine, Winketh.]

SLIME. Bitumen; when mixed with tar it forms a hard surface impervious to water (Ge. 11:3; 14:10; Ex. 2:3).

SLING. We know that David smote Goliath with a sling (1 Sa. 17:40, 50), but many Bible readers probably think of the ancient sling more as a boy's plaything or a shepherd's pastime than a serious weapon. The sling was typically formed of a piece of leather with a small hole in the center with two strong strings or small ropes attached. A stone being placed in the hole, the sling was swung around forcibly then released expertly so that the stone flew away. It was a powerful military weapon (Ju. 20:16; 2 Ki. 3:25; 2 Ch. 26:14). "In Old Testament times, slingers were regular components of an army and were often used together with archers; during siege warfare their role was to pick off the enemy from the besieged city's ramparts. Such slingers were capable of hurling a projectile at over one hundred miles an hour and their effective range was well in excess of one hundred yards" (Alfred Hoerth, *Archaeology and the Old Testament*).

The *Victory of Utu-hegal*, which dates to about 2100 BC, describes ancient warfare as follows: "From the city it rained missiles as from the clouds; slingstones like the rain falling in a [whole] year whizzed loudly down from the walls of Aratta" (*Reading Sumerian Poetry*, p. 130).

Consider the following description of sling warfare which describes the potential power of this weapon: "A sling works by increasing the effective length of a stone-thrower's arm. Modern cricket bowlers or baseball pitchers can achieve maximum ball velocities of over 150 kilometres per hour. A slingshot as long again as the thrower's arm will double the projectile's speed, making the velocity of the bullet when it leaves the sling nearly 100 metres per second. This is already considerably greater than that of a longbow arrow, at only about 60 mps. Intensively trained from childhood onward, there is no reason to believe that a professional slinger could not beat 100 mps (meters per second) fairly easily and perhaps even begin to approach the muzzle velocity of a .45 calibre pistol round: about 150 mps. What is more, a smooth slingshot projectile has a far greater range than an arrow, as much as half a kilometre, because an arrow's flight feather's produce so much drag. The modern world-record distance for a stone cast with a sling was achieved by Larry Bray in 1981, who managed 437 metres, and thought in retrospect that he could surpass the 600-metre mark with a better sling and lead projectiles" (Paul Kriwaczek, *Babylon: Mesopotamia and the Birth of Civilization*, Kindle location 1633).

Ancient projectiles discovered at Hamoukar (in northeastern Syria near the Iraqi border) were actually egg-shaped, but more pointed, and made out of clay. More than 2,000 of these sling bullets were found in 2005 in excavations co-sponsored by the Oriental Institute and the Syrian Department of Antiquities. One of the stones had pierced into a mud brick wall

("Evidence of battle at Hamoukar," *University of Chicago Chronicle*, Jan. 18, 2007). Excavators found a room in which new sling bullets were made and two dozen of the projectiles were found lined up ready to use; apparently the city fell before they could be fielded. "[The pointed shape of the Hamoukar projectiles] tells us two things: that they could be armour-piercing; and that the slingers must have had a technique for sending them off with a spin, like a rifle bullet, so as to keep them properly oriented during their flight to the target" (Kriwaczek, Kindle location 1633).

The Greeks and Romans used lead sling projectiles made in molds. "Writers tell of the terrible wounds that slings would inflict, especially [lead] bullets. The Romans developed a special pair of tongs designed for getting bullets out of people. ... Pompey in the civil wars favoured the use of very large units of slingers. They were used beside archers, at sea, and in sieges. Scipio used them against elephants, and Caesar comments that the sling was particularly effective against them" ("Great Weapons of the ancient World: The Sling"). [See Military.]

SLOTHFUL. Lazy; unconcerned; half-hearted; careless (Pr. 12:24, 27; 18:9; 21:25; 22:13; 24:30; 26:13-15; Mt. 25:26; Ro. 12:11; He. 6:12). Slothful and sluggard are used interchangeably in Proverbs (Pr. 26:13-16). [See Diligence, Employment, Labor, Poor, Slack, Sluggard.]

SLOW BELLIES. A description of the Cretians (Tit. 1:12). The belly refers to bodily appetites. "Slow" refers to carelessness, laziness. "Two vices seem here to be attributed to them, which indeed commonly go together—gluttony and sloth" (Barnes). [See Belly, Diligence, Sluggard.]

SLUGGARD. Slothful; lazy; unconcerned; half-hearted; careless (Pr. 12:24, 27; 18:9; 21:25; 22:13; 24:30; 26:13-15; Mt. 25:26; Ro. 12:11; He. 6:12). Slothful and sluggard are used interchangeably in Proverbs (Pr. 26:13-16). *The Characteristics of Sluggardism.* (1) Lack of zeal, foresight, and vision (Pr. 6:6-8; 10:4; 12:24). (2) Unfaithful; undependable (Pr. 10:26). (3) Putting off duties; excuse-making (Pr. 20:4; 22:13). (4) Desires and plans without follow-through (Pr. 21:25-26). (5) Satisfied with fulfilling only the most basic responsibilities (Pr. 19:24). *The Christian Sluggard.* (1) He lacks a vision and zeal for the things and plan of God (2 Pe. 1:8-9). (2) He is unfaithful in the things of God (Mt. 25:14-26; 1 Co. 4:2). (3) He makes excuses for his carelessness and unfaithfulness. "I'm too busy to study the Bible; I'm too tired to go to church on Wednesday night; I can't read that well; I don't want to be a religious fanatic; I don't know how to talk to strangers about Christ; I can't meet my budget now—how do you expect me to tithe?" (4) He has lots of plans

about how he is going to serve God one day, but he never follows through on his plans. (5) He is satisfied with the merest basics of Christian responsibility. He gets baptized and joins the church and comes when it is convenient, but can't be counted on for much more. *The Product of Sluggardism.* (1) Poverty and want (Pr. 6:9-11; 10:4; 20:31; 24:33, 34). (2) Disappointment and frustration (Pr. 13:4; 15:19; 20:4). (3) Deep sleep (Pr. 19:15). (4) Loss (Mt. 25:26-28). (5) Decay (Ec. 10:18). (6) Servitude (Pr. 12:24). (7) Shame; disgrace (Pr. 10:5). (8) Suffering (Pr. 10:26; 15:19; 19:15). *The Wickedness of Sluggardism.* (1) It is as evil as active destruction (Pr. 18:9). (2) Jesus hates it more than complete deadness (Re. 3:15). [See Diligence, Employment, Industrious, Labor, Poverty, Slack, Slothful, Slow Bellies, Zeal.]

SMITE. To strike; to afflict (Ge. 8:21; Ex. 7:17; De. 7:2; Mt. 5:39; Ac. 23:2).

SMITH. Blacksmith; worker in metal (1 Sa. 13:19; 2 Ki. 24:14, 16).

SMOKE, ON A. Smoking; on fire (Ex. 19:18).

SMOKING FLAX. [See Flax.]

SMYRNA. The location of one of the seven churches in Asia Minor that was addressed by the risen Christ in Revelation 2-3. See Revelation 2:8-17. It was located about 50 miles north of Ephesus on the Aegean sea in a pleasant location with a prevailing gentle west wind. It had an excellent harbor that could be closed to shipping. The city was built at the head of a gulf that reached 30 miles inland. "The harbor was double in fact. The outer harbor was a portion of the gulf and was used as a place for the mooring of ships and the inner harbor, now silted in, was small enough that it could be closed to the seagoing boats of that age by a chain" (J. T. Marlin, *The Seven Churches of Asia Minor*).

It was one of the finest cities in the province of Asia. It was beautifully and advantageously situated. "From the sea it spread to the foothills and to Mt. Pagos that was covered with temples and lovely buildings. These have been referred to as the 'crown of Smyrna.' Aristides said that Smyrna was the most beautiful city in the world, 'a flower of beauty such as earth and sun had never showed to mankind'" (Marlin). "The streets were handsome, well paved, and drawn at right angles, and the city contained several squares, porticos, a public library, and numerous temples and other public buildings" (McClintock and Strong). The "golden street" that connected the temples of Zeus and Cybele is said to have been the best in the world (*International Standard Bible Encyclopedia*).

It was a place of great commerce, science, and medicine, and was also famous for its rhetoric and philosophy.

SNARE - SODOMY

It had many pagan temples dedicated to gods and goddesses, including Zeus, Dionysius, and a goddess called the Mother of the Gods, who was said to be both the mother and wife of Zeus and the mother of all things. From the time of Tiberius there was a temple in Smyrna dedicated to Roman emperor worship.

Olympic games dedicated to Zeus were held here and a magnificent 20,000-seat stadium was built for this purpose. It was in this stadium that the Christian preacher Polycarp was martyred in 155 A.D. "It was exactly on such occasions that what the pagans regarded as the unpatriotic and anti-social spirit of the early Christians became most apparent; and it was to the violent demands of the people assembled in the stadium that the Roman proconsul yielded up the martyr" (McClintock and Strong).

The city was famous for its wine and drunkenness. It was devoted to the worship of Dionysus, the god of wine and moral debauchery. A statue "representing an old woman intoxicated illustrates the prevalent habits of the population."

Today Smyrna is called Izmir, and the population is two million. The modern city is built over the ancient one, and there are no archaeological excavations of any significance. The harbor is very beautiful and is visited by many large cruise ships.

SNARE. A trap (Ps. 91:3; 124:7; 141:9).

SNUFF. (1) To inhale eagerly (Je. 2:24; 14:6). (2) To puff at; to treat scornfully, with a gesture of contempt or dislike (Mal. 1:13).

SNUFFDISH, SNUFFER. A pair of tongs used for snuffing out a flame (Ex. 25:36; Nu. 4:9; 1 Ki. 7:49; 2 Ki. 12:13).

SO AS. (1) As (Ex. 7:10; Nu. 17:11). (2) So that (Re. 8:12).

SO MANY. As many (De. 1:11; He. 11:12).

SOBER. The N.T. term "sober" means to be in control of one's mind and life to the end of obeying the Lord in all things. It refers to spiritual alertness and seriousness of purpose; prudence; temperance (1 Th. 5:6, 8; 1 Pe. 1:13; 5:8). This is to characterize every Christian, from the young to the old (Tit. 2:4, 6, 12). It is a qualification for Christian service (1 Ti. 3:2, 11; Tit. 1:8). [See Drunkenness, Grave, Temperance, Wine.]

SOBRIETY. Spiritual alertness; self-control (1 Ti. 2:9, 15). The Greek word translated "sobriety" is also translated "soberness" (Ac. 26:25). [See Modesty, Separation, Sober.]

SOCKET. The holders for the boards which formed the sides of the Tabernacle (Ex. 26:19-27).

SOCHO (a hedge). 1 Ch. 4:18.

SOCHOH (a hedge). 1 Ki. 4:10.

SOCIALISM. [See Private Ownership of Property.]

SOD. To boil; cook (Ge. 25:29; Ex. 12:9; Le. 6:28; 1 Sa. 2:15).

SODOM (to scorch, burning). One of the cities destroyed by God because of its wickedness (Ge. 19:1-25). Lot lived in Sodom (Ge. 13:8-13). Sodom is used as a symbol of wickedness and a warning to sinners that God judges evil (De. 29:23; Is. 1:9-10; 3:9; Je. 23:14; 49:18; 50:40; Eze. 16:46-56; Am. 4:11; Zep. 2:9; 2 Pe. 2:6; Jude 7). [See Gomorrah, Sodomy.]

SODOMA. The Greek form of "Sodom" (Ro. 9:29). [See Sodom, Sodomy.]

SODOMITE. [See Sodomy.]

SODOMY. The sodomite of the O.T. refers to male prostitution and homosexual moral perversion practiced in connection with idolatry (De. 23:17; 1 Ki. 14:24; 15:12; 22:46; 2 Ki. 23:7). The same Hebrew word is translated "unclean" (Job 36:14). The term is connected with the sin of Sodom and Gomorrah and has come to be identified with homosexuality. The 1828 Webster dictionary defined "sodomy" as "a crime against nature." The *Webster's Deluxe Unabridged Dictionary* of 1983 defines sodomy as "any sexual intercourse regarded as abnormal, as between persons of the same sex, especially males, or between a person and an animal." The term is descriptive of the moral perversion of the city of Sodom (Ge. 19; Jude 7). *Other Bible Terms for Sodomy.* Some contend that the Bible only condemns prostitution and forced immorality, and that sodomy, or homosexuality, in general, is not addressed in the Word of God. That this is not true is evident by the terminology used in the following passages of Scripture. The language the Holy Spirit uses in the N.T. to describe same-sex relations prove that God considers this a great wickedness, whether or not it is done with consent: "uncleanness" (Ro. 1:24); "dishonour their own bodies between themselves" (Ro. 1:24); "vile affections" (Ro. 1:26); "that which is against nature" (Ro. 1:26); "that which is unseemly" (Ro. 1:27); "reprobate mind" (Ro. 1:28); "effeminate" (1 Co. 6:9); "abusers of themselves with mankind" (1 Co. 6:9); "inordinate affection" (Col. 3:5); "them that defile themselves with mankind" (1 Ti. 1:10); "filthy conversation" (2 Pe. 2:7); "going after strange flesh" (Jude 7). Under the Mosaic law, homosexuality required the death penalty (Le. 18:22-29; 20:13). The terminology used in the passages in Leviticus describe and condemn homosexuality in general—man lying with man, and woman lying with woman. *What Does God Think of Sodomy?* (1) It is an abomination (Le. 18:22). (2) It bore the death penalty in the O.T. dispensation (Le. 20:13; Ro. 1:32). (3) It defiles the land (Le. 18:25). (4) It is the product of a morally reprobate mind (Ro. 1:26-28). (5) It is worthy of the judgment of eternal fire (Jude 7). (6) It can be

forgiven and cleansed in the name of the Lord Jesus Christ and by the Spirit of God (1 Co. 6:9-11). *Is Sodomy A Greater Sin?* While it is true that there are many sins other than homosexuality and all sin is wicked before God, and while it is true that any sin can be forgiven through the blood of Jesus Christ, the Bible does not say that all sin is the same in its effect in this world. God did not pour out fire and brimstone upon Sodom because of its jealousy or covetousness or lack of hospitality. It was judged specifically because of its homosexuality (Jude 7). Though all moral sins are evil in God's eye, homosexuality is especially corrupt because it is a sin against nature itself. It destroys the very fabric of society, which is the family as defined biblically—a man and a woman united in holy matrimony rearing children to fear God and to be productive citizens. Homosexuality is to “change the natural use into that which is against nature” (Ro. 1:26). *The NIV Translation of Sodomy:* Some modern translations, such as the New International Version, replace the word “sodomite” with “male temple prostitutes.” This rendering is an interpretation as is the rendering “sodomite.” According to Strong's, the Hebrew term is “qadesh, kaw-dashe’; from H6942; a (quasi) sacred person, i.e. (techn.) a (male) devotee (by prostitution) to licentious idolatry.” In the Authorized Version this Hebrew word is translated “sodomite” and “unclean.” The term “sodomite” was brought over from the Geneva Bible. Many older Bible dictionaries connect sodomy with homosexuality. Eadie (1872) defines Sodomite as “not dwellers in Sodom, but practisers of unnatural lust—the sin of Sodom. This sin was consecrated in many Eastern kingdoms.” The People's Bible Encyclopedia by Charles Randall Barnes (1903) says: “The sodomites were not inhabitants of Sodom, nor their descendants, but men consecrated to the unnatural vice of Sodom (Ge. 19:5; comp. Ro. 1:27) as a religious rite.” Note that Barnes connects the sin of sodomy with the homosexuality described in Romans 1:27. Hastings (1898) says: “The term ‘Sodomite’ is used in Scripture to describe offences against the laws of nature which were FREQUENTLY connected with idolatrous practices” (emphasis ours). Note that Hastings did not claim that the offences against the laws of nature were restricted solely to idolatrous temple worship. The term “sodomy” in these passages doubtless did refer, at least in part, to homosexuality connected with immoral pagan religions. The problem with the NIV translation is that it LIMITS this sin to that particular connection rather than allowing the larger meaning of homosexuality in general. It also creates the confusion that the practice of sodomy in the Old Testament and the sin of Sodom itself was limited to male prostitution. [See Abusers of Themselves With Mankind, Adultery, Dog, Effeminate, Fornication,

Reprobate, Vile.]

SOFTLY. Gently; cautiously; quietly (Ge. 33:14; Jud. 4:21; Ru. 3:7; Is. 8:6; Ac. 27:13).

SOJOURN. To dwell for a time; temporary residence; a traveler in a foreign land (Ge. 12:10; 19:9; Ac. 7:6).

SOLACE. Delight; pleasure (Pr. 7:18).

SOLOMON (peaceful). David's son by Bathsheba who inherited the throne (2 Sa. 5:14; 1 Ki. 1:10-53). The kingdom under Solomon's rule became exceedingly rich, peaceful, and renowned (1 Ki. 4, 10). Solomon built the first Jewish temple in Jerusalem (1 Ki. 5-8). In his youth, Solomon loved and obeyed the Lord (1 Ki. 3), but later he married many foreign wives in disobedience to God and even served their false gods (1 Ki. 11). Solomon wrote Ecclesiastes and the Song of Solomon and most of the book of Proverbs. Solomon's glorious reign fore views Christ's future earthly kingdom: Christ will rule the world from Jerusalem (Mt. 19:28; 25:31; Ze. 14:9-11). All the nations will come to see and hear and worship Christ (Ps. 72:8-11; Ze. 14:16-19). The kingdom of Christ will be exceedingly wealthy (Is. 60:5-17; Ps. 72:15, 16). Christ's kingdom will dwell in peace without threat of war (Ps. 72:7-8; Is. 9:6, 7). [See Covenant, Glory, Kingdom of God, Millennium, Prophecy.]

SOLOMON'S PORCH. Mentioned in Ac. 5:12. “Josephus informs us that Solomon, when he built the temple, finding the area of Mount Moriah too small to answer his magnificent plan, filled up a part of the adjacent valley, and built an outward portion over it toward the east. This is what was called Solomon's porch: it was a most noble structure, supported by a wall 400 cubits high, and consisting of stones of a vast bulk, being 20 cubits long, and 6 cubits high. It was probably left standing because of its grandeur and beauty; and Josephus speaks of it as continuing even to the time of Albinus and Agrippa” (Treasury).

SOLOMON'S TEMPLE. [See Temple.]

SOMETIME, SOMETIMES. Once; once upon a time; in time past (Co. 3:7; 1 Pe. 3:20).

SON OF MAN. A title Jesus frequently used for himself (Mt. 9:6; 10:23; 12:8, 40; 13:37; 16:13; 17:9; 18:11). This title refers to the name the prophet Daniel gave the coming Messiah (Da. 7:13; Mt. 26:64). The name reminds us of several truths: (1) God's Son became a man (Jn. 1:14; Mt. 1:23; He. 2:14). The title “Son of man” signifies Christ's humility in leaving His heavenly glory and taking the form of a man (Ph. 2:5-8). It also signifies Christ's love in His willingness to take sinful man's place in judgment (2 Co. 5:21; 1 Pe. 2:24). (2) All authority and judgment has been given to this Man (Jn. 5:22; Ac. 17:31). (3) The rule of the

SON OF GOD - SOUL

kingdom of God has been given to this Man (Da. 7:13, 14; Ep. 1:20-23; 1 Ti. 6:14-16). (4) All salvation is through this Man (1 Ti. 2:5-6). [See Branch, Jesus Christ, Messiah, Son of God.]

SON OF GOD. This name of Jesus refers to His deity and equality with the Father (Jn. 5:18; 10:31-33; Ph. 2:5-6). "Son of God" is a reference to the Trinity—God the Father, Son, and Holy Spirit (Mt. 28:19; 2 Co. 13:14). The Lord Jesus Christ is the unique Son of God, meaning He is alone in His special relationship to the Father. He is not like those who become children of God through adoption. He is eternal, without beginning (Mi. 5:2; Is. 9:6; Jn. 1:1). He created all things, and without Him was not anything made that was made, meaning He Himself was not created (Jn. 1:3; Col. 1:16). He reveals God to men (Jn. 1:18). Christians become sons of God through faith in Christ, but Jesus is forever higher and distinct from the believer (1 Ti. 6:14-16; He. 7:25, 26). Even in eternity, He is on the throne, and His people serve Him (Re. 22:3). [See Branch, Jesus Christ, Messiah, Only Begotten, Son of Man.]

SOOTHSAYER. One who claims to be able to foretell the future; fortune telling; divination (Jos. 13:22; Is. 2:6; Da. 5:11; Mi. 5:12; Ac. 16:16). [See Witchcraft.]

SOPATER (savior of his father). Ac. 20:4.

SOP. A morsel (Jn. 13:26-30).

SOPHERETH (female scribe). Ne. 7:57.

SOPHIA. [See World Council of Churches.]

SORCERY. The practice of witchcraft; wizardry; magic; divination; enchanting; fortune telling (Ex. 7:11; Is. 47:9, 12; 57:3; Je. 27:9; Da. 2:2; Mal. 3:5; Ac. 8:9, 11; 13:6, 8; Re. 9:21; 18:23; 21:8; 22:15). [See Astrologer, Devils, Witchcraft.]

SORE. (1) Intensely; severely; mightily; powerfully; deeply; persistently (Ge. 20:8; 43:1; Ex. 14:10; Jud. 15:18; Lk. 2:9; Ac. 20:37). (2) Pain; hurt (Ge. 34:25).

SORE UPON. Heavily; intensely; severely; urgently; mightily; persistently; aggressively (Ge. 19:9; Jud. 14:17).

SOREK (generous vine). Ju. 16:4.

SORER. More sore; more severe (He. 10:29).

SORROW. [See Believe, Godly Sorrow, Happy, Heaven, Joy, Merry, Repentance, Suffering, Trials, Tribulation.]

SORT. Kind; manner (Ge. 6:19; 2 Ki. 24:14; Ac. 17:5; 2 Co. 7:11; 2 Ti. 3:6; 3 Jn. 6).

SOSIPATER (savior of his father). R. 16:21.

SOSTHENES (secure in strength). Ac. 18:17.

SOTAI (the Lord has departed). Ezr. 2:55.

SOTTISH. Thick headed (Je. 4:22).

SOUL. The word *soul* has various meanings in Scripture. (Every Bible word must be defined by its context.) Sometimes soul refers to biological life in general. In this sense, the Hebrew word translated soul (*nephesh*) is used for animals (Ge. 1:20-24). But animals are never said to have a soul like man has a soul. Sometimes soul refers to the whole man (Ge. 2:7; Le. 17:12). Often, though, it refers to the immaterial part of man that exists beyond death.

The Soul Is the Immaterial Part of Man that Exists after Death. O.T. examples of the soul as an immaterial part of the man are seen in Ge. 35:18 and 1 Ki. 17:21-22. In Ge. 35:18, Rachel's soul departed when she died. In 1 Ki. 17:21-22, the boy's soul departed when he died and returned when he was raised from the dead. In the N.T., the word "soul" is also used to describe a spiritual part of man distinct from his body (Mt. 10:28; 1 Th. 5:23; Re. 6:9).

The Characteristics of the Soul. The soul thinks (Ge. 49:6); it can sin (Le. 4:2); it can love God and keep His commandments (De. 6:5; 10:12; 11:13); it can meditate upon God's words (De. 11:18); it can love a friend (1 Sa. 18:1-3); it can trust in God (Ps. 57:1; 63:1); it can be chastened with fasting (Ps. 69:10). The soul is particularly associated with man's feelings and desires. The soul can be hungry (Is. 29:8), can experience romantic love and friendship (Ge. 34:3; 1 Sa. 18:1-3), can be discouraged because of difficulty (Nu. 21:4). The soul can be "anguished" (Ge. 42:21), "dried out" (Nu. 11:6), "grieved" (Ju. 10:16; Job 30:25), "cast down" (Ps. 43:5). The soul can "lust" (De. 12:15), "long" (De. 12:20), and "thirst for God" (Ps. 42:2).

What is the Difference between Soul and Spirit? The "soul" is used in close association with the "spirit." Job was anguished in spirit and soul (Job 7:11). So in some cases the "soul" might be a synonym for the "spirit," but the N.T. makes a plain distinction between the two. It says that man has both a soul and a spirit (1 Th. 5:23), and the soul can be divided from the spirit (He. 4:12). It appears from Hebrews 4:12 that the spirit can be conceived of as "inside" the soul as the marrow is inside the joints or bones. The soul is the "outer part" of the inner, immaterial man. As we have seen, the soul is the part of man that relates to the world. It lusts, hungers, loves, joys, fears, sorrows. It is emotional and affected by the environment and therefore unstable. The spirit of man is also affected by emotions (2 Co. 2:13), but the spirit of man is the deepest part of man; it is that which communes with God. The spirit is where the Lord dwells in the believer and where He communes with us (Ro. 8:16; 1 Co. 6:17; 2 Ti. 4:22). It is with the spirit that we seek God (Is. 26:9). It is by the spirit that we search the heart (Ps. 77:6). The spirit is the candle of the Lord that searches all the inward parts, which would include the

heart and soul (Pr. 20:27). The spirit is the wellspring of man's being. "We may use the illustration of three concentric circles: *The outer circle refers to our body*. Our body is our outer part containing our five senses with which we contact all the things of the physical, material realm. *The middle circle refers to our soul*. Our soul is our inner part containing our mind, emotion and will with which we contact all the things of the psychological realm. *The inner circle refers to our spirit*. Our spirit is our innermost part with which we contact God and substantiate all the things of the spiritual realm" (Tom Smith, *What Is the Difference between the Soul and Spirit of Man?* holdingtotruth.com).

There are two important applications to this teaching. First, God intends for man to walk in the spirit so that man's spirit, surrendered to God's Spirit, controls his soul and body. The heart and the soul affect the spirit (Pr. 15:13), but the spirit should control the heart and the soul. See Ps. 42:5; Pr. 23:19. Consider the example of Mary's praise (Lk. 1:46-47). It could be said that Mary's rejoicing spirit moved her soul to praise God. "Mary lived and acted in her spirit, which directed her soul" ("What Is the Difference between the Soul and the Spirit?" Bibles for America, Feb. 2, 2014). Second, the Word of God can cut through man's being, through the turmoil of the soul, to bring peace by His presence in the spirit (2 Ti. 4:22).

It also appears that *soul* and *spirit* point to a major difference between the natural body and the resurrection body. The natural body is largely soulish, whereas the resurrection body is spiritual (1 Co. 15:45). This means that the resurrection body is totally oriented to the spirit. The natural body has a spirit within the soul, but the spirit is often overwhelmed by and controlled by the soul. The resurrection body will be oriented in an entirely different manner so as to be completely dominated by the spiritual realm. [See also Death, Heart, Hell, Immortal, Mind, Spirit.]

SOUND DOCTRINE. Healthy, correct doctrine (2 Ti. 1:13; 4:3; Tit. 1:9, 13; 2:1-2). [See Doctrine, False Teaching, Inspiration, Separation.]

SOVEREIGN WILL. God acts according to His own will and pleasure (Ep. 1:11). [See Predestination, Presbyterian.]

SOWER - PARABLE OF. [For commentary on the Parable of the Sower in Mt. 13:3-9 see Parables, Prophecy, Tares.]

SPACE. An interval of time (Ezr. 9:8; Ac. 5:34; Re. 2:21; 17:10).

SPAN. [See Weights and Measures.]

SPEAK. [See Backbiting, Blaspheme, Busybody, Curse, Evil Speaking, Intermeddle, Slander, Talebearer, Tattler, Whisperer.]

SPECTACLE. A show; something exhibited to view (1 Co. 4:9). The Greek word (*theatron*) means "a place for public show ('theatre'), i.e. general audience-room; by implication a show itself" (Strong). This word is also translated "theatre" (Ac. 19:29, 31).

SPED. Succeeded; prospered (Jud. 5:30).

SPEED. Quickness; haste; diligence (1 Sa. 20:38; 2 Sa. 15:14; Ac. 17:15).

SPEED, GOOD. [See Good Speed.]

SPENDETH IT UP. To use up; consume (Pr. 21:20).

SPEWING. Vomiting (Hab. 2:16).

SPICERY. Spices; aromatics (Ge. 37:25).

SPIKENARD. A plant from which a fragrant ointment was made (Song 4:13, 14). The Greek word is *nardos* (Mk. 14:3). The plant grows in the Himalaya Mountains at a great elevation (Analytical).

SPIRIT. The word *spirit* has various meanings in Scripture according to the context. (1) Sometimes (rarely) it refers to man's breath (Job 27:3). (2) Sometimes it refers to intelligence and skill (Ex. 28:3; De. 34:9). (3) Sometimes it refers to the emotions (Ex. 6:9; 1 Sa. 1:15). (4) Sometimes it refers to demons (Le. 20:27; Ju. 9:23; Job 4:15; Mt. 12:43; Mk. 1:23; 3:30; 5:2; 7:25; 9:20-26; Ac. 5:16; 8:7; 16:18; 19:12, 13; 1 Ti. 4:1). [See Devils.] (5) Sometimes it refers to angels (He. 1:7, 14). [See Angel.] (6) Sometimes it refers to the Holy Spirit (Ge. 1:2; 6:3; Ze. 4:6; Mt. 3:16; Ac. 2:4; 5:9; Ro. 8:9). [See Holy Spirit.] (7) Spirit also refers to the immaterial part of man, the inner man that is distinct from the body and that passes into eternity at death. The spirit can faint (Ge. 45:26), can be willing (Ex. 35:21), can be hardened (De. 2:30), can be sad (1 Ki. 21:5), can be troubled (Jn. 13:21), can rejoice (Lk. 10:21), can be refreshed (1 Co. 16:18). Ec. 12:7 says the spirit returns to God at death. The N.T. says there are three parts to man: spirit, soul, and body (1 Th. 5:23). Jesus dismissed His spirit from His body when He died on the cross (Lk. 23:46). The Christian is to be holy in body and in spirit (1 Co. 7:34; 2 Co. 7:1). Death is separation of the spirit from the body (Ja. 2:26). [For a study on the difference between soul and spirit, see Soul.] [See also Death, Heart, Hell, Immortal, Mind, Seventh-day Adventism.]

SPIRIT BAPTISM. [See Charismatic, Holy Spirit.]

SPIRIT FILLING. [See Holy Spirit.]

SPIRIT SEALING. [See Holy Spirit.]

SPIRIT SLAYING. [See Charismatic, Holy Spirit.]

SPIRITUAL ROCK. A reference to Jesus Christ as a fulfillment of the Old Testament type of the Rock (1 Co. 10:4). [See Rock.]

SPIRITUAL SONG. [See Hymn.]

SPIRITUALITY - STAR

SPIRITUALITY. [See Holy, Righteousness, Sanctification, Upright.]

SPIRITUALIST. [See Witchcraft.]

SPIRITUALIZE. An allegorical method of Bible interpretation. [See Allegorical, Prophecy.]

SPITEFULLY. Shamefully; disgracefully (Mt. 22:6; Lk. 18:32).

SPITTED ON. To be spit upon (Lk. 18:32).

SPOIL. (1) Plunder taken in war (Ge. 49:27; Nu. 31:9; De. 2:35; Jos. 8:2; 11:14). (2) To ruin; to lead astray (Col. 2:8).

SPOKEN FOR. Asked in marriage (Song 8:8).

SPORT. To make merry; play; also used in the sense of mocking and jesting (Jud. 16:25; Pr. 10:23; 26:19; Is. 57:4).

SPORTING. To play; to laugh; to have pleasure (Ge. 26:7). In 2 Pe. 2:13, the term describes false teachers. The root Greek word, *truphao*, is translated “lived in pleasure” in Ja. 5:5 and “riot” in 2 Pe. 2:13. It speaks of the following: (1) the casual attitude of certain false teachers regarding the Word of God and eternal truth; (2) the mocking attitude of certain false teachers regarding those who stand in the old paths, the “faith once delivered to the saints”; (3) the worldly attitude of certain false teachers in rejecting biblical soberness and holiness and loving carnal pleasures (2 Pe. 2:14). [See False Teaching.]

SPOUSE. A marriage partner (Hos. 4:13-14). [See Home.]

SPRING. (1) To come forth; to break forth; to arise out of; to proceed from; to leap (Nu. 21:17; De. 8:7; Job 5:6; Mk. 4:27). (2) The dawn (Jud. 19:25; 1 Sa. 9:26). (3) Fountain; an issue of water (2 Ki. 2:21).

SPRINKLING. (1) The blood was sprinkled in the O.T. economy to typify the atonement of Jesus Christ (Ex. 24:6, 8; 29:16, 20; Le. 1:5, 11; 3:2, 8, 13; 7:2, 14; 8:19; 9:12, 18; 17:6; Nu. 18:17; 2 Ki. 16:13, 15; He. 9:19, 21; 12:24; 1 Pe. 1:2). (2) Water was sprinkled in the O.T. economy to typify purification (Nu. 8:6-7; 19:19-21). (3) God uses the sprinkling of water to symbolize His New Covenant with Israel (Eze. 36:24-25). (4) Some denominations use sprinkling as a mode of baptism, also called affusion. The candidate is sprinkled with a small amount of water. Such a practice is not taught in the N.T. and is contrary to the apostolic method of baptism [See Baptism - Immersion, Baptism Infant, Covenant.]

SPUE. To vomit; to spit (Le. 18:28; Re. 3:16).

STABLISH. Establish; make firm or stable (2 Sa. 7:13; 1 Ch. 17:12; Ro. 16:25; 1 Th. 3:13).

STACHYS (ear of corn). Ro. 16:9.

STACTE. An aromatic gum (Ex. 30:34).

STAGGER. Hesitate; falter (Ro. 4:20).

STANCH. To stop; to cease to flow (Lk. 8:44).

STAND TO. To agree to; abide by (De. 25:8; 2 Ki. 23:3; 2 Ch. 34:32).

STANDING. A person's position before God. Prior to salvation, all men stand in a position of condemnation (Ro. 3:9-18). When a person trusts Jesus Christ, his standing changes. In Christ he has a new standing of eternal blessing (Ro. 5:1-2; 1 Co. 15:1). [See Justification, Sanctification.]

STAR. (1) *Heavenly bodies.* Any of the various types of hot, gaseous, self-luminous celestial bodies, as the sun or Polaris, whose energy is derived from nuclear-fusion reactions; any celestial body, except the moon, that appears as a fixed point of light in the night sky (Random House Webster's College Dictionary). God made the stars on the fourth day of creation (Ge. 1:14-19) for the purpose of giving light, and for “signs, and for seasons, and for days, and years.” God also made the stars to declare His glory (Ps. 19:1). Man is not controlled by the stars, but he gauges the passing of time by them. He is forbidden to use the stars astrologically (Is. 47:13). The stars are not to be worshiped (De. 4:19). God promised to multiply Abraham's seed as the stars of heaven (Ge. 15:5; 22:17; 26:4; Ex. 32:13; De. 1:10; 10:22; 28:26; 1 Ch. 27:23; Ne. 9:23; He. 11:12. A star guided the wise men to the infant Jesus (Mt. 2:2,9-10).

Everything the Bible says about the stars has proven to be scientifically accurate. Of the references to stars in the book of Job, Henry Morris, head of the Institute for Creation Research, testifies, “... of even greater significance is the fact that in a 4,000-year-old book filled with numerous references to natural phenomena, there are no scientific mistakes or fallacies.” Some of the facts about stars mentioned in Scripture and confirmed by modern science—(a) The stars are innumerable (Ge. 15:5). Long before the development of the telescope God's Word said the stars are as innumerable as the sand of the shore (compare Ge. 13:16 and 15:5). The naked eye can count only about 3,000 stars, but modern science confirms that “the stars and the sand are of about the same order of magnitude in number [and] it constitutes one of the many remarkable examples of modern scientific truth found in the pages of the Bible long before scientists could have learned them by the scientific method” (The Genesis Record). (b) The stars have courses (Ju. 5:20). (c) The stars are VERY high (Job 22:12). One of the distant stars which has been identified by scientists, Abel 2029, is one billion light years away. (One light year is 5.9 trillion miles!) (d) The stars are governed by set ordinances (Je. 31:35). The movement of the heavenly bodies is so precise that man can navigate by them, and is able to determine exactly

where a planet will be years ahead of time. (e) The stars differ in glory. "J. Bayer, in 1603, devised a method or system to indicate their brightness or magnitude. No astronomer today will deny this fact. Stars are now known to differ in size, color, light emitted, density, and heat. Our sun, which is a star, is over 1,000,000 times the size of our earth, yet there are some stars at least a million times as large as our sun, and some smaller than the planet Mercury" (World's Bible Handbook).

(2) *Star refers to Jesus Christ.* He is the "star out of Jacob" (Nu. 24:17), the "Daystar" (2 Pe. 1:19), and the "bright and morning star" (Re. 22:16). "He is the fountain of all light, the bright and the morning star, and as such has given to his churches this morning light of prophecy, to assure them of the light of that perfect day which is approaching" (Matthew Henry).

(3) *The angels are called the "morning stars"* (Job 38:7), and are called "stars" in Re. 12:4 in conjunction with the fall of Satan. (Lucifer is called "son of the morning" in Is. 14:12.) "These mighty angels—the same ones mentioned twice in the prologue to the Book of Job—were fascinated observers when God provided firm foundations for the earth, and they rejoiced when it was done, evidently knowing that the earth would be their primary sphere of ministry when God completed his creation. These angels were the 'morning stars' in the Hebrew poetic parallel format used here" (Henry Morris).

(4) *A false god worshiped by Israel is called "the star of your god Remphan"* (Ac. 7:43). [See Idolatry, Moloch.]

(5) *False teachers are called "wandering stars,"* in referring to their destiny of eternal damnation (Jude 13).

(6) *The messengers to the seven churches of Asia* were typified by seven stars (Re. 1:16, 20; 2:1). For the following reasons we believe these "angels" are not heavenly beings, but the leaders, the pastors, of the seven churches referred to in these chapters. The following is from "The Case for the Singularity of Pastors," *Baptist Bulletin*, June 1982: (a) *Angel means "messenger," but not necessarily heavenly messenger.* In the following passages the same Greek word translated "angel" is used to refer to men: John the Baptist (Mt. 11:10; Mk. 1:2); John's disciples (Lk. 7:24); Jesus' disciples (Lk. 9:52); and the Israelite spies (Ja. 2:25). Thus it would not be wrong to interpret the angels of the churches in Revelation to be men as well. (b) *John wrote to these messengers. In no other case in the Bible do we find men writing to heavenly angels.* Men write to men! (c) *Jesus gave the Revelation by His angel* (Re. 22:16). Are we to think that the angel wrote through the Apostle to other angels? (d) *No other passage teaches that each church has a special heavenly angel* through which God sends messages. Rather, the church

messengers are repeatedly said to be the pastors. (e) *"The personal words of warning* (Re. 2:4), reproof (2:5), censure (3:1), and encouragement (2:10) *best fit the pastor of each local church* rather than an holy angel." [See also Church, Covenant, Daystar, False Teachers, Heaven, Star.]

STAR GAZER. Astrologers (Is. 47:13). [See Astrologer, Witchcraft.]

STATE. Condition; station (Ps. 39:5; Pr. 27:23; 28:2; Is. 22:19; Ph. 2:19-20). [For difference between "standing and state" in the Christian life see Justification.]

STATUTE. Decree; legislation; charge (Ex. 15:25; 18:16; De. 4:1; Ps. 119:5). [See Law.]

STAY. (1) To remain in one place (Ge. 32:4; Ex. 10:24). (2) To wait for (Ru. 1:13). (3) Support; foundation (2 Sa. 22:19; Is. 3:1). (4) Chief (Is. 19:13). The word "stay" in this verse is translated "cornerstone" in Is. 28:16. (5) To be stopped; restrained (Le. 13:5; Job 38:11; Eze. 31:15; Ha. 1:10). (6) To cause to stand up; to uphold (Ex. 17:12; 1 Ki. 22:35). (7) To meditate upon; to depend on; to rest on (Is. 26:3; 48:2).

STAY UPON. To wait upon; to trust in (Is. 10:20; 50:10).

STEAD. In the place of; in behalf of (Ge. 4:25; 2 Co. 5:20; Phile. 13).

STEAL. To steal is to break one of the Ten Commandments by taking that which belongs to another (Ex. 20:15). Stealing is closely connected with lying and dealing falsely (Le. 19:11). The punishment for theft was restitution. If the stolen item was sold or eaten, the thief was to pay back five times (Ex. 22:1). If the money or item was found in his possession, he was to pay back double (Ex. 22:4). The one who stole through deception was to restore the principal plus 20 percent (Le. 6:2-5). If he had nothing to pay, he was to be sold as a slave (Ex. 22:3). Stealing was a sin which had to be cleansed by the blood (Le. 6:6-7). To kill a thief who was caught committing a crime was justifiable (Ex. 22:2). Stealing is associated with, and easily leads to, violence (Pr. 1:10-19). Stealing is a sin that originates in the fallen heart (Mt. 15:19; Mk. 7:22). Stealing brings shame and disgrace (Je. 2:26) and destruction (Pr. 21:7). Stealing was punishable by crucifixion in the Roman Empire (Mk. 15:27). The thief will not go to heaven unless he is born again (1 Co. 6:9-11). The Christian is to stop stealing and rather to work with his own hands to support himself and others (Ep. 4:18). The Christian must not steal from his employer, but must be completely faithful to his masters (Tit. 2:10). Stealing is a crime men will be guilty of in the Tribulation period and which they will not repent of (Re. 9:21). [See Capital Punishment, Covet, Defraud,

STEPHANAS - STRANGE

Employment, Extortion, Gold, Kill, Labor, Money, Possessions, Private Ownership of Property, Purloin, Tithe.]

STEPHANAS (crown). 1 Co. 1:16; 16:15, 17.

STEPHEN (a crown). The first Christian martyr (Ac. 6:5 - 7:59).

STEWARDSHIP. To be in charge of another's property (Ge. 15:2; 43:19; 1 Ch. 28:1; Mt. 20:8; Lk. 16:1-8). Christians are stewards of the Gospel (1 Co. 4:1-2), spiritual gifts and ministries (1 Pe. 4:10, 11), and all that they own (1 Ti. 6:17-19). The steward is responsible for his sphere of service and will give account to his master. [See Employment, Judgment, Labor, Money, Offerings, Possessions, Private Ownership of Property, Tithe.]

STIFFHEARTED, STIFFNECKED. Hardness of heart; proud; rebellious (Ex. 32:9; 33:3, 5; 34:9; De. 9:6, 13; 10:16; 31:27; 2 Ch. 30:8; 36:13; Ps. 35:5; Je. 17:23; Eze. 2:3; Ac. 7:51). [See Humble, Impenitence, Impudent, Presumptuous, Pride, Rebellion, Repentance, Sin, Stubborn.]

STIR. Commotion; tumult (Is. 22:2; Ac. 12:18; 19:23).

STOICKS. A sect of Greek philosophers, followers of Zeno who taught at Athens from 299-263 BC (Ac. 17:18). They exalted human reason as supreme. They were fatalists, believing that all things are predestinated, and they tried to be indifferent to all circumstances, whether joyful or sorrowful. They conceived of God as pantheistic, as the originator of all things and as all things, but not a personal, knowable Creator.

STOMACHER. An article of women's dress (Is. 3:24). There is considerable disagreement among commentators as to the exact nature of the stomacher, some saying it covered the breast and the pit of the stomach; others, that it was a type of girdle. The latter would appear to fit the context of Isaiah 3:24 most precisely, for the stomacher was to be exchanged for a "girding of sackcloth."

STONE. [See Cornerstone, Rock, Stumbling Block, Stumblingstone.]

STONING. A method of capital punishment called for in the Law of Moses (Ex. 19:13; 21:28, 29, 32; Le. 20:2, 27; 24:14, 16, 23; Nu. 15:35, 36; De. 13:10; 17:5; 21:21; 22:21, 24; Jos. 7:25). It also was a common form of murder among the Jews (Ex. 17:4; 1 Sa. 30:6; 1 Ki. 12:18; 21:13-15; 2 Co. 11:25; He. 11:37). [See Kill.]

STOOL. (1) Birthing stool (Ex. 1:16). (2) A chair (2 Ki. 4:10). The stool which was made for Elijah's guest room was not necessarily a small backless seat as the word is commonly used today. The Hebrew word translated "stool" in 2 Ki. 4:10 is the word most

frequently translated "throne" (Ge. 41:40; 2 Sa. 3:10; 1 Ki. 1:13; etc.).

STORE. Plenty; abundance (Ge. 26:14).

STOREHOUSE. A place for keeping treasures, supplies, etc. (De. 28:8; 1 Ch. 29:16). The temple was the storehouse for Israel's tithes (Mal. 3:10). The church is the storehouse for the tithes and offerings of God's people today (1 Co. 9:13-14; 16:1, 2). [See Tithe.]

STORY. History (2 Ch. 13:22; 24:27).

STOUT. Proud; haughty; stubborn; strong (Job 4:11; Is. 9:9; 10:12; Da. 7:20; Mal. 3:13).

STRAIGHTWAY. At once; directly; immediately (1 Sa. 9:13; Mt. 3:16; Mk. 1:10). "Straightway" is one of the key words of the Gospel of Mark, signifying the servant aspect of the life of Christ (Mk. 1:10, 18, 20, 21; 2:2; 3:6; 5:29, 42; 6:25, 45, 54; 7:35; 8:10; 9:15, 20, 24; 11:3; 14:45; 15:1). The Greek word translated "straightway" (*utheos*) is also translated "forthwith" (Mk. 1:29, 43; 5:13), "immediately" (Mk. 1:31, 42; 2:8, 12; 4:5, 15, 16, 17, 29; 5:2, 30; 6:27; 10:52; 14:43), "anon" (Mk. 1:30), "as soon as" (Mk. 5:36; 11:2), "by and by" (Lk. 17:7), and "shortly" (3 Jn. 14).

STRAIN AT. To strain out (Mt. 23:24).

STRAIT. (1) Constricted; restricted; distressed; narrow; restrained (Pr. 4:12; Mi. 2:7; Mt. 7:13-14; Lk. 12:50). (2) Urgently; forcefully (Ge. 43:7; Mk. 3:12; Ac. 4:17).

STRAITLY. Strictly; closely (Ge. 43:7; Jos. 6:1; Mt. 9:30).

STRAITNESS. Narrowness (De. 28:53, 55, 57; Job 36:16; Je. 19:9).

STRANGE. Foreign; unusual; unacquainted; exciting curiosity (Lk. 5:26; Ac. 17:20; 1 Pe. 4:4). A Hebrew word translated "strange" 23 times is *zuwr*, and it is also translated "stranger" (Ex. 29:33), "estranged" (Job 19:13), "another" (Je. 18:14), and "gone away" (Is. 1:4). Another Hebrew word translated "strange" is *nekar* (17 times) (Ge. 35:4). It is translated "stranger" 17 times (Ge. 17:12) and "alien" one time (Is. 61:5). "Strange" is oftentimes used in the sense of foreign, as in "strange gods" (Ge. 35:2; De. 32:16; Jos. 24:23), "strange land" (Ex. 2:22), "strange language" (Ps. 114:1), "strange nation" (Ex. 18:3), "strange waters" (2 Ki. 19:24), "strange wives" (Ezr. 10:2), "strange children" (Ps. 144:7), "strange speech" (Eze. 3:6), "strange cities" (Ac. 26:11). In addition to the sense of foreignness and uncommonness, the biblical usage of "strange" refers to that which is contrary to God's law and pleasure. The "strange woman" speaks not merely of the fact that the woman is a foreigner, but that she is a woman who rejects God's moral commandments (Pr. 23:27). The "strange fire" is fire offered in God's service

contrary to His express instructions (Le. 10:1-7). The “strange doctrines” (He. 13:9) refer to doctrine contrary to Apostolic revelation. The “strange flesh” (Jude 1:7) refers to homosexual acts contrary to the natural order which God established for sexual relationships. [See Abomination, Strange Fire, Strange Woman.]

STRANGE FIRE. Strange fire is God’s description of the sin of Nadab and Abihu (Le. 10:1-11). Chiefly, their sin was presumption and disorder in the service of God. The exact nature of their sin had to do with the following: (1) They used censers and incense apart from God’s commandment. The occasion of this sin was the setting up of the Tabernacle. The preceding passage emphasizes that everything had been done “as the Lord commanded.” This expression is repeated at least 12 times in Leviticus chapters 8 and 9. Moses and Aaron did everything precisely “according to the manner” of God’s prescribed order (Le. 9:15). God had not told them to offer incense at this time nor in this manner. The only divine instructions God had given about incense in the Tabernacle service to that point pertained to the golden incense altar (Ex. 30:1-8). God had prescribed that Aaron, the high priest, was to burn incense thereon. Nothing had been written to give permission for other priests to burn incense. Thus Nadab and Abihu were acting out of presumption, and God used this solemn occasion to fortify the importance of obeying His Word in matters of religious duty. (2) It is possible that this offense was connected with the source of the fire Nadab and Abihu offered. Just previous to this God had consumed the offering on the altar of sacrifice (Le. 9:24). The incense offered on the Day of Atonement was to be laid on coals taken from the fire burning on the altar of sacrifice (Le. 16:11-12). This fire pointed to the wrath which would be poured out upon Jesus Christ, the Lamb of God who would take away the sin of the world. The divine fire burning on the altar that day solemnly represented the Cross of Jesus Christ. For Nadab and Abihu to bring fire into the Tabernacle at this time from a common source would have been abominable to God in that they thereby ignored the importance of the fire which symbolized the ONE and ONLY sacrifice and altar acceptable to God. (3) It is possible that Nadab and Abihu had entered into the very holy of holies (compare 16:1, 2). Entrance into God’s very presence, of course, was barred except for the high priest, who could enter once a year to make the Atonement. All of this signified “that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing” (He. 9:7-9). (4) It is also possible that Nadab and Abihu were intoxicated. The account of their sin is immediately followed by a proscription against priests drinking alcoholic beverages (Le. 10:8-11). [See Abomination, Censer, Incense,

Tabernacle.]

STRANGE WOMAN. The immoral woman; any woman with whom a man would be tempted to have sexual improprieties other than his own wife (Pr. 2:16; 5:3, 10, 17, 20; 7:5; 22:14; 23:33). *Characteristics of the Strange Woman:* (1) Improperly clothed (Pr. 7:10); contrast 1 Ti. 2:9; 1 Pe. 3:2. (2) Subtil of heart (Pr. 7:10); contrast Tit. 2:4. (3) Loud (Pr. 7:11); contrast 1 Pe. 3:4. (4) Stubborn (Pr. 7:11); contrast 1 Ti. 2:11; (5) Not content to stay at home (Pr. 7:11-12); contrast Tit. 2:5. (6) Intrigued by immorality (Pr. 7:12); contrast Tit. 2:4-5. (7) Façade of religion (Pr. 7:14); contrast 1 Pe. 3:5. (8) Unfaithful to her marriage vows (Pr. 7:19); contrast Pr. 31:11. *The Protection from the Strange Woman* (Pr. 7:24-27): (1) Learn wisdom and obedience in childhood and youth (v. 24). (2) Guard the heart (v. 25; Job 31:1; Pr. 4:23-27). (3) Guard the footsteps (v. 25). (4) Remember immorality’s power (v. 26). (5) Remember immorality’s wages (v. 27). [See Adultery, Fornication, Guide of Her Youth, Modesty, Precious Life, Prostitution.]

STRAW. (1) Grass (Ge. 24:25; Ex. 5:7). (2) Scatter (Mt. 21:8).

STREW. To scatter; sprinkle (Ex. 32:20; Mt. 25:24).

STRICKEN. (1) Advanced in years (Ge. 18:11; 24:1; Jos. 13:1; 1 Ki. 1:1; Lk. 1:7). (2) Past participle of strike (Ju. 5:26; Is. 1:5; 53:4).

STRIFE. Contention; quarreling; fighting (Ge. 13:7; Pr. 15:18; 17:1; 20:3; 26:17; 30:33; Ro. 13:13; 1 Co. 3:3; 2 Co. 12:20; Ga. 5:20; Ph. 1:15; 2:3; 1 Ti. 6:3; Ja. 3:14, 16). [See Anger, Dissension, Variance.]

STRIKE HANDS. To become surety for someone; to conclude a contract by striking hands together (Job 17:3; Pr. 17:18; 22:26). [See Surety.]

STRIKER. Quarrelsome; contentious; a fighter; pugnacious; a smiter (1 Ti. 3:3; Tit. 1:7). [See Anger, Gentle, Patience, Strife.]

STRIPLING. A youth in the state of adolescence, or just passing from boyhood to manhood; a lad (Webster) (1 Sa. 17:56).

STRONG DRINK. Intoxicating alcoholic beverage (Le. 10:9; Nu. 6:3; 1 Sa. 1:15; Pr. 20:1; 31:4; Is. 24:9; 28:7; 56:12; Mi. 2:11). Some identifying characteristics of strong drink are these: (1) It inflames (Is. 5:11). Any alcoholic beverage that has the potential to inflame the human passions is forbidden by Scripture. (2) It “moveth itself aright” (Pr. 23:31), referring to the fermentation process, and is a warning against all alcoholic wine. (3) It is “mixed wine” (Pr. 23:30), referring to the mingling of grape juice with stimulants. [See Drunkenness, Wine.]

STROW - SUFFERING

STROW. To scatter; disburse; broadcast (Ex. 32:20; 2 Ch. 34:4; Mt. 25:24; Mk. 11:8).

STUBBORN. Self-willed; obstinate in one's own way and opinion; inflexible even in the face of the truth (De. 21:18; Ju. 2:19; 1 Sa. 15:23; Ps. 78:8; Pr. 7:11). [See Humility, Impenitence, Impudent, Presumptuous, Pride, Rebellion, Repentance, Sin, Stiffhearted.]

STUDY. To give diligence to; to endeavor with much effort (1 Th. 4:11; 2 Ti. 2:15).

STUFF. Baggage (1 Sa. 10:22; 25:13; 30:24).

STUMBLING BLOCK. Something which causes a person to stumble (Le. 19:14). The term "stumbling block" refers to anything a Christian does to hinder the spiritual progress of another person (Ro. 14:13; 1 Co. 8:9; Re. 2:14). [See Cornerstone, Rock, Stumblingstone.]

STUMBLINGSTONE. Christ is the stumblingstone to those who reject His salvation (Is. 8:14; 1 Pe. 2:8). Free redemption through faith in Christ's blood is a stumblingstone to those who desire to justify themselves through good works and religion (Ro. 9:32, 33; 1 Co. 1:23). [See Cornerstone, Grace, Jesus Christ, Rock, Stumbling Block.]

SUAH (speaking, entreating). 1 Ch. 7:36.

SUBSTANCE. Possessions (De. 11:6; He. 10:34).

SUBTIL. Deceitful; crafty; cunning; with guile. The word is used both in a bad sense (Ge. 3:1; 27:35; 2 Sa. 13:3; Pr. 7:10; Mt. 26:4; Ac. 13:10; 2 Co. 11:3) and (rarely) in a good sense (Pr. 1:4). [See Beguile, Deceit, Dissimulation, Entice, False Teaching, Feign, Flattery, Satan, Sincere, Sleight, Wilily, Winketh.]

SUBURBS. The parts of a city which lie without the walls; the area surrounding a city (Le. 25:34; Nu. 35:2; Jos. 14:4; 1 Ch. 6:55; Eze. 45:2).

SUBVERT. To overturn; to overthrow; to turn out of the way (La. 3:36; Ac. 15:24; 2 Ti. 2:14; Tit. 1:11; 3:11).

SUCCESS. The favorable or prosperous termination of any thing attempted; a termination which answers the purpose intended (Webster) (Jos. 1:8).

SUCCOTH (booths, huts, tents). Ge. 33:17.

SUCCOTHBENOTH (2 Ki. 17:30). [See Idolatry.]

SUCCOUR. Help; protection; assistance (2 Sa. 8:5; 21:17; Ro. 16:2; 2 Co. 6:2; He. 2:18).

SUCCOURER. A helper (Ro. 16:2).

SUCH LIKE. Such; the like (Eze. 18:14; Mk. 7:8; Ga. 5:21).

SUCKING CHILD. Nursing infant (Nu. 11:12; Is. 11:8; 49:15).

SUCKLING. Nursing infant (De. 32:25; 1 Sa. 15:3; Je. 44:7).

SUDDEN. Any instant; unexpected (Nu. 6:9; 35:22; Jos. 10:9; Is. 30:13; Mk. 13:36; Lk. 2:13; 9:39; Ac. 9:3; 22:6; 1 Th. 5:3). (2) Hastily; speedily (1 Ti. 5:22). [For the imminency of Christ's return see Rapture.]

SUFFER. (1) To allow (Ge. 20:6; Ex. 12:23; Mt. 3:15; 19:14; Ac. 27:7). (2) To endure; to bear pain (Mt. 16:21; 17:17; 1 Co. 9:12; 2 Th. 2:14). (3) Trouble; pain; sorrow. [See Comfort, Suffering, Trial, Tribulation.]

SUFFER HUNGER. To be hungry (Ps. 34:10; Pr. 19:15).

SUFFERING. Trouble; pain; persecution; sorrow; distress; injury; loss.

The Fact of Suffering. The Bible says that every child of Adam will suffer (Job 5:7). The Christian is subject to the normal afflictions of this sinful world, plus he will also suffer for his faith (Ac. 14:22; Ro. 8:18; 2 Ti. 3:12; 1 Pe. 4:12).

The Extent of the Christian's Suffering. What types of suffering can the Christian expect? (1) Financial lack (1 Ti. 6:6-8). God does not promise financial prosperity to His people in this life. He has often required that His children be relatively poor. He promises to meet our needs (Ps. 37:25; He. 13:5), not necessarily our wants. The widow's meal barrel did not fail, but it is also true that she had to scrape the bottom every day (1 Ki. 17:12-16)! God uses our want to teach us manifold lessons and to keep us humble and dependent upon Him. (2) Sickness (2 Co. 12:7-10; Ph. 2:25-27; 1 Ti. 5:23; 2 Ti. 4:20). (3) Emotional sufferings (2 Co. 1:8; 7:5; Ps. 119:25, 28, 82-83, 143). (4) Persecution (Mk. 10:30; Ac. 14:22; 2 Co. 11:23-27; 2 Ti. 3:12; 1 Pe. 4:1-4). (5) Spiritual and moral imperfection. The Christian suffers because of his imperfect condition. The indwelling Spirit yearns for perfect holiness, but in practice we are far from that. One of the greatest sufferings for the child of God is his fallen condition. In this present world, we live in a "body of this death" (Ro. 7:24). (6) The curse of the fallen world. The believer must endure pain and hardship in the storms, famines, pestilences, wars, and other tragedies of life (Ro. 8:22-23). (7) Lack of visible success. God's people are not promised any certain standard of visible success in this life. Many of God's choicest saints labored with very little evident success. Noah preached for 120 years and saved only his immediate family. Jeremiah saw almost no visible results from his preaching. The crowds turned away from the Lord Jesus Christ (Jn. 6). Adoniram Judson labored in Burma for 12 years before he had his first Burmese convert.

The Purpose of the Christian's Suffering. (1) Sin's curse. This present world is under God's curse because of sin, and the Christian participates in the normal

afflictions of life (Ge. 3:17-19; Ro. 8:19-23). (2) Sowing and reaping. The Christian is subject to the law of sowing and reaping (Ro. 8:12, 13; Ga. 6:7-8; 1 Ti. 6:9; Ja. 1:14). Many of our troubles are the fruit of our sin and foolishness (Pr. 19:3), our lack of wisdom (Pr. 19:3; 25:19; 26:17; 27:12), our slothfulness (Pr. 6:9-11; 15:19; 19:15; 20:4, 13; 24:30-34). (3) Testing faith; producing fruit. God uses suffering to test the Christian's faith and to produce spiritual growth and reward (Ja. 1:3, 4; 1 Pe. 1:6, 7; 4:12, 13). (4) Comforting others (2 Co. 1:4). (5) Producing obedience (He. 5:8). (6) Producing godliness (Ro. 5:3-5). (7) Chastening. God uses suffering to correct the Christian (Ps. 119:67, 71, 75; He. 12:5-11; 1 Co. 5:5; 11:28-32; Ja. 1:13-15; 1 Ti. 1:20). (8) Humility and power. God uses suffering to humble the Christian and to manifest His power through the Christian's life (2 Co. 1:8-9; 4:7-12; 12:7-10). (9) God's sovereignty. God uses suffering to accomplish His sovereign purposes (Jn. 9:2, 3; Ro. 8:28; 1 Pe. 4:19). It is well to remember that God is God, and He has a right to do what He pleases. It is crucial that we trust Him regardless of whether or not we understand His purposes with us. If we require that God reveal to us every purpose for His actions, He ceases to be the sovereign God of the Bible. (10) Reward. God uses suffering to perfect the future reward of the Christian (Ro. 8:35-37; 1 Pe. 1:7; 2 Co. 4:17).

The Length of the Christian's Suffering. "awhile" (1 Pe. 5:10); "a season" (1 Pe. 1:6); "this present time" (Ro. 8:18). The Bible promises no time limit to suffering, except that it is limited to this present life. God promises to be with us in our suffering, but does not promise to remove the suffering. Consider Psalm 88. From beginning to end, the Psalmist complains of his troubles and nowhere in the Psalm does he say there is relief. There are circumstances in life like this. The Christian is sometimes faced with lifelong trials of various sorts. He cries often to God for relief, but no relief is given. He must trust his loving God and by God's grace endure the suffering as long as it lasts, even if it lasts a full lifetime.

Possible Responses to Suffering. The following is from *100 Bible Lessons*: "(1) We may despise it, rebelling instead of submitting; this leads to hardness. (2) We may faint under it (He. 12:12, 13). (3) We may acquiesce and bear it, but not joyfully; this is the lowest form of victory. (4) We may happily yield to the will of God; this is the highest form of victory." [See *Adversity, Affliction, Believe, Calamity, Chasten, Comfort, Consolation, Distress, Endure, Evil, Grief, Grieve, Healing, Heaven, Hope, Mourn, Overcome, Patience, Perseverance, Temptation, Trials, Tribulation.*]

SUFFICE. To satisfy; to be sufficient for (Nu. 11:22; Ru. 2:14, 18; Jn. 14:8).

SUFFICIENCY. Power; ability; capacity (Job 20:22; 2 Co. 3:5; 9:8).

SUKKIMS (anointing, covered). 2 Ch. 12:3.

SUMPTUOUSLY. Richly; costly; expensively (Lk. 16:19).

SUNDAY. The first day of the week. Christians worship the Lord on this day because of the following Bible facts:

Biblical Evidence that Early Christians Worshipped on Sunday

(1) On the first day Jesus rose from the dead (Mk. 16:9). (2) On the first day Jesus first appeared to his disciples (Mk. 16:9). (3). On the first day Jesus met with the disciples at different places and repeatedly (Mk. 16:9-11; Mt. 28:8-10; Lk. 24:34; Mk. 16:12-13; Jn. 20:19-23). (4) On the first day Jesus blessed the disciples (Jn. 20:19). (5) On the first day Jesus imparted to the disciples the gift of the Holy Spirit (Jn. 20:22). (6) On the first day Jesus commissioned the disciples to preach the gospel to all the world (Jn. 20:21; with Mk. 16:9-15). (7) On the first day Jesus ascended to heaven, was seated at the right hand of the Father and was made Head of all (Jn. 20:17; Ep. 1:20). (8) On the first day many of the dead saints arose from the grave (Mt. 27:52-53). (9) The first day became the day of joy and rejoicing to the disciples (Jn. 20:20; Lk. 24:41). (10) On the first day the gospel of the risen Christ was first preached (Lk. 24:34). (11) On the first day Jesus explained the Scriptures to the disciples (Lk. 24:27, 45). (12) On the first day the purchase of our redemption was completed (Ro. 4:25). (13) On the first day the Holy Spirit descended (Ac. 2:1). Pentecost was on the 50th day after the sabbath following the wave offering (Le. 23:15, 16). Thus Pentecost was always on a Sunday. (14) The Christians met to worship on the first day (Ac. 20:6, 7; 1 Co. 16:2). Sunday is "the Lord's Day" (Re. 1:10) (D.M. Canright, *Seventh-day Adventism Renounced*).

Since those days, the vast majority of Christians have met to worship on the Lord's day. They do this in honor of Christ's resurrection. He was in the tomb during the sabbath and rose as the firstborn from the dead on the first day. The sabbath signifies the last day of the old creation (Ge. 2:2). Sunday is the first day of the new creation.

Historical Evidence that Early Christians Worshipped on Sunday

The Epistle of Barnabas (about A.D. 100). "Wherefore, also we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead." *The Epistle of Ignatius* (about A.D. 107). "Be not deceived with strange doctrines, nor with old fables, which are unprofitable. For if we still live according to

SUNDER - SUPPER

the Jewish Law, we acknowledge that we have not received grace ... If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the sabbath, but living in the observance of the Lord's Day, on which also our life has sprung up again by Him and by His death." *Justin Martyr* (about A.D. 140). "And on the day called Sunday all who live in cities or in the country gather together in one place, and the memoirs of the apostles or the writings of the prophets are read. ... But Sunday is the day on which we all hold a common assembly, because it is the First day of the week on which God ... made the world; and Jesus Christ our Saviour on the same day rose from the dead." *Bardesanes, Edessa* (A.D. 180). "On one day the first of the week, we assemble ourselves together." *Clement of Alexandria* (A.D. 194). "He, in fulfillment of the precept, according to the gospel, keeps the Lord's Day ... glorifying the Lord's resurrection in himself." *Tertullian* (A.D. 200). "We solemnize the day after Saturday in contradiction to those who call this day their sabbath." *Irenaeus* (about A.D. 155-202). "The Mystery of the Lord's Resurrection may not be celebrated on any other day than the Lord's Day, and on this alone should we observe the breaking off of the Paschal Feast." *Cyprian* (A.D. 250). "The eighth day, that is, the first day after the sabbath, and the Lord's Day." *Apostolic Constitutions* (A.D. 250). "On the day of the resurrection of the Lord—that is, the Lord's Day—assemble yourselves together without fail, giving thanks to God and praising Him for those mercies God has bestowed upon you through Christ." *Anatolius* (A.D. 270). "Our regard for the Lord's resurrection which took place on the Lord's Day will lead us to celebrate it." *Peter, Bishop of Alexandria* (A.D. 306). "But the Lord's Day we celebrate as a day of joy, because on it, he rose again." [See Sabbath, Seventh-day Adventism.]

SUNDER. To part; to separate; to divide (Ps. 107:14).

SUNDIAL. [See Dial.]

SUNDRY. Several; more than one or two. This word, like several, is indefinite; but it usually signifies a small number, sometimes many (Webster) (He. 1:1). "At sundry times, or by several parts, as the word signifies, which may refer either to the several ages of the O.T. dispensation—the patriarchal, the Mosaic, and the prophetic; or to the several gradual openings of his mind concerning the Redeemer: to Adam, that the Messiah should come of the seed of the woman—to Abraham, that he should spring from his loins—to Jacob, that he should be of the tribe of Judah—to David, that he should be of his house—to Micah, that he should be born at Bethlehem—to Isaiah, that he should be born of a virgin. ... In divers manners, according to

the different ways in which God thought fit to communicate his mind to his prophets; sometimes by the *illapses* [an immission or entrance of one thing into another] of his Spirit, sometimes by dreams, sometimes by visions, sometimes by an audible voice, sometimes by legible characters under his own hand, as when he wrote the ten commandments on tables of stone" (Matthew Henry). [See Bible.]

SUP. To eat; to fellowship (Lk. 17:8; 1 Co. 11:25; Re. 3:20). [See Lord's Supper.]

SUPERFLUITY OF NAUGHTINESS. Overflowing or abundance of evil (Ja. 1:21). The word translated "superfluity" is also translated "abundance" (Ro. 5:18; 2 Co. 8:2). The Greek word translated "naughtiness" is translated "evil" (Mt. 6:34), "malice" (1 Co. 5:8), "wickedness" (Ac. 8:22), and "maliciousness" (Ro. 1:29). Lessons from this passage: (1) Evil continues to be present in the Christian's life. There is no eradication of sin when one is born again (1 Jn. 1:8-10). The sin nature still remains and expresses itself in an abundance of evil. (2) It is God's will that the Christian lay apart the evil from his life. The process is that of dying to self, of resisting sin, of growing in Christ. (3) The Word of God has the power to sanctify the Christian's earthly life. "...receive with meekness the engrafted word, which is able to save your souls." [See Justification, Sanctification, Sin.]

SUPERFLUOUS. More than is wanted; unnecessary; useless; abundant (Le. 21:18; 22:23; 2 Co. 9:1).

SUPERScription. A writing or inscription (Mt. 22:20; Mk. 15:26).

SUPERSTITION. False religion; reverence of spirits; belief without evidence (Ac. 17:22; 25:19). [See Idolatry, Witchcraft.]

SUPPLANT. To deceive; to remove or displace by stratagem. From the Latin *supplant*, meaning to trip up by the heels (Webster) (Ge. 27:36; Je. 9:4).

SUPPLIANT. Entreating; beseeching; supplicating; asking earnestly and submissively (Zep. 3:10).

SUPPLE. For cleansing (Eze. 16:4).

SUPPLICATION. Prayer; request (1 Sa. 13:12; 1 Ki. 8:28-59; Job 8:5; Ps. 6:9; 30:8; Is. 45:14; Je. 36:7; Da. 6:11; Ac. 1:14; Ep. 6:18; Ph. 4:6). The term *supplication*, while used in a general sense for prayer, has the prime meaning of approaching God in a humble, needy manner and beseeching Him for favor. The Hebrew word (*tachanun*), which is usually translated supplication, is translated "intreaties" in Pr. 18:23, referring to the manner in which the poor intreat favor from the rich. [See Intercession, Intreat, Prayer.]

SUPPER. The Bible name for the meal Christ ate with His disciples before His crucifixion (Lk. 22:20; Jn. 13:2, 4; 21:20). [See Lord's Supper.]

SUR (recession, departure). 2 Ki. 11:6.

SURE (1) To know confidently (Ex. 3:19; Nu. 32:23; 1 Sa. 20:7; 2 Sa. 1:10; Lk. 10:11; Jn. 6:69; Ro. 2:2). (2) To seal; to make secure; strong (Mt. 27:64-66). (3) Certain; faithful; dependable; safe (1 Sa. 2:35; 1 Ki. 11:38; Pr. 11:15, 18; Da. 4:26). God's Word is sure (Ps. 19:7; 93:5). God's promises are sure (2 Sa. 23:5; Ro. 4:16). God's mercies are sure (Is. 55:3; Ac. 13:34). God's prophecies are sure (Da. 2:45; 2 Pe. 1:19). God's foundation is sure (Is. 28:16; 2 Ti. 2:19). God's hope is sure (He. 6:19). [See Eternal Security.]

SURELY. Securely (Pr. 10:9).

SURETISHIP. The office of surety; holding security against a loan (Pr. 11:15). [See Surety.]

SURETY. Guarantee; security for payment (Ge. 44:32; Pr. 6:1; 11:15; 17:18; 20:16; 27:13; He. 7:22). [See Borrower, Eternal Security, Holy Spirit, Hope.]

SURETY, OF A. Surely; certainly; for certain (Ge. 15:13; 18:13; 26:9; Ac. 12:11).

SURFEITING. Drunkenness; rioting; gluttony (Lk. 21:34). [See Drunkenness, Strong Drink.]

SURMISING. Questioning; suspicions (1 Ti. 6:4).

SUSANCHITES. Inhabitants of Susa or Susi (Ez. 4:9).

SUSANNA (lily). Lk. 8:3.

SUSI (joy, my house). Nu. 13:11.

SWADDLE. To wrap; to bind around, as with a bandage or blanket (Job 38:9; Lk. 2:7, 12).

SWADDLINGBAND. A bandage used for infants (Job 38:9).

SWEET SAVOUR OFFERINGS. The sweet savour offerings depict Christ offering Himself to God the Father (Eph. 5:2). "The sweet savour offerings (Le. 1-3) are so called because they typify Christ in His own perfections, and in His affectionate devotion to the Father's will. The non-sweet savour offerings typify Christ as bearing the whole demerit of the sinner. Both are substitutional. In our place Christ, in the burnt-offering, makes good our lack of devotedness, and, in the sin and trespass offerings, suffers because of our disobedience" (Scofield). [See Offerings.]

SWELLING. (1) To swell out; to overflow (Ps. 46:3; Je. 12:5). (2) Proud; inflated (2 Pe. 2:18; Jude 16). [See Pride.]

SWERVE. To go aside out of the way; to miss the mark (1 Ti. 1:6).

SWINE. The pig. The Jews were forbidden to eat pork under the Mosaic law (Le. 11:7; De. 14:8). All such dietary restrictions have been removed in the N.T. church dispensation (1 Tim. 4:4-5). [See Beast, Vegetarian.]

SWORD. (1) As a weapon (Ge. 27:40; 34:25). "Two types of swords were used in the Middle East. One was straight, with a triangular blade sharpened on both sides and at the point. This was the type used in Israel. The weapon was primarily used for thrusting. The other type of sword was curved. It was sharpened only on one edge, with the other edge thickened to add weight. With this sword, a warrior would slash at an opponent" (Revell). (2) As a symbol for the Word of God (Ep. 6:7; He. 4:12; Re. 1:16; 2:12, 16; 19:15, 21). (3) As an instrument of capital punishment (Ro. 13:4). [See Bible, Military.]

SYCHAR (a conclusion). Jn. 4:5.

SYCHEM (a gift). Ac. 7:16.

SYENE (remotest dwelling). Eze. 29:10.

SYMBOL, SYMBOLICAL. Type; picture; image; illustration. [See Allegorical, Parable, Prophecy, Type.]

SYNAGOGUE. Jewish religious meeting places (Mt. 12:9; 13:54; Ac. 6:9; 13:14, 15). Synagogues were built after the First Temple was destroyed by the Babylonians in 586 BC and the Jews were dispersed during the 70 Year Captivity. Though the temple was rebuilt during the days of Ezra, most of the Jews remained in Babylon. After the destruction of the second temple by the Romans in 70 AD and the destruction of Jerusalem in 135 AD, most Jews were forced out of the land of Israel. Many were taken captive, and many fled the Roman armies. They spread throughout the nations during the time of the Persian Empire, the Greek Empire, the Roman Empire, and into modern times. Everywhere they went they built synagogues for worship.

The synagogue was the place of teaching and the performance of religious duties. The synagogue was one of the ways that God kept the Jews from being dissolved into the nations. The synagogues preserved the Jewish Scripture and way of life. Jews had contact with fellow Jews, practiced circumcision, held Jewish weddings, kept the passover and other feasts, and taught the law and the traditions. The synagogues helped keep the Jews separated from their Gentile neighbors.

The synagogues were study centers where the rabbis preserved the Scriptures. After Jerusalem was destroyed by the Romans in AD 135, the Masoretic scribes began painstakingly copying the Scriptures in order to preserve them. They counted each letter of the Hebrew Bible, and if a mistake was made they destroyed the manuscript. The most famous Masoretic Hebrew Bible is the Aleppo Codex of AD 900. The Protestant Reformers used the Masoretic Hebrew text as the basis for the Protestant Bibles such as the German Luther and the English King James. At that time it was not possible to know what the Hebrew Bible looked like prior to AD 900, because no manuscripts existed that were older

SYNCRETISM - SYROPHENICIAN

than this. Bible believers trusted God's promises that He would preserve His Word. But in the 1950s, scrolls of the Hebrew Bible were found in caves near the Dead Sea. They date to 100-200 years BC, a full millennium earlier than the Masoretic Aleppo Codex, yet they were found to be nearly word-for-word the same as the Masoretic Hebrew Bible of the 10th century AD! For example, when Isaiah 53 is compared between the nearly complete Great Isaiah Scroll from the Dead Sea Caves and the Aleppo Codex, there are only three letters that differ. This means that the Hebrew Bible was successfully preserved until the time of printing, in spite of the fact that the Jews were dispersed among the nations and bitterly persecuted.

The synagogues were also instrumental in preserving the Hebrew language over the past 2,000 years. After Israel was evicted from her land by the Romans and scattered through the nations, her language was in danger of dying. The preservation of the Hebrew Scriptures in the synagogues by the rabbis preserved the language, and it is the official language today in modern Israel.

Over the past 2,000 years countless synagogues have been destroyed during persecutions against the Jews. For example, during Kristallnacht (crystal night) in 1938, the German Nazis under Hitler destroyed more than 1,000 synagogues and rounded up 200,000 Jews to send to death camps.

Today the Jews are returning to their land, and many synagogues have closed. A report in the *New York Times* for Oct. 24, 2013, was entitled "The Last Jews of Calcutta." It described the closing of the synagogue at Calcutta, India, which was once bustling. Where are the Jews going? They are going home in preparation for the final fulfillment of Bible prophecy.

SYNCRETISM. The attempt to reconcile different religious and philosophical beliefs. It has become commonplace for ecumenical Christians to join hands with non-Christian religions in prayer and worship. This is not surprising in light of the Bible's prophecies about the formation of a one-world apostate religion (Re. 17). [See Church, Prophecy, Universalism, World Council of Churches.]

SYNOPTIC. Pertaining to the first three gospels—Matthew, Mark, and Luke. Synoptic means to present a view of the whole through a collection of smaller parts. The gospels present a combined portrait of Jesus Christ.

SYNTYCHE (an accident). Ph. 4:2.

SYRACUSE (Tyre hidden). Ac. 28:12.

SYRIA (high, descending). Is. 7:8.

SYRIACK. Ancient language of Syria (Da. 2:4). "The word means Aramean, and the reference is to that language which is known as East Aramean--a general term embracing the Chaldee, the Syriac, and the languages which were spoken in Mesopotamia" (Barnes).

SYROPHENICIAN (redness, purple). Mk. 7:26.

-T-

TAANACH (breaking asunder). Jos. 17:11.

TAANATH-SHILOH (who produces figs). Jos. 16:6.

TABBAOTH (rings). Ne. 7:46.

TABBATH (fame, celebrated). Ju. 7:22.

TABEAL (God showed himself good). Is. 7:6.

TABEEL (God showed himself gracious). Ezr. 4:7.

TABER. To drum; to play as on the tambourine (Na. 2:7).

TABERAH (its burning). Nu. 11:3.

TABERNACLE (tent). (1) The body (2 Co. 5:1, 4; 2 Pe. 1:13, 14). [See Death.] (2) Feast of Tabernacles (Le. 23:34; De. 16:13, 16; 31:10). "This fell on the fifteenth day of the seventh month and continued seven days, with a holy convocation on the eighth day. Israel dwelt in booths during the feast, in remembrance of their having lived in tents when brought out of Egypt (Le. 23:34; Nu. 29:12; De. 16:13; 2 Ch. 8:13; Ezr. 3:4; Jn. 7:2). It was at the end of their harvest and vintage, when they enjoyed the fruits of God's goodness. The feast prefigures the Millennium, when the people will enter into full blessing, and the eighth day, the great day, the communion of the heavenly and the earthly (Ze. 14:6) (Concise).

The O.T. Tabernacle (Ex. 25-27) is a detailed illustration of Christ and of His salvation. The writer of Hebrews plainly says the Tabernacle was a foreview of heavenly truths and realities (He. 9).

The Court Area. The Tabernacle was a tent situated in a rectangular court formed by a wall of curtains. The court was 100 cubits long by 50 cubits wide, and the curtain walls were five cubits high (Ex. 27:9, 12, 18). Using a cubit of 18 inches, the court was 150 feet by 75 feet, and the walls were 7.5 feet high. The court had only one entrance. Near this entrance was situated the altar of sacrifice where the bodies of the animals were burnt. Before the entrance to the Tabernacle itself was a laver of water the priests used for washing.

The Tabernacle Itself. The Tabernacle was set up toward the back of the court. The Tabernacle was a tent divided into two compartments—the holy place in the front, and the holy of holies in the rear. The compartments were separated by a curtain. The holy place contained the golden candlestick, the table of shewbread, and the golden incense altar. The holy of holies contained the ark of the covenant overshadowed by the cherubim. The Tabernacle represented God's presence, and the outer court represented the fact that men are shut out from God because of sin. The walls of the court were made of fine white linen (Ex. 27:9-15),

illustrating the absolute purity demanded in God's law. The spotless white walls of the court remind us that God will accept no impure thing into His holy presence. The law demands perfection (Ga. 3:10) and reveals man's guilt and condemnation (Ro. 3:9-20, 23). The walls of the court were set in brass sockets (Ex. 27:10, 11, 17). Brass symbolizes judgment, and reminds us that the believer can only come into the presence of God when sin is fully judged. This requires a Saviour—depicted by the sacrifice altar.

The Entrance into the Tabernacle. The only entrance to the court was through a curtain in the front called the gate. The curtained gate represents Jesus Christ as the only door to God (Jn. 14:6; 10:7-9; Ac. 4:12; 1 Ti. 2:5-6). Any man who would draw near to the tent of God's presence had to enter through that one beautifully woven gate. There was no other way. The curtain was made of the same white linen as the walls, signifying Christ's sinless purity. It also had threads of three other colors woven therein (Ex. 27:16-18). The blue thread signifies Christ's heavenly origin. The scarlet signifies His blood atonement. The purple thread signifies His position as King. He is the Lord from heaven (1 Co. 15:47), the Saviour (1 Ti. 1:15), and the King of kings (1 Ti. 6:14-16). How much even the appearance of a colored thread means in God's Word!

The same type of curtain formed the entrance to the holy place and to the holy of holies in the Tabernacle itself. Jesus Christ is the one and only door to God and salvation. He is the entrance into all true life. To reach the altar of sacrifice, representing cleansing of sin, the Israelite had to pass through the four-colored curtain. To reach the candlestick, representing spiritual enlightenment, or the table of shewbread, representing fellowship with God, or the altar of incense, representing communion with God in prayer, the priest had to pass through the same kind of curtain. To enter into the very presence of God in the holy of holies, one, again, had to pass through the same mysterious four-colored curtain. Jesus Christ is the key to all of life.

It was the curtain to the holy of holies that was rent when Jesus Christ died on the cross (Mt. 27:50-51), showing that the way to God has been opened by Christ's blood. The believer can truly say, "There is nothing between my soul and my God." The curtain was torn from top to bottom, depicting the fact that salvation is entirely of God. The religions of this world are man's attempts to work his way to God. True salvation is God working salvation for man (2 Co. 5:18-21).

TABERNACLE

The only sections not held up in silver sockets were the curtains into the main court and the holy place. These were set in brass sockets instead of silver (Ex. 26:36-38), showing the truth that God's judgment lies between Him and man. The penalty for sin must be paid. God's judgment must fall. And praise God! It has already fallen upon Jesus, so the believing sinner can now freely draw near to God through Him.

The Altar of Sacrifice. The approach from outside the court to the holy of holies represents a sinner's approach to God through Jesus Christ. The first thing one encountered at the door of the court was the brazen altar, the place of sacrifice representing the necessity of the blood and death of Jesus Christ for sin. No one can be reconciled to God or enjoy His fellowship without first being forgiven through the blood of Christ. Even the size of the objects in the tabernacle were important and teach spiritual truth. The brazen altar, for example, was two times the size of the ark of the covenant that contained the law. This signifies that Jesus' blood and death are more than sufficient to meet all of God's demands and man's need (Ro. 5:20).

The Laver for Washing. The next object one encountered was the laver containing water for cleansing. This depicted the demand of God that His people put away evil from their lives following redemption. First, the altar of sacrifice; then the laver of cleansing. First, justification by grace through faith in Christ's blood (Ro. 3:21-28); then obedience to God's commands through the power of His Spirit (Ep. 2:8-10). The laver depicts the same thing Jesus signified when He washed the disciples' feet. He told them they did not need to be bathed again; they needed only footwashing (Jn. 13:10). In other words, the Christian needs only one bath of salvation to establish his eternal relationship with God, but he needs the daily cleansing of the Word to maintain fellowship. The laver pictures the two-way action of God's Word in cleansing sin from believer's lives. It reveals sin, and it cleanses sin. The laver was made of brass looking glasses (Ex. 38:8), representing the fact that the Bible reveals sin (He. 4:12; Ja. 1:22-25). The water of the laver represents the washing of sin through confession and obedience (1 Jn. 1). [See Footwashing, Sanctification.]

The Tabernacle. The tabernacle had a wooden frame overlaid with four layers of curtains (Ex. 26:1-14). The walls of the tabernacle were composed of boards placed in silver sockets (Ex. 26:15-30). The silver represents the price of redemption (30:11-16), and taught that the entire structure of God's salvation is upheld by Christ's atonement. Every spiritual blessing the believer has is founded upon Christ's redemption (Ep. 1:3). Just as the Tabernacle was separated from the ground by the silver sockets, the believer is forever separated from the world

and the old creation by the blood of Christ (Ro. 6:7; 2 Co. 5:17; Ga. 6:14). The boards were made of shittim wood and covered with gold, representing the humanity and deity of Christ. The shittim wood was a common wood which grew in the desert, a fitting type of Jesus' humanity. The gold, on the other hand, pictures deity.

The first layer of curtains were linen intertwined with blue, purple, and scarlet thread, representing Jesus Christ in the various ways already mentioned. Over this was a covering made of goats' hair. Upon this was a covering of rams' skins dyed red, and a final covering of black badgers' skins. These coverings symbolized the truth that Jesus' glory as the eternal Son of God was hidden during His earthly sojourn. He took upon Himself the form of a servant and was made in the likeness of man (Ph. 2:5-8). The beauty of the linen curtains was hidden under the covering of goats' hair, rams' and badgers' skins, as the glory of Christ's deity was hidden by His humanity. To look at Christ one saw nothing extraordinary in the physical sense (Is. 53:2). Only those who saw Him through the eye of faith could see His glory (Jn. 1:14). Those standing outside looking toward the Tabernacle could see only an ordinary covering of black skins, but those who entered by means of the one door and the altar of sacrifice and the laver of cleansing enjoyed the beauty of the interior, the gold-covered boards and the lovely woven linen curtains held together by taches of pure gold.

The Holy Place. Once a person was inside the Tabernacle he could enjoy the various objects therein, such as the light from the candlestick, the altar of incense, and the table of shewbread, and, of course, the beautiful interior itself. All of the articles of the Tabernacle picture Jesus Christ in various ways. The light signifies Jesus giving understanding to men. The bread signifies communion with Christ. The altar of incense signifies prayer. Jesus Christ is everything to the believer (1 Co. 1:30-31; Ep. 1:3; Col. 1:19).

The Holy of Holies. The rear compartment of the Tabernacle, the holy of holies, contained the cherubim and the ark of testimony. The ark contained the table of the law and was covered by the mercy seat, representing the salvation of Jesus which fulfills the demands of God's holy law. The High Priest entered the Holy of Holies once a year and sprinkled blood seven times upon and before the mercy seat (Le. 16:11-16). This signified the perfect atonement that was accomplished by the Lord Jesus Christ on the cross. The Greek word for "mercy seat" in the N.T. is also translated "propitiation" (Ro. 3:25; 1 Jn. 2:2), and means satisfaction or covering. Jesus Christ wholly satisfied the demands of God's law. The fact that the mercy seat perfectly fit the ark and fully covered the law contained therein signifies the sufficiency of Christ's

atonement. No one can add to the salvation God offers freely through Jesus Christ. It is perfect and eternally complete (He. 10:10, 14). In every generation since the days of the apostles, false teachers have been troubling the churches with the doctrine that to be right with God one must have faith in Christ PLUS obedience in some way to the works of the law. The wonderful presence of the mercy seat upon the ark of testimony reminds us that the grace of Christ ALONE and faith in His blood ALONE is utterly sufficient for salvation. [See Footwashing, Gospel, High Priest, Justification, Laver, Mercy Seat, Offerings, Priest, Strange Fire, Temple, Types.]

TABITHA (gazelle). Ac. 9:36-42. Also called "Dorcas."

TABLE. A writing tablet (Ha. 2:2; Lk. 1:63; 2 Co. 3:3). Some writing tablets were made of moistened clay. The cuneiform style of writing, with its wedges, was perhaps designed specifically for this purpose, as it is difficult to draw lines and curves in clay. The clay was carefully prepared. "This clay was ... sometimes ground to an exceeding fineness, moistened, and moulded into various forms, ordinarily into a tablet whose average size is about six by two and one-half inches in superficial area by one inch in thickness, its sides curving slightly outwards. On the surface thus prepared the characters were impressed with a stylus, the writing often standing in columns, and carried over upon the back and sides of the tablet. The clay was frequently moulded into cones and barrel-shaped cylinders, having six to ten sides on which writing could be inscribed. These tablets were then dried in the sun or baked in a furnace" (George Goodspeed, *A History of the Babylonians and Assyrians*, Kindle Locations 382-385). Other writing tables used a wax surface that could be inscribed. The Assyrians mixed a sulphur compound with beeswax to render it more plastic, resulting in a yellow surface. The Romans added carbon to obtain a green or black writing surface (Oates, *Nimrud*, p. 220). Fragments of wood and ivory writing boards were found in a well in the northwest palace of the Assyrian king Ashurnasirpal II (883-859 BC). One panel was inscribed with "Palace of Sargon," the king who ruled from 722-705 BC and conquered Samaria. The reason this discovery was so important is that ancient writing boards have rarely survived. In this case, the fragments survived because of the damp sludge. The boards found in the well in Ashurnasirpal's palace were written in cuneiform, but the notations on the hinges that provided a guide to assembling the boards were written in alphabetic script, possibly in Aramaic (Oates, p. 220).

TABLES OF STONE, TABLES OF TESTIMONY, TABLES OF THE COVENANT. The stones upon which God wrote the Ten Commandments (Ex. 24:12; 34:1,

15, 59; De. 4:13; 5:22; 9:9, 11, 15; 2 Co. 3:3; He. 9:4). [See Law.]

TABLET. A locket on a necklace, perhaps for holding perfume (Ex. 35:22; Nu. 31:50; Is. 3:20).

TABOR (separated, broken). Ju. 4:6.

TABRET. A timbrel; a small tambourine-like musical instrument (Ge. 31:27; Ex. 15:20; 1 Sa. 10:5). [See Music, Timbrel.]

TABRIMON (Rimmon showed himself good). 1 Ki. 15:18.

TACHE. A clasp; a fastening or catch (Ex. 26:6, 11; 36:13, 18).

TACKLING. On a sailing ship, the ropes (rigging) that control the sails (Is. 33:23; Ac. 27:19).

TADMOR (palm tree, palm city). 2 Ch. 8:4.

TAHAN (earnest prayer). 1 Ch. 7:25.

TAHAPANES (gift of the serpent, temptation). Je. 2:16.

TAHATH (descent, depression). Nu. 33:26.

TAHPENES (gift of the serpent, temptation). 1 Ki. 11:18.

TAHREA (delay of rejoicing). 1 Ch. 9:41.

TAHTIMHODSHI (nether land newly inhabited, under the new moon). 2 Sa. 24:6.

TAKE THOUGHT FOR. To be anxious for, to be worried and fretful (1 Sa. 9:5; Mt. 6:25). To "take no thought" does not mean we are not to plan and prepare; it means we are not to *worry about* the things of life so that we are not trusting the Lord [See Anxious, Careful.]

TAKE YOUR JOURNEY. Travel (De. 2:24).

TAKE WRONG. To endure wrong (1 Co. 6:7).

TAKEN WITH THE MANNER. [See Manner, Taken With.]

TALE. (1) Number (Ex. 5:8; 1 Ch. 9:28). (2) A story (Ps. 90:9).

TALEBEARER. Slander; evil speaking; spreading lies (Le. 19:16; Pr. 11:13; 18:8; 20:19; 26:20, 22). Also called a "whisperer" (Pr. 16:28), "busybody" (2 Th. 3:11; 1 Ti. 5:13; 1 Pe. 4:15), and a "tattler" (1 Ti. 5:13). [See Backbite, Busybody, Evil Speaking, Gossip, Tattler, Whisperer.]

TALENT. [See Money.]

TALITHA CUMI. Latinized Syriac words signifying "Little lamb, arise" (Mk. 5:41). Together with Hebrew, Aramaic was spoken in Israel after the Babylonian Captivity. "There are several Aramaic words and phrases in the New Testament, among them Talitha koum (Mk. 5:41), Ephphatha (Mk. 7:34), Eloi, Eloi, Lama sabachthani (Mk. 15:34), Maranatha (1 Co. 16:22), and Abba (Mk. 14:36)" (*Archaeological Study Bible Notes*).

TALKING, FOOLISH. [See Foolish Talking.]

TALMAI (a furrow). Nu. 13:22.

TALMON (violent oppression). 1 Ch. 9:17.

TALMUD. "A collection of Jewish writings of the early Christian centuries. There is a Palestinian Talmud, and a later, more authoritative, much longer Babylonian Talmud" (Compact). The Talmud contains Jewish traditions and explanations of the O.T. Scriptures, many of which are false. It also contains blasphemies against the Lord Jesus Christ. [See Judaism.]

TAMAR (palm tree). Ge. 38:6.

TAMMUZ (Eze. 8:14). [See Idolatry.]

TANACH (progress in traveling). Jos. 21:25.

TANHUMETH (his comfort). 2 Ki. 25:23.

TAPHATH (oil of myrrh, drop). 1 Ki. 4:11.

TAPPUAH (an apple tree). 1 Ch. 2:43.

TARAH (a wretch, a banished man). Nu. 33:27.

TARALAH (his increase). Jos. 18:27.

TAREA (delay of joy). 1 Ch. 8:35.

TAPESTRY. A woven blanket, carpet, or hanging (Pr. 7:15).

TARES. "A weed, or bearded darnel, that in the blade state could not be distinguished from wheat but in the ear state was quite dissimilar and could then be easily separated" (Mt. 13:25-30) (Analytical). The parable of the wheat and tares has been incorrectly interpreted as teaching that God does not want believers to exercise judgment against sin and error. That this is not the meaning Christ intended is obvious by the many commands in the N.T. regarding church discipline and separation from error. The Lord Jesus Christ was describing the conditions in the world during His absence in heaven. The kingdom of God will assume a mystery form, meaning a form not revealed in O.T. prophecy (Mt. 13:11). Mystery means the revelation of truth hidden in prior ages. It refers to N.T. church truth which was hidden from the O.T. prophets.

The O.T. describes the coming kingdom of God on earth, but it did not foresee this present interlude between the first and second comings of Christ, the church age during which Christ is calling out a people for His name from among the nations. In the parables in Matthew 13, the Lord taught that the conditions in this church age will be that of increasing apostasy and wickedness.

The Parable of the Sower (Mt. 13:3-9) depicts the spread of the Gospel and the fact that only a small fraction of the seed sown will produce good fruit. The scattering of the seed will not fill the world with fruit, but will result in a fruitful crop here and there as it is received in good hearts. According to this parable, for the most part the Seed of the Word of God will be

rejected. This is exactly what has happened in church history.

The Parable of the Mustard Seed (Mt. 13:31,32) depicts the growth of an abnormal and unwanted product of the sowing process. The mustard seed is planted and produces a tree instead of a mustard plant. The mustard seed typifies the true churches of Jesus Christ which, in the eyes of the world, were small, common, and of little value. The glory of the true church is hidden from the eyes of unsaved men. All they see is a motley band of ordinary people who are zealous for Jesus Christ and the Bible and who have strange habits and beliefs. This is what God intended the church to be, but it was made into a magnificent apostate religion by heretics. The lowly mustard plant became a proud tree. Apostate religion has reared its magnificent cathedrals, adorned itself in glorious robes, collected gold and silver and precious stones, developed men-pleasing humanistic philosophies, and otherwise made itself into something the unsaved man can appreciate.

The Parable of the Leaven (Mt. 13:33) depicts the rapid spread of error throughout professing Christendom. How perfectly this parable has been fulfilled. Even during the days of the Apostles, apostasy was beginning to blossom. It quickly spread throughout a majority of the churches. The prophecies of these amazing parables have been fulfilled precisely in church history.

The Parable of the Wheat And Tares (Mt. 13:24-30, 36-43) depicts exactly the same thing. As the Gospel has been proclaimed throughout the world, the devil has sown tares in the midst of it. The kingdom of heaven in its mystery form is all of professing Christendom, lost and saved, apostate and true. It includes the Roman Catholic Church, the Protestant denominations, the cults, as well as the sound apostolic congregations. When Jesus says that the tares must not be rooted out until the end of the age, He is referring to the fact that apostasy cannot be destroyed until that time. The churches are not to put heretics to death or burn down the apostate cathedrals! God will take care of error as far as rooting it out of His kingdom when Christ returns in power and glory. The field is not the true churches; "the field is the world" (Mt. 13:38). To interpret the Parable of the Wheat and the Tares as applying to the N.T. church is a great error and contradicts the rest of the N.T. Scriptures. [See Apostasy, Church Discipline, Covenant, Ecumenical Movement, False Teaching, Heresy, Kingdom of God, Mystery, Nicolaitan, Parables, Prophecy, Revelation, Separation, Timothy, Unity.]

TARGET. (1) A shield (1 Ki. 10:16; 2 Ch. 9:15; 14:8). (2) Small spear (1 Sa. 17:6). [See Military, Shield.]

TARPELITES (ravishers). Ezr. 4:9.

TARRY. To stay; remain; abide; wait for (Ge. 19:2; Mt. 26:38).

TARSHISH (battering). (1) Son of Javan (Ge. 10:4). (2) A Persian prince (Es. 1:14). (3) A city in Spain established by the Phoenicians which was an emporium of commerce (Is. 23:6, 10; 66:19; Je. 10:9; Eze. 27:12; 38:13; Jon. 1:3; 4:2). "There can be little doubt that this is the name of a Phoenician port in Spain, between the two mouths of the Guadalquivir ... It was founded by a Carthaginian colony, and was the farthest western harbour of Tyrian sailors. It was to this port Jonah's ship was about to sail from Joppa" (*Easton Bible Dictionary*). (4) "Ships of Tarshish" also seems to be a general term for long-distance Phoenician shipping (1 Ki. 10:22; 22:49). "Ships of Tarshish" is an expression sometimes denoting simply ships intended for a long voyage, ships of a large size (sea-going ships), whatever might be the port to which they sailed. Solomon's ships were so styled" (*Easton*).

TARSUS (joy, pleasantness). The birthplace of Paul the Apostle and the capital of Cilicia in Asia Minor on the river Cydnus (Ac. 9:11, 30; 11:25; 21:39; 22:3). It was a noted seat of philosophy and literature, ranking with Athens and Alexandria. Was made a free city by Augustus, being said to have been founded by Sardanapalus B.C. 820; in 401 it was taken and plundered by the younger Cyrus; in 333 it was taken by Alexander the Great; in 47 it sided with Caesar against Pompey, and took the name of Juliopolis. It was seized by the Saracens in the early days of their empire, was taken from them in the second half of the tenth century, but restored; councils were held here in A.D. 431, 435, and 1177 (Young).

TARTAK. [See Idolatry.]

TARTAN (the greatest extension). 2 Ki. 18:17.

TATNAI (gift, rewarding). Eze. 5:3.

TATTLER. Empty, foolish talk; gossiping; revealing secrets; spreading lies (1 Ti. 5:13). [See Backbite, Busybody, Evil Speaking, Gossip, Talebearer, Whisperer.]

TAUNT. Revile; reproach; upbraid (Je. 24:9; Eze. 5:15).

TAX. [See Government, Publican, Tribute.]

TEACH. [See Doctrine, False Teaching, Pastor.]

TEARS. [See Believe, Happy, Heaven, Hope, Joy, Merry, Suffering, Trials, Tribulation.]

TEAT. Breast (Is. 32:12; Eze. 23:3). [See Breast.]

TEBAH (confidence). Ge. 22:24.

TEBALIAH (the Lord dipped, purified). 1 Ch. 26:11.

TEBETH (good, goodness). The tenth month of the Jewish sacred year, commencing with the new moon in January (Es. 2:16). The winter season (Potts). [See Calendar.]

TEDIOUS. Wearisome (Ac. 24:4).

TEHAPHNEHES (the gift of the serpent, temptation). Eze. 30:18.

TEHINNAH (earnest prayer, merciful). 1 Ch. 4:12.

TEKEL. Part of the words which were written on the wall before God judged Babylon (Da. 5:25-28). [See Mene.]

TEKOA (fixing of a tent). 1 Ch. 2:24.

TEKOAH (pitching of a tent). 2 Sa. 14:2.

TELABIB (a mound of green, grain heap). Eze. 3:15.

TELAH (rupture, fracture). 1 Ch. 7:25.

TELAIM (prey taken by force). 1 Sa. 15:4.

TELEM (a lamb). Eze. 10:24.

TELHARESHA (plowed mound, forest hill, hill of the magus). Ne. 7:61.

TELL. (1) To count (Ps. 22:17). (2) A mound or heap of ruins which marks the site of an ancient city and is composed of accumulated occupational debris, usually covering a number of archaeological or historical periods and showing numerous building levels or strata (Compact).

TELL ON. To inform against (1 Sa. 27:11).

TEMA (great fear). Ge. 25:15.

TEMAN (noonday, south, perfect). Ge. 36:11.

TEMANI (the south, moist). Ge. 36:34.

TEMELAH (heap of salt). Eze. 2:59.

TEMENI (The south, moist). 1 Ch. 4:6.

TEMPER. To mix with; to compound; to mollify; to unite in due proportion (Ex. 29:2; 1 Co. 12:24).

TEMPERANCE. Self-control; self-restraint; moderation (Ac. 24:25; Ga. 5:23; 2 Pe. 1:6). "The various powers bestowed by God upon man are capable of abuse; the right use demands the controlling power of the will under the operation of the Spirit of God. In Ac. 24:25, 'temperance' follows 'righteousness,' which represents God's claims, self-control being man's response thereto. In 2 Pe. 1:6, 'temperance' follows 'knowledge,' suggesting that what is learned requires to be put into practice" (Vine). Ga. 5:23 shows that temperance is produced by the Holy Spirit, and 2 Pe. 1 shows us that it is a product of the Christian growth experience. [See Drunkenness, Incontinency, Righteousness, Sanctification, Sober, Unrighteous.]

TEMPESTUOUS. To be tossed about; stormy; turbulent (Jon. 1:11, 13; Ps. 50:3; Ac. 27:14).

TEMPLE. The Bible refers to four temples in relation to Israel: (1) Solomon's temple (1 Ki. 5-8). (2) The temple built by Zerubbabel and Ezra. This temple was expanded and beautified by Herod the Great (Mt. 24:1; Jn. 2:19-21). It is referred to as the second temple, because it was not an entirely new temple. It was

destroyed by the Roman armies in 70 AD. (3) The temple the returned Jews will rebuild and which Antichrist will desecrate (Da. 8:11, 12; 9:27; 11:31; 12:11; Mt. 24:15; 2 Th. 2:4, 5; Re. 11:1, 2). This will be the third temple. (4) The millennial temple (Is. 2:3; 60:13; Eze. 40-48; Hag. 2:7-9). The Bible says there will be a restoration of Israel's sacrifices and priesthood (Ps. 51:18, 19; Is. 66:21; Je. 33:17-18; Eze. 40:38-43; Ze. 1:16; Hag. 2:9). In the New Jerusalem, there will be no temple (Re. 21:22). The term "temple" also refers to the Christian's body, which is the temple of the Holy Spirit (1 Co. 6:19, 20), and temple refers to the church (1 Co. 3:16-17), which is the house of God (1 Ti. 3:15). [See Church, Tabernacle.]

TEMPTATION. (1) The act of tempting; enticement to evil by arguments, by flattery, or by the offer of some real or apparent good; That which is presented to the mind as an inducement to evil (Webster) (Mt. 6:13; 26:41; Lk. 4:13). (2) Testing and trial (Ja. 1:2; 1 Pe. 1:6). [See Entice, Suffering, Trial, Tribulation.]

TEN COMMANDMENTS. The commandments recorded in Ex. 20:1-17. God revealed these to Moses and wrote them on tablets of stone (Ex. 34:4, 28; De. 4:13; 10:1-4). The stones were placed in the ark located in the holy of holies in the Tabernacle (Ex. 25:21; De. 10:4-5). The N.T. says the law of Moses, including the law written on stone on Mt. Sinai, is done away in Christ (2 Co. 3:1-18). The rule of life for the Christian is not the Ten Commandments, but the Lord Jesus Christ Himself. We are to put on Christ (Ro. 13:14; 2 Co. 3:17, 18; Ga. 5:16-26). [See Gospel, Law, Tabernacle.]

TENDER. (1) Of young age; soft; delicate (Ge. 18:7; 33:13; De. 28:56; 2 Sa. 23:4; 1 Ch. 22:5; Job 38:27; Is. 53:2). (2) Very sensible to impression and pain; susceptible of the softer passions, as love, compassion, kindness; compassionate; pitiful; easily affected by the distresses of another, or anxious for another's good; easily excited to pity, forgiveness or favor; exciting kind concern (Webster) (2 Ki. 22:19; Pr. 4:3; Da. 1:9). The mercies of the Lord are tender (Ps. 25:6; 40:11; 51:1; 69:16; 77:9; 79:8; 103:4; 119:77, 156; Lk. 1:78; Ja. 5:11). [See Compassion, Gentle, Love, Mercy, Tenderhearted, Tender Eyed.]

TENDER EYED. This expression in Ge. 29:17 refers to Leah's plain appearance as contrasted with Rachel's beauty. Perhaps Leah had an eye affliction that detracted from her appearance.

TENDERHEARTED. (1) Susceptible of impressions or influence (2 Ch. 13:7). (2) Compassionate; sympathetic; full of kindness and mercy and tenderness (Ep. 4:32). The Greek word here (*usplanknos*) is translated "pitiful" in 1 Pe. 3:8). [See Love, Pitiful.]

TENON. Socket; connection. In building and cabinet work, the end of a piece of timber, which is fitted to a mortise for insertion, or inserted, for fastening two pieces of timber together. The form of a tenon is various, as square, dove-tailed, etc. (Webster) (Ex. 26:17, 19; 36:22, 24). [See Tabernacle.]

TENT OF CONGREGATION, TENT OF TESTIMONY. Names for the O.T. Tabernacle (Ex. 39:32, 40; Nu. 9:15). [See Tabernacle.]

TERAH. The father of Abraham (Ge. 11:25-32). He worshipped idols (Jos. 24:2). [See Ur.]

TERAPHIM. [See Idolatry.]

TERESH (severe, driving away). Es. 2:21.

TERMED. Said to be; called; known as (Is. 62:4).

TERRESTRIAL. Pertaining to the earth (1 Co. 15:40).

TERRIBLE. Fearful; powerful; awe-inspiring. The Hebrew word commonly translated "terrible" in O.T. prophecy is *GAHREETZ*, meaning fearful, powerful (Eze. 28:7). It is also translated "mighty" (Job 6:23), "oppressor" (Job 15:20), "power" (Ps. 37:35), "strong" (Pr. 11:16), and "violent" (Ps. 86:14). Another word commonly translated "terrible" is *YARE* (Ex. 34:10), which has the same basic meaning—to cause to fear—and is translated "afraid" (Ge. 18:15), "dreadful" (Da. 9:4), "fear" (Ex. 1:21; Ju. 6:27), and "reverence" (Le. 26:2). Another Hebrew word translated "terrible" is *EHMAH* (Job 39:20; 41:14). It is also translated "horror" (Ge. 15:12), "fear" (Ex. 15:16), "dread" (Job. 13:21), and "terror" (Jos. 2:9; Job 20:25).

TERTIUS (third). Ro. 16:22.

TERTULLUS (a liar, an impostor). Ac. 24:1.

TESTAMENT. Covenant; promise. [See Bible, Covenant.]

TESTIMONY. (1) Witness (Ac. 13:22; 14:3; 22:18; 1 Co. 1:6). (2) The ark of the covenant in the Tabernacle (Ex. 16:34; 27:21). (3) The Ten Commandments (Ex. 25:16, 21). [See Law, Tabernacle, Ten Commandments.]

TESTING. Trial; temptation. [See Suffering, Temptation, Trial, Tribulation.]

TETRARCH. A ruler of the fourth part of a kingdom (Mt. 14:1; Lk. 3:1, 19; 9:7; Ac. 13:1). Herod the tetrarch (Herod Antipas) was the son of Herod the Great. Upon Herod's death, the kingdom was divided among his sons, and Antipas ruled over Galilee.

THADDUS (praising, confessing, courageous). One of the 12 Apostles (Mt. 10:3; Lk. 6:16; Jn. 14:22; Ac. 1:13). [See Apostle.]

THAHASH (a yew tree, friction). Ge. 22:24.

THAMAR (palm tree). Mt. 1:3.

THAMMUZ (consumed, concealed). The fourth month of the Jewish sacred year, corresponding to parts

of June and July (Ze. 8:19). Also called Tammuz. The hot season (Potts). [See Calendar.]

THAN BOTH THEY. Than either of them (Ec. 4:3).

THANKWORTHY. Deserving thanks (1 Pe. 2:19).

THARA (delayed, late). Lk. 3:34.

THARSHISH. [See Tarshish.]

THEBEZ (he shone, brightness, prominent). Ju. 9:50.

THEFT. [See Steal.]

THELASAR (the oath of the prince). 2 Ki. 19:12.

THEOLOGY. The study of God. The terms are from a combination of two Greek words—*theos* (God) and *logos* (word)—meaning to speak about God. A true theologian is humbly committed to the perfect Word of God. Sadly, it is more common today for “theologians” to be haughty critics of God’s Word. [See Bible, Inspiration, Scholar.]

THEOPHANY. An appearance of God in visible form in O.T. times before the birth of Christ (Ge. 3:8; 18:1-33).

THEOPHILUS (loving God, beloved of God). Lk. 1:3.

THESSALONICA (victory of God). A city of Macedonia where Paul established a church (Ac. 17:11, 13; 27: 2; Ph. 4:16; 1 Th. 1:1; 2 Th. 1:1; 2 Ti. 4:10). Thessalonica was a seaport at the north end of the Aegean Sea. It was originally called Therma, from the fact that it was located at the head of the Thermaic Gulf. Cassander renamed it *Thessalonica* after his wife, the sister of Alexander the Great. In Paul’s day, it was the principal city of Macedonia. It was Paul’s custom to go to the major cities. In this way he could establish churches that would spread the gospel throughout their areas (1 Th. 1:8).

THEUDAS (praise, gift of God, acknowledgement). Ac. 5:36).

THIEF. [See Steal.]

THIMNATHAH (a great portion, portion assigned). Jos. 19:43.

THIRD HOUR. About 9 am (Mk. 15:25).

THIRD WAVE. [See Charismatic.]

THITHERWARD. In that direction (Jud. 18:15; Ro. 15:24).

THOMAS (twin, depth without bottom). An Apostle whose name in Greek was Didymus (Mt. 10:3; Mk. 3:18; Lk. 6:15; Jn. 11:16; 14:5; 20:24-29; 21:2; Ac. 1:13). [See Apostle.]

THOUGHT. In Mt. 6:25-34 the Lord Jesus Christ is referring to anxious thought. [See Anxious, Careful.]

THOUSAND YEAR. [See Allegorical, Millennium, Prophecy.]

THREE TAVERNS. A station 32 miles S. of Rome, on the road which Paul traveled after he landed at Puteoli,

and where some brethren met him (Young) (Ac. 28:15). The Three Taverns was 10 miles nearer to Rome than the Appii forum, another station on the same road.

THRICE. Three times (Ex. 34:23; 2 Ki. 13:18; Mt. 26:34; Ac. 10:16; 2 Co. 11:25; 12:8).

THRONE. God’s Throne: (1) It is in heaven (Ps. 11:4). Heaven is also called paradise; a beautiful place; a place of happiness (Lk. 23:43; 2 Co. 12:4; Re. 2:7). God’s throne is in the temple in heaven (Re. 7:15; 16:17). (2) It is eternal (Ps. 45:6). In contrast we see man’s thrones, which are of such brief duration. (3) It rules over all (Ps. 103:19). (4) It is glorious (Eze. 1:26-28). (5) It is holy (Ps. 47:8). No sin can enter there. The tabernacle illustrates this. It was divided into two compartments. The first was the holy place, containing the lampstand, the table of shewbread, and the altar of incense. The priests could come daily into this place; but the second compartment was the holy of holies, where God’s presence dwelt. No man could come into this place, except the high priest once a year on the Day of Atonement, with blood. The holy place was separated from the holy of holies by a thick curtain, thus signifying that men are shut out of the presence of God because of sin and only through the mediation of a great high priest can he come into God’s presence. (6) It is a throne of grace for the believer (He. 4:16). Through the blood of Jesus Christ, the great high priest, the way has been opened for sinners into the very throne room of Almighty God. This is the good news that is to be preached in this church age to all men; the lowliest, poorest person can be a child of the great King and can come unto His very throne through the blood of God’s Son. [See Heaven, Tabernacle.]

THRONG. To crowd (Mk. 3:9; Lk. 8:45).

THOROUGHLY. Thoroughly; completely (Mt. 3:12; 2 Ti. 3:17). [See Perfect.]

THUMMIM. [See Urim and Thummim.]

THYATIRA (sacrifice of love or labor, perfume, burning incense). The location of one of the seven churches in Asia Minor that was addressed by the risen Christ in Revelation 2-3. See Revelation 2:18-29. Thyatira, located about 100 miles southeast of Pergamos, was a wealthy town in the region of Lydia in the Roman province of Asia. It was situated in a valley near the river Lycus.

The city was famous for its dyeing processes. The dye was made of the madder-root, the color of which is now called Turkish Red. “With this guild there can be no doubt that Lydia, the seller of purple stuffs, from whom Paul met with so favorable a reception at Philippi (Acts 16:14), was connected. ... The waters here are said to be so well adapted for dyeing that in no place can the scarlet cloth out of which fezzes are made be so

THYINE - TIMES OF REFRESHING

brilliantly or so permanently dyed as here” (McClintock and Strong). “A small quantity of this expensive dye would cost the equivalent of a workman’s wages for a year” (J. T. Marlin, *The Seven Churches of Asia Minor*).

The city’s trade guilds were very advanced. There was a separate guild for each trade and each artisan belonged to his particular guild. Through their unity they wielded great influence. “These guilds were a source of great problems for the Christians. There were guilds for the workers in the various trades like leather, wool and linen, metal, pottery, dyeing, dress making, baking, etc. At their various meetings they would have a meal and oftentimes the meat served had been offered to an idol or they met in an idol temple and Christians could not engage in these practices. ... To refuse to belong to a guild in that day and age would be like a carpenter, a plumber or a coal miner refusing to belong to his union today. Commercial existence was dependent upon one’s belonging to a guild” (Marlin).

The principal deity of Thyatira was Tyrimnos, who was worshipped as the sun-god. There were also cults dedicated to the worship of Artemis (Diana), Hercules, Bacchus, and Athena, among others. The temple of Sambethe featured a prophetess who acted as an oracle of the god.

Ancient Tyratira is located in modern-day Turkey and is called Akhisar, with a population of 60,000. The modern city is built over the ancient city and the archaeological excavation is limited to one small area. They recovered part of an old Greek orthodox basilica and below that are the remnants of the ancient Roman street. It was lined with 100 pillars decorated with 25 statues of Eros.

THYINE. The thyine tree; a commercial product from a tree of the cypress order (Re. 18:12).

TIBERIAS (good vision, observance, breaking asunder). Jn. 6:1.

TIBERIUS (good vision, watching). Lk. 3:1.

TIBHATH (confidence, slaughter). 1 Ch. 18:8.

TIBNI (a structure, pattern). 1 Ki. 16:21.

TIDAL (fear, veneration). Ge. 14:1.

TIDINGS. Good news; report; declaration (Ge. 29:13; Ex. 33:4; 1 Sa. 11:4; 2 Sa. 4:10; 18:20; Ps. 112:7; Is. 40:9; 41:27; 52:7; 61:1; Na. 1:15; Je. 37:5; 49:23; Ac. 11:22; 21:31). The “Glad Tidings” is the good news of Jesus Christ (Lk. 1:19; 2:10; 8:1; Ac. 13:32; Ro. 10:15).

TIGLATH-PILESER (majesty of the great prince). 2 Ki. 15:29). Also Tilgath-pilneser (1 Ch. 5:26).

TIKVAH (his assembling, hope). 2 Ki. 22:14.

TIGRIS RIVER. Together with the Euphrates, the Tigris forms the region of Mesopotamia, which means

“the land between the rivers” (Ge. 2:14; Da. 10:4). [See Euphrates.]

TILL. (1) To cultivate (Ge. 2:5; 3:23). (2) Until (Ge. 3:19; Mt. 1:25).

TILLAGE. Ploughing; farming (Pr. 13:23; 1 Ch. 27:26).

TILLER. A cultivator; farmer (Ge. 4:2).

TILON (distinguished gift, suspension). 1 Ch. 4:20.

TIMBREL. A musical instrument that makes a jingling sound and is often used in dancing (Ex. 15:20; 1 Sa. 10:5; Ps. 81:2; Is. 5:12). The Hebrew word is *TOPH*. “The *toph* is the most ancient of this type instrument [percussion]. Gesenius says that in the East it was constructed of a thin wooden rim covered with a membrane and hung around with brass bells or rattles. In Ge. 31:27, it is called a ‘tabret.’ It is somewhat similar to the tambourine. It was generally played on festive occasions, but is never mentioned in connection with the services of the Temple” (Paul McCommon, *Music in the Bible*). Though it is a percussion instrument, the timbrel cannot be likened to a modern rock & roll drum. The piano is also a percussion instrument, but it, too, is not a drum. [See Music.]

TIME. (1) In its normal usage, time means a definite period of minutes, hours, or days (Ge. 4:3). (2) A period of time during which God is working out His purposes (1 Ch. 12:32; Ac. 1:7). The Bible speaks of the “times of the Gentiles” (Lk. 21:24) and the “times of the restitution of all things” (Ac. 3:21). (3) A measure of events—second time, third time, etc. (Mt. 26:42, 44; Mk. 14:72). (4) A reference to astrology (De. 18:10-14; 2 Ki. 21:6). [See Observer of Times, Witchcraft.] (5) In prophecy, the word “time” can refer to a year. Da. 4:16 uses “time” in this way, speaking of the 7 years Nebuchadnezzar was to be judged. The phrase “time, times, and dividing of times” (Da. 7:25; 12:7; Re. 12:4), describing the time element of the Great Tribulation, refers to 3.5 years. The same period is said to be 42 months (Re. 11:2; 13:5) and 2060 days (Re. 11:2). The events of the Great Tribulation are divided into two periods of 3.5 years. The first 3.5 years are the beginning troubles during which the two witnesses shall prophesy in Jerusalem (Re. 11:2). The second 3.5 years is the period during which the Antichrist will rule the world after slaying the two witnesses (compare Re. 11:7 with 13:5). [See Antichrist, Daniel, Day, Great Tribulation, Prophecy.]

TIME OF JACOB’S TROUBLE. [See Jacob’s Trouble.]

TIMES OF REFRESHING. The blessing that shall accompany the establishment of Christ’s kingdom (Ac. 3:19-21). There will be blessings for the Christian (Jn. 14:1-3; Col. 3:4; 2 Th. 1:7-10) as well as for Israel (Ps. 72:1-19). Also called the “consolation of Israel” (Lk.

2:25) and the “times of restitution of all things” (Ac. 3:21). [See Millennium, Prophecy, Times of Restitution.]

TIMES OF RESTITUTION. The fulfillment of Bible prophecy at the coming of Jesus Christ (Ac. 3:21). Compare Ps. 14:7; 72:1-19; 98:1-9; Is. 2:1-4; 4:2-6; 11:5-9; 27:2-6; 28:5; 29:17-24; 30:18-26; 35:4-10; 40:1-2, 10-11; 43:5-6, 25, 26; 44:21-23; 51:3-11; 52:9; 54:1-17; 55:12-13; 59:20-21; 60:1-22; 62:8-12; 65:17-25; Je. 30:10, 18-22; 31:1-40; 32:37-44; 33:6-26; 46:27-28; 50:17-20; Eze. 11:17-21; 28:25-26; 34:11-31; 36:8-12, 23-38; 37:12-14, 21-28; 39:25-29; Da. 12:2-3; Ho. 1:9-11; 2:14-23; 14:4-9; Joel 3:16-21; Am. 9:11-15; Ob. 17-21; Mi. 4:1-8, 13; 5:3-15; 7:12-20; Zep. 3:8-20; Hag. 2:6-9; Ze. 1:16-17; 2:1-13; 3:8-10; 6:12, 13; 8:3-8, 11-15; 9:7-17; 10:3-12; 12:6-14; 13:1-9; 14:4-21; Mal. 1:11; 3:1-5; 4:1-6; Mt. 19:28-29; 24:29-30; Lk. 2:25; Ro. 11:25-27; 2 Th. 1:7-10; Re. 19-22. [See Millennium, Prophecy.]

TIMUS (honored, perfect, admirable). Mk. 10:46.

TIMNA (restraining himself, inaccessible). Ge. 36:12.

TIMNAH (restraining himself, restraint). Ge. 36:40.

TIMNATH (separation of one from another, portion assigned). Ge. 38:12.

TIMNATH-HERES (redundant portion, image of the sun). Ju. 2:9.

TIMNATH-SERAH (portion of abundance, fruitful portion). Jos. 19:50.

TIMON (honoring, precious, valuable). Ac. 6:5.

TIMOTHEUS. [See Timothy.]

TIMOTHY (honoring God, dear to God). Timothy was one of Paul's closest co-laborers and the recipient of two of Paul's epistles which carry his name.

Timothy the Man. Timothy was saved and called under Paul's ministry (1 Ti. 1:2; Ac. 14:19-21; 16:1-3). Timothy's mother and grandmother were believers, and they had taught him the Word of God (2 Ti. 1:5; 3:15). Timothy accompanied Paul on his travels and was left in charge of certain of the churches they started (Ac. 17:14, 15; 18:5; 19:22; 20:4; Ro. 16:21; 1 Co. 4:17; 16:10; Ph. 2:19; 1 Th. 3:2, 6; He. 13:23). Timothy's position of authority in the early churches is seen in the fact that he is mentioned as co-author of some of Paul's epistles (2 Co. 1:1; 1 Th. 1:1; 2 Th. 1:1; Phile. 1). The postscripts to 1 Corinthians and Hebrews also mention Timothy.

The Author of and Authority of the Epistles to Timothy. In recent years certain modernistic scholars have questioned the fact that Paul wrote the Pastoral Epistles. We are not surprised at this, because the Bible warns that many false teachers will arise in the last days. The teachings of first and second Timothy are a sharp rebuke to the apostate Christianity of this present hour,

and it is therefore not surprising that apostates would question the authority of these books!

What the Modernists Say. “New archaeological research has changed many views about the Apostle Paul. Feminist theologians argue that while his paternalistic language has been used over the generations to keep women out of power within the church, they are now beginning to recognize that many of the most damaging passages are not genuine letters from Paul. Most scholars [editor: it is only the apostate scholars who deny the authorship of the Pauline epistles] agree that he did not write five of the 13 books in the Bible traditionally attributed to him. ‘First Timothy is the worst offender, and no one says he wrote that,’ said the Re. Calvin Roetzel, professor of theology at Macalester College in St. Paul, an expert on Paul. The First Book of Timothy was written at least a generation after Paul (Star Tribune, Minneapolis, Minn., Sept. 19, 1993).

What the Bible Says. We always have a clear choice between believing the Bible or the false teachers. The book of 1 Timothy itself claims to have been written by the Apostle Paul under the inspiration of the Holy Spirit (1 Ti. 1:1; 6:13-14, 20-21). It was written “by commandment of God our Saviour.” If Paul did not write 1 Timothy, it is a forgery and a deception, and it has no authority whatsoever. If, on the other hand, it is what it claims to be, anyone who questions it is denying the very Word of God. There is no middle ground here. The Pastoral Epistles have been accepted as canonical Scripture by Christians down through the centuries. The Pastoral epistles were accepted as Scripture by the “church fathers” of the 2nd to the 4th centuries. This includes Polycarp, Irenaeus, Theophilus, Diognetus, Clement of Alexandria, Cyprian, and Eusebius. In A.D. 367 Athanasius, a well-known defender of the Faith, published a list of Old and New Testament books which he said were “handed down and believed to be divine.” This list contained all of the 27 books which are in our N.T. today. The Pastoral Epistles were identified as inspired Scripture by the Council of Laodicea (A.D. 363), the Council of Hippo (A.D. 393), and the Council of Carthage (A.D. 397). By the 4th century the canon of Scripture was settled and the inspiration and authorship of the Pastoral Epistles was not questioned until the modern era. All of the Reformation confessions upheld the Pastoral Epistles as divine Scripture, including the Reformed Confessions of 1534, the Helvetic Confession of 1536, the Belgic Confession of 1561, and the Westminster Confession of 1643. The Philadelphia Confession of Faith, 1742, says of the 27 books of the N.T., “being immediately inspired by God, and, by his singular care and providence, kept pure in all ages, are

therefore authentic; so as in all controversies of religion the church is finally to appeal unto them.”

Why 1 and 2 Timothy Are Hated by Theological Modernists and Ecumenists

1. These epistles exalt doctrine. “Doctrine” and “truth” are mentioned 59 times in the Pastoral Epistles (1:3; 2:7; 3:9,15; 4:1,6, 13, 16; 5:17; 6:3). The Apostolic love of sound doctrine goes against the grain of this rebellious, ecumenical generation.

2. They demand exposure of and separation from false teaching. Ten times false teachers are exposed by name—1 Ti. 1:20; 2 Ti. 1:15; 2:17; 3:8; 4:10, 14. They identify false doctrine as demonic (1 Ti. 4:1-5). The Pastoral Epistles instruct the churches to deal with heresy in no uncertain terms (1 Ti. 6:3-5,20; 2 Ti. 2:21-22; 3:5; Tit. 3:9-11).

3. They correct the misuse of the law. 1 Timothy contains a plain warning about misuse of the law, and reaffirms the law’s intended purpose—to lead to and exalt the grace of Jesus Christ (1 Ti. 1:3-11). The gospel is being corrupted on every hand today. False teachers misuse the law and attempt to mix law and grace. The Pastoral Epistles correct this error.

4. They establish Christ’s deity. Two of the clearest testimonies to Christ’s deity in the Bible are found in 1 Timothy. 1 Ti. 1:17 says Jesus Christ is the “only wise God.” 1 Ti. 3:16 says Jesus Christ was “God manifest in the flesh.”

5. They restrict the woman’s role in the ministry. The inspired teaching of the Pastoral Epistles regarding the woman’s role in Christian ministry is far more restrictive than modern thinking allows. The first epistle to Timothy forbids women from teaching or taking authority over men (1 Ti. 2:11-14). Paul said this restriction was because of the divine order of creation (1 Ti. 2:13) and because of the created nature of the woman (1 Ti. 2:14). One of the qualifications for pastors and deacons is that they be the “husband of one wife.” This obviously restricts the leadership of the church to men. Some believe these restrictions do not apply today, but the Bible says they are to be kept until Christ’s returns (1 Ti. 6:13-14).

6. They maintain high standards for Christian leadership (1 Ti. 3:1-13; Tit. 1:14-11). Not only is the leadership ministry restricted to men, but it is restricted to a very special type of men (1 Ti. 3:1-12). The man must have the right call (3:1), the right personal life (3:2-3), the right family life (3:2, 4), the right experience (3:6), the right reputation (3:7), and the right training (Tit. 1:9). Such high standards go against the grain of a morally loose generation.

7. They exalt the local church (1 Ti. 3:15; Tit. 1:5). In a day when the church is despised and neglected and

relegated to a secondary role to the parachurch ministry, the Pastoral Epistles are a sharp rebuke.

8. They expose the apostasy of the last days (2 Ti. 3:1-9). No wonder the devil has tried to cast aspersions upon the Pastoral Epistles! They plainly expose his schemes.

9. They exalt the Bible as the perfect Word of God (2 Ti. 3:16-17; 4:3-4). In an age in which the Bible is considered to be a book containing myth and error, the testimony of the Pastoral Epistles is a breath of fresh air—or a sharp rebuke—depending on what side of the battle you are on. [See Apostasy, Apostate, Church, Doctrine, Fable, False Prophet, False Teaching, Heresy, Inspiration, Pastor, Rebuke, Separation, Unity, Women.]

TIPHSAH (passing over, halting). 2 Ki. 15:16.

TIRAS (desire, longing). Ge. 10:2.

TIRE. (1) Head dress; hair dressing (2 Ki. 9:30; Eze. 24:17, 23). This might have referred to piling the hair in tiers, or to some sort of head dress which was tierical. The same Hebrew word is translated “bonnet” (Is. 3:20; Eze. 44:18) and “ornament” (Is. 61:10). (2) Moon shaped ornaments (Is. 3:18). (3) To attire; to adorn (2 Ki. 9:30).

TIRHAKAH (exalted, inquirer). 2 Ki. 19:9.

TIRHANAH (permanent dwelling, condescension). 1 Ch. 2:48.

TIRIA (fear, searching out). 1 Ch. 4:16.

TIRSHATHA (who overturns the foundation, stern). A title Cyrus, King of Persia, gave to Zerubbabel and Nehemiah, as governors of Jerusalem (Ezr. 2:63; Ne. 8:9; 10:1; 12:47).

TIRZAH (his delight, well pleasing). Nu. 26:33.

TISHBITE (to take captive, turning back). A designation for Elisha (1 Ki. 17:1; 21:17,28; 2 Ki. 1:3, 8; 9:36). [See Elisha.]

TITHE. The tithe means ten percent. Compare Ge. 14:20 with He. 7:2.

Tithing before the Law of Moses. Abraham was the first man who tithed (Ge. 14:18-20). He did not tithe out of obligation to the Law; he tithed to honor God through God’s representative king/priest Melchizedek. Jacob continued the practice of tithing (Ge. 28:20-22). We see, then, that tithing is not something that originated with the Law. It was a principle that has been understood by God’s people from the beginning.

Tithing under the Law. Under the Law of Moses, there was actually a double tithe. The first tithe was given to sustain the priests (Nu. 18:21-24; De. 12:19; Ne. 10:38). The second tithe was eaten before the Lord by the offerers (De. 12:17-18; 14:22-27). This second tithe was taken out of that which remained after the Levites were satisfied, and was given every third year (De.

14:28-29). The Israelites also gave the following offerings to God in addition to the tithe: (1) Redemption money (Le. 27:3-7). (2) The firstborn animals were not to be worked or sheared, but sacrificed before the Lord (De. 15:19-20). (3) Firstfruits (Ex. 23:19; De. 26:1-4). (4) Sacrificial offerings (Le. 1-6). (5) Corners of their fields for the poor (Ex. 23:11; Le. 19:9-10; De. 24:19). (6) Freewill offerings and vows (Le. 22:17-19; 27:1-29; Nu. 6:13-21; De. 12:6, 11; 23:21-23). (7) Sabbath of the land every seventh year (Le. 25:1-7). (8) Year of Jubilee every fifty years (Le. 25:8-34).

Lessons from Malachi 3:8-12: (1) God says that those who keep the tithe are robbing Him. This is because under the Law of Moses God commanded the tithe and it belonged to Him. Whether or not one considers the exact tithe an obligation on the New Testament believer, it is sure that the believer does have many financial obligations in the church and to fail to fulfill them is to rob God. (2) God promises to bless those who tithe. The believer can get by in life far better by giving tithes and offerings and living on what is left than he can by not giving to God and trying to live on 100% of his income. This is because it is better to live with God's blessing on my life than to live without it. Thousands of believers have learned that God does indeed bless those who tithe. When God says He will rebuke the devourer, it means that He will not allow things to happen to us that can rob us of our money. This does not mean that those who tithe will never have trouble, that their roof will never leak or their equipment will never break down or their children will never get sick. It means that many things that would otherwise happen will be stopped because of God's blessing. (3) The tithe should be brought into the storehouse. In the Old Testament, the storehouse was the temple in Jerusalem. Today the church is the house of God (1 Ti. 3:15). In the first church, the people brought their gifts and laid them at the feet of the leaders (Ac. 4:34-35). That is the example for us today. The church has much more work than the Old Testament temple had. The church has been commanded to preach the gospel to the ends of the earth (Mt. 28:18-20). This is a very expensive endeavor, and the expenses are to be borne by God's people. The preachers of the gospel are to be supported by the churches (1 Co. 9:14; Tit. 3:13-14; 3 Jn. 5-8).

Lessons from Proverbs 3:9-10: (1) Parents are to teach their children how to tithe. Consider verse 1, where we see that this chapter contains the instruction of a father to his son. Parents can't teach their children to tithe unless they have first learned to tithe themselves. When the parent teaches a child to tithe, he first gives him a small amount of money to put into the offering each week. When the child starts earning his own money, no

matter how small, the parent teaches him to give 10% to God. When tithing becomes a habit from childhood it is easy to continue in adulthood. (2) The tithe should be given from "all thine increase." This means that whenever we earn or receive money we should give a tithe unto the Lord from it. (3) God promises to bless those who tithe. This promise is repeated in Scripture because God wants to emphasize that it is certain. We can trust God's Word!

New Testament Passages on Giving: Luke 6:38. Here Jesus stated a wonderful promise about giving. He is not talking about tithing in particular, but about giving in general. God loves a cheerful giver. It is something that He takes note of and abundantly blesses. 1 Corinthians 16:1-2. In this passage we see that the believers in the first churches took up collections when they assembled on the first day of the week. This particular offering was a special offering that Paul was collecting for the Christians in Jerusalem that were suffering because of famine (Ro. 15:26). Even in this case Paul taught them to give "as God hath prospered." This means the giving was to be proportionate. That is the same principle as the tithe. Those who earn more give more. 2 Corinthians 9:6-7. This passage refers again to the special offering that Paul was collecting for the believers at Jerusalem. We see that such offerings are free-will, meaning that each believer makes his own decision about how much to give (2 Co. 9:7). Paul promises that God will bless their giving.

Tithing and Faith: The only way to practice tithing effectively is to practice it by faith. We must believe God's promises even during times of difficulties. And we must remember that God tests faith to see if it is real and to make it grow stronger (Ja. 1:2-4). Many times if a Christian decides to begin tithing, he will have some financial problem to test his decision. John R. Rice told about an evangelist named Kuykendahl in Texas in the early 20th century. He had a circuit riding ministry and his offerings were very small, so much so that his large family had a difficult time. One year a wealthy businessman visited the area to share his testimony in several churches, and evangelist Kuykendahl was his host, transporting him from meeting to meeting in his buggy. Among other things, the businessman challenged the people to tithe. As they were traveling along one day, the businessman asked the evangelist if he believed in tithing. He replied, "Yes, I would love to tithe, but I am very poor and must take care of my large family." The businessman responded, "I will make you an offer. If you will tithe for an entire year, I will guarantee you. If at any time during the year you find that you can't meet your obligations and don't know where to turn, just contact me and I will send you the necessary money. I am a wealthy man, and I am a man of my word."

TITLE - TOLA

Kuykendahl enthusiastically replied, "I will gladly take you up on this offer." The evangelist kept his word and tithed faithfully, but he never had to contact the businessman. At the end of the 12 months, the evangelist was meditating on what had happened. God had richly blessed him that year and had met every need. People gave him more than ever, and the family experienced many special blessings. As he contemplated these things, his heart was suddenly smitten, when he realized that he had trusted the word of a businessman but he had not been willing to trust the Word of the Living God, who had made even greater promises!

Is Tithing a Law for New Testament Believers? (1) Remember that tithing pre-dated the Law of Moses. It was not because he was under the Law that Abraham tithed; he tithed because he wanted to honor God and support God's work as represented by Melchizedek. This is a good example for New Testament believers, because we are children of Abraham by faith (Ro. 4:16-17). (2) The Old Testament was given for our example (Ro. 15:4; 1 Co. 10:11). Paul used the Mosaic system of giving as authority for his teaching that New Testament believers are obligated to support preachers (1 Co. 9:8-14). (3) It is the express will of Christ that His people be giving people (Lk. 6:38). Many people I have met who "do not believe in tithing" are stingy. They do not bear their rightful load in the church. Stinginess and tightfistedness should never characterize the child of God. Even if you do not believe that the tithe is a matter of law, you should be ashamed to keep more than 90% of your income for yourself in light of the great needs of God's work in this present world. I hasten to add that not all people who do not consider the tithe a matter of law today are stingy. In fact, I know some who give 30%, 40%, even 50% of their income to the Lord. (4) The believer has many financial obligations. *The Great Commission is an obligation.* We are commanded to carry the gospel to every person in every nation (Mk. 16:18; Ac. 1:8). This is called Christ's "Great Commission" because it is repeated five times in the New Testament, thus emphasizing its importance. The worldwide preaching of the gospel is intimately associated with Christ's death in that Christ's suffering for man's sin is ineffective if the gospel is not proclaimed (Lk. 24:46-47). World missions is a very expensive enterprise. Every believer is obligated to do what he can to further this work, and this includes preaching the gospel himself, praying, and giving. *Supporting preachers and missionaries is an obligation* (1 Co. 9:14; Ph. 4:15-17; Ti 3:13-14; 3 Jn. 5-8). *The church is also an obligation.* It is the house of God and the pillar and ground of the truth in this age (1 Ti. 3:15). It is the headquarters for world evangelism (Ac. 14:1-4). Thus, every believer has an obligation to support the work of

the church financially so it can fulfill its God-given function in this needy world. [See Covet, Gold, Labor, Money, Offerings, Stewardship.]

TITLE. A sign, inscription, or inscribed tablet; such especially as used to be carried, according to the custom of the Romans, to whom we owe the word (Lat. *titulus*), before those who were condemned to death, or was affixed to the instrument of their punishment (The Bible Word-Book) (2 Ki. 23:17; Jn. 19:19-20).

TITTLE. Tiny marks used to distinguish between letters in the Hebrew alphabet (Mt. 5:18). The Lord Jesus Christ was saying that even the smallest detail of the Word of God is authoritative and will be preserved by God. [See Bible, Inspiration.]

TITUS (honorable). A Greek convert who was a co-laborer with the Apostle Paul (2 Co. 2:13; 7:6, 13, 14; 8:6, 16, 23; 12:18; Ga. 2:1, 3; 2 Ti. 4:10). The epistle of Titus was addressed to him to instruct him in his church-planting work in Crete (Tit. 1:5). [For the canonicity of the book of Titus see Timothy.]

TO GOD-WARD. Toward God (Ex. 18:19; 2 Co. 3:4; 1 Th. 1:8).

TO THE END. In order that (Ex. 8:22; De. 17:16; Ps. 30:12; Ac. 7:19; Ro. 4:16).

TO US-WARD. Toward us (Ps. 40:5; Ep. 1:19; 2 Pe. 3:9).

TO YOU-WARD. Toward you (2 Co. 1:12; 13:3; Ep. 3:2).

TOAH (declension, prostration, humble). 1 Ch. 6:34.

TOB (good, goodness). Ju. 11:3.

TOBADONIJAH (the goodness of the Lord God). 2 Ch. 17:8.

TOBIAH (the Lord is good, pleasing to the Lord). Ezr. 2:60.

TOCHEN (portion measured out, fixed quantity). 1 Ch. 4:32.

TOGARMAH. A son of Gomer, son of Japheth (Ge. 10:3). The descendants settled in the N. of Armenia (Youngs). "Armenia ... a former kingdom of N.E. Asia Minor, generally understood to include eastern Turkey and the Armenian S.S.R.—a constituent republic of the [former] Soviet Union" (*Funk & Wagnalls Standard College Dictionary*). In reference to Ezekiel 38-39, we see that Togarmah points to the southern republics which formed an integral part of the old Soviet empire. [See Gog.]

TOIL. [See Employment, Labor, Sluggard.]

TOHU (declension, abasement). 1 Sa. 1:1.

TOI (laughter, wandering). 2 Sa. 8:9.

TOIL. [See Employment, Labor, Sluggard.]

TOLA (worm, very red). Ge. 46:13.

TOLL. Tax; tribute (Ezr. 4:13, 20; 7:24).

TOMB. A burying place (Job 21:32; Mt. 8:28; 23:29; 27:60). [See Cremation, Crucifixion, Death.]

TONGUE. (1) The tongue; the instrument of taste and speech in man's mouth (Ex. 4:10; Mk. 7:33). (2) Speech; words (Job 15:5; Pr. 6:24; 15:4). (3) Language (Ge 10:20; De. 28:49; Is. 66:18; Jn. 5:2; Ac. 21:40). (4) The spiritual gift of tongues speaking, which was the supernatural ability to use languages unknown to the speaker (Ac. 2:4, 8, 11; 19:6; 1 Co. 12:28, 30; 13:8; 14:2-39). [See Tongues Speaking.]

TONGUES SPEAKING. Since its inception, the Pentecostal movement has taught that the gift of tongues continues to be exercised today. Tongues speaking is commonly divided into two categories: personal prayer tongues and public tongues. Consider the following biblical truths which refute this doctrine:

(1) Biblical tongues were a sign to Israel regarding the founding of the church and biblical tongues ceased when the foundation of the church was completed (1 Co. 13:8-9; 14:20-22; Ep. 2:20). God plainly tells us that this was the purpose for tongues. Paul tells us that tongues was a fulfillment of the prophecy about Israel in Isaiah 28:11-12.

(2) The first mention of tongues proves that biblical tongues were real earthly languages (Ac. 2:6-10). According to 1 Co. 14:2, tongues speakers spoke mysteries, which refers to divine revelation. The term "mysteries" in the N.T. refers to things that were hidden in O.T. times but are now brought to light (Ro. 16:25, 26; 1 Co. 2:7, 10; Ep. 3:3-5; Col. 1:26). This is what we see on the day of Pentecost. Those who heard the disciples speak in tongues on that day said, "We do hear them speak in our tongues the wonderful works of God" (Ac. 2:11). Biblical tongues were languages, not some sort of unintelligible mutterings.

(3) Biblical tongues were bound by apostolic commandments. These included the following: no women could speak; tongue speaking had to be done by course; tongues had to be interpreted; there could be no confusion (1 Co. 14). The practice of "tongues" in modern times is not operated under the biblical restrictions.

(4) Biblical tongues were not sought by individuals but were sovereignly given by God (1 Co. 12:11). The disciples did not seek to speak in tongues.

(5) Biblical tongues were a divine miracle, not something that could be learned. Nowhere is instruction given by the apostles about how to speak in tongues, and nowhere do we see believers trying to speak in tongues.

(6) Biblical tongues were the least important spiritual gift (1 Co. 12:28-30), but Christians are

instructed to covet the best gifts (1 Co. 14:31).

(7) Biblical tongues were not spoken by all Christians even in the first century (1 Co. 12:4, 7-12, 28-30).

(8) Biblical tongues were not to be exercised by women in the churches (1 Co. 14:34-35). In direct disobedience to this, women are at the forefront of "tongues speaking" in the Pentecostal-Charismatic movements.

(9) The Pentecostal/Charismatic method of "speaking in tongues" is unscriptural and dangerous. When a person accepts the idea that tongues speaking is needed for the spiritual life, he then wants to know how tongues can be received. The Pentecostal preacher typically instructs the individual to open his mouth and start muttering words but without using normal language, and God is supposed to take control of the tongue. There is not a hint of such a practice in the N.T. The Bible warns Christians that there are deceiving spirits that can appear as angels of light and ministers of God (2 Co. 11:13-15; Mt. 24:24). Paul warned the Corinthians that they were in danger of receiving false spirits because of their carnal condition and lack of spiritual discernment (2 Co. 11:3-4). The true believer cannot be possessed by evil spirits, but he can certainly be influenced by them. Thus the Bible warns us to be sober and vigilant (1 Pe. 4:7; 5:8). [See also Charismatic.]

TOPAZ. A precious stone found mainly in Ethiopia (Job 28:19). It was in the first row of the breastplate of the high priest (Ex. 28:17) (Analytical). "The topaz is a precious stone, of a pale, dead green, with a mixture of yellow, sometimes of a fine yellow; and hence called chrysolyte by the moderns, from its gold color" (Treasury).

TOPHEL (a murmuring, ruin). De. 1:1.

TOPHET, TOPHETH (detestation, execration). A place in the valley of Hinnom where Israel sacrificed children to Molech (2 Ki. 23:10; Je. 7:31; 19:1-6; 32:35). It became a garbage dump, a place to burn refuse, and in the N.T. is used to symbolize hell. [See Gehenna, Idolatry, Hell.]

TORMENT. Extreme pain; anguish; the utmost degree of misery, either of body or mind (Webster) (Mt. 8:6; He. 11:37; Re. 9:5; 11:10). It is often used to describe the horrors of hell (Mt. 8:29; Lk. 8:28; 16:24, 25; Re. 14:10; 20:10). [See Hell, Judgment, Perdition.]

TORMENTORS. A torturer (Mt. 18:34). The Greek word translated "tormentors" is derived from the word which means to torture and is translated "pained" (Re. 12:2) and "vex" (2 Pe. 2:8).

TORAH - TREACHEROUS

TORAH. Torah is the common Hebrew word for the law. Sometimes “the law” refers to the first five books of the Bible, the books of Moses. Sometimes the word is used for the entire O.T. Scriptures. In Jn. 10:34, for example, Jesus quoted from the Psalms and called it the law. [See Inspiration, Law, Pentateuch.]

TOU (laugher, declaring). 1 Ch. 18:9.

TOUCHING. Concerning; with regard to (Nu. 8:26; Mt. 18:19).

TOW. Flax (Ju. 16:9; Is. 1:31; 43:17). Flax was derived from the plant of the genus *Linum*, the skin of which was used for making thread and cloth. The skin consists of fine fibers which may be so separated as to be spun into threads as fine as silk (Webster). Thus the Bible uses the flax to depict that which is easily broken or destroyed.

TOWER OF BABEL. [See Babel, Tower of.]

TRACHONITIS (rough, stony place). Lk. 3:1.

TRADITION. The act of delivering into the hands of another; that which is handed down from generation to generation. The Latin root of this word is *trado*, to deliver. The delivery of opinions, doctrines, practices, rites and customs from father to son, or from ancestors to posterity (Webster). This word is used in two distinctly different ways in the N.T., and the chief difference between the two meanings is the authority upon which the tradition is based. (1) The vain traditions of false religion (Mt. 15:2, 3, 6; Mk. 7:3, 5, 8, 9, 13; Ga. 1:14; Col. 2:8). This involves any uninspired teaching of man that is placed on the same level of authority as the inspired Word of God. The Roman Catholic Church has brazenly exalted its traditions to a level equal with Holy Scripture. [See Roman Catholic Church.] Many other denominations are also guilty of founding their doctrine and practice on the uninspired traditions of man rather than solely upon the infallible and all-sufficient Word of God. [See Bible, Inspiration.] (2) The authoritative teachings and practices of the N.T. as delivered to the Apostles by inspiration of the Holy Spirit (2 Th. 2:15; 3:6). In this passage of Scripture the term tradition is used in a positive sense, referring to that which has been handed down from the Lord's Apostles by inspired doctrine. [See Corban, Custom.]

TRAITOR. One who violates his allegiance; one guilty of treason; breach of trust; aiding and abetting the enemy (Lk. 6:16; 2 Ti. 3:4). History's most infamous traitor was Judas [See Judas Iscariot.]

TRANSFIGURATION. Transfigure means to be changed, transformed. Jesus Christ was glorified on the mount before John, James, and Peter (Mt. 12:2; Mk. 9:2; 2 Pe. 1:16-18).

TRANSFORMED. To change the form of; to change the shape or appearance; to metamorphose; as a

caterpillar transformed into a butterfly; to change one substance into another (Webster) (Ro. 12:2; 2 Co. 11:13, 14, 15). The Greek word *metamorphoomai* is translated “transformed” in Ro. 12:2. The English word “metamorphose” derives from this word. The same Greek word is also translated “transfigured” (Mt. 17:2) and “changed” (2 Co. 3:18). The Greek word translated “transform” in 2 Co. 11:13-15 (*metaskeematizo*) in reference to false teachers and the devil means “to transfigure or disguise” (Strong). This word is also translated “in a figure transferred” (1 Co. 4:6) and “change” (Ph. 3:21).

TRANSGRESS, TRANSGRESSION. To trespass; to go beyond the bounds; to step over the line (Ro. 4:15; 1 Jn. 3:4). See also Ex. 23:21; 34:7; Le. 16:16, 21; Nu. 14:18, 41; De. 17:2; Jos. 7:11; 22:22; Ju. 2:20; 1 Sa. 15:24; Es. 3:3; Ps. 17:3; 37:38; 51:13; 119:158; Pr. 2:22; 11:3, 6; 13:2, 15; 21:18; 22:12; 23:28; 26:10; Is. 24:5; 53:12; 59:13; 66:24; Je. 34:18; Eze. 2:3; Da. 8:23; 9:11; Ho. 7:14; Mt. 15:2, 3; Mk. 15:28; Lk. 15:29; Ro. 2:27; 4:15; 1 Ti. 2:14; Ja. 2:11; 2 Jn. 9). [See Sin.]

TRANSLATION. To be moved from one place to another. The Latin term *transfero*, from which the English word translation is derived, means “to bear over.” In the Bible the term is used in the following ways: (1) Translation of kingdoms from one king to another (2 Sa. 3:10). (2) The translation of the believer from the power of darkness into the kingdom of Christ (Col. 1:13). (3) The Rapture of the saints at the coming of Christ. They will be translated from mortality to immortality in a twinkling of an eye (1 Th. 4:13-17; 1 Co. 15:51-57). The translation of Enoch was a foreview of the Rapture (He. 11:5). There is also the process of Bible translation, which is to bear over the meaning of the words of the Bible into another language. [See King James Bible, Rapture.]

TRANSUBSTANTIATION. This means “change of substance” and describes the Roman Catholic dogma of the Mass, in which they believe the bread and wine become the actual body and blood of Jesus Christ. [See Lord's Supper, Mass, Roman Catholic Church.]

TRAVAIL. Labor with pain; severe toil (Ge. 35:16; 38:27; Ec. 1:13; 2:23, 26; 3:10; 4:8; 5:14; 4:4, 6; Is. 53:11; Ro. 8:22; Ga. 4:19; Re. 12:2). [See Labor, Suffering.]

TRAVEL. (1) To journey (2 Sa. 12:4; Mt. 25:14; Ac. 11:19; 19:29; 2 Co. 8:19). (2) Travail; trouble; pain (Nu. 20:14; La. 3:5). [See Travail.]

TRAVERSING. Anything laid or built across; criss crossing (Je. 2:23).

TREACHEROUS. Violating allegiance or faith pledged; faithless; traitorous; betrayal of confidence

(Ju. 9:23; 2 Ki. 9:23; Is. 21:2; Je. 3:7-11, 20; 5:11; 12:1, 6; 9:2; Zep. 3:4; Mal. 2:10-16).

TREASON. The offense of attempting to overthrow the government of the state to which the offender owes allegiance, or of betraying the state into the hands of a foreign power; in monarchies, the killing of the king, or an attempt to take his life (Webster) (1 Ki. 16:20; 2 Ki. 11:14; 2 Ch. 23:13). [See Ahithophel, Judas.]

TREATISE. Discourse (Ac. 1:1).

TREE OF KNOWLEDGE OF GOOD AND EVIL. The tree in the Garden of Eden that Adam and Eve were forbidden to eat from (Ge. 2:9, 17). The tree of the knowledge of good and evil no longer exists on earth. The fruit was not an apple or a type of fruit that we know today. [See Adam, Sin.]

TRESPASS. To go beyond the boundaries; to deviate from the truth; to violate the rights of another (Ge. 50:17; Ex. 22:9; Le. 5:6, 7; Mt. 18:5). To trespass on someone's property means to go beyond the legal bounds of their property line. To trespass against God is to go beyond the legal bounds of His law. [See Offerings, Sin.]

TRESPASS OFFERING. [See Offerings.]

TRIAL. Examination by a test; suffering that puts strength, patience or faith to the test; afflictions or temptations that exercise and prove the graces or virtues of men (Webster); a time of suffering during which one's faith in God is tested (2 Co. 8:2; He. 11:36; 1 Pe. 1:7; 4:12). [See Affliction, Believe, Endure, Entice, Healing, Hope, Overcome, Patience, Perseverance, Suffering, Temptation, Tribulation.]

TRIBULATION. (1) Severe affliction; distresses of life; trouble and suffering (Mt. 13:21; Ro. 8:35). The Latin root *tribulo* means to thrash, to beat (Webster). [See Suffering.] (2) The Great Tribulation which will come upon the world just prior to Christ's return (Mt. 24:21-31). [See Believe, Daniel, Endure, Great Tribulation, Hope, Overcome, Perseverance, Prophecy, Suffering, Trial.]

TRIBUTE. Custom; tax; fine (Ge. 49:15; De. 20:11; Jos. 16:10; Ju. 1:28, 30, 33, 35; Es. 10:1; Pr. 12:24). God levied tributes from His people in O.T. times (Nu. 31:28, 37, 41; De. 16:10). The tithe can be called a tribute. The Bible plainly instructs the Christian to pay the taxes charged by civil government (Mt. 17:24-25; 22:17, 19; Lk. 20:22; 23:2; Ro. 13:6-7). [See Government, Publican, Tithe.]

TRIM. (1) To cut; set in order (2 Sa. 19:24; Mt. 25:7). (2) To prepare oneself for a certain purpose (Je. 2:33). In this passage God is rebuking Israel for prostituting against Him by "alluding to the practice of lewd women who strive to recommend themselves by their ogling looks and gay dress" (Matthew Henry). [See

Modesty.]

TRINITY. The Bible's teaching that God is one God revealed in three distinct persons: the Father, the Son, and the Holy Spirit. The word "Trinity" is not in the Bible, but the doctrine is there. There are three verses in which the Trinity is plainly declared: Matthew 28:29; 2 Corinthians 13:14; and 1 John 5:7. Webster's 1828 dictionary defined the Trinity as "the union of three persons (the Father, the Son, and the Holy Spirit) in one Godhead, so that all the three are one God as to substance, but three persons as to individuality." The Philadelphia Confession of Faith (1742) stated: "In this Divine and Infinite Being there are three subsistences, the Father, the Word (or Son), and Holy Spirit, of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided; the Father is of none neither begotten, nor proceeding; the Son is eternally begotten of the Father; the Holy Spirit proceeding from the Father and the Son, all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and our comfortable dependence on him." This is the profession of faith that is held by most Christians. The popular hymn "Holy, Holy, Holy" is a hymn of praise to the Trinitarian God. It proclaims, "Holy, Holy, Holy, Lord God Almighty! Merciful and Mighty! God in Three Persons, blessed Trinity!"

The doctrine of the Trinity involves the following truths: (1) There is one God (Deut. 6:4; 1 Co. 8:4). (2) This God is a unity of Persons in one Godhead (Acts 17:29; Ro. 1:20; Col. 2:9). The Father, Son, and Holy Spirit are all recognized as God. The Father is God (Jn. 6:27). The Son is God (He. 1:8; Tit. 2:13; Jn. 20:28). The Spirit is God (Ac. 5:1-4). Yet the Father, Son, and Spirit are described as distinct Persons (Jn. 14:16-17). "Each person of this Divine Being is God, and each of them is all that God is. Each one of these persons is entirely God, but the three persons are not in any sense three Gods. Not one of them can be God without the other two. The Father cannot be God without the Son and the Spirit. The Son cannot be God without the Father and the Spirit. The Spirit cannot be God without the Father and the Son. Each is God only as each is in the one Being of the Godhead. As this Godhead cannot be divided, there cannot be three Gods. As this indivisible Being constitutes One God and no one of the persons can take any degree of Being from the other, then, the Three, being in and of the one substance, constitute one indivisible Being, or God. Therefore, God is a Triunity of Being in One Godhead. He is three

TRINITY

Persons in a unity of Being” (I.M. Haldeman, *The Trinity*).

The evidence for the doctrine of the Trinity: (1) *The Trinity is seen before creation.* The Son was with the Father in glory (Jn. 1:1-2; 17:5). He is in the bosom of the Father (Jn. 1:18). This refers to the Son dwelling in the deepest affections of the Father. (2) *The Trinity is seen in creation.* The Bible teaches that the three members of the Godhead acted in Creation. The Father created (Gen. 1:1; Ac. 17:24). The Spirit created (Ge. 1:2; Job 26:13; Ec. 12:7). The Son created (Ep. 3:9; Col. 1:15-16; Jn. 1:1-3). (3) *The Trinity is seen in Genesis 1:26.* The Hebrew word for God is *elohim*. This is a plural noun, but the verb is singular, teaching that there is one God in a plurality. (4) *The Trinity is seen in Genesis 11:6-8,* where God is spoken of in the plural and in the singular at the same time. (5) *The Trinity is seen in Deuteronomy 6:4.* This verse could be translated, “Jehovah our *elohim* is a united Jehovah.” The word “one” refers to a unity. The same word for one is used in Genesis 2:24, speaking of the oneness of a husband and wife. This verse summarizes the Bible’s teaching about God. He is one but exists in three Persons. (6) *The Trinity is seen in Psalm 45:6-7.* According to Hebrews 1:8-9, God the Father is speaking in Psalm 45, and He is referring to the Son as God. Sometimes people ask, “If Jesus Himself was God, why did He address the Father as God?” The answer is that Jesus addressed the Father as God for the same reason that the Father addressed the Son as God—because they are both God! In Psalm 45, the Father is declaring His delight in the Son. He is stating His intention to place the Son over the eternal kingdom of God (Ps. 45:4-6). He describes the Son’s joy and pleasure in that kingdom (Ps. 45:7-8). He describes the church at Christ’s right hand clothed in gold (Ps. 45:9-11). He describes the nations bringing gifts (Ps. 45:12). He describes the governors that Christ will appoint to rule over His kingdom (Ps. 45:16). He describes Christ as the object of eternal praise (Ps. 45:13). (7) *The Trinity is seen in Proverbs 30:4.* This verse teaches that the Creator God has a Son. (8) *The Trinity is seen in Isaiah 48:16.* Here the Lord Jesus, the Son of God, is speaking and refers to God the Father and the Holy Spirit. Compare Jn. 18:20. (9) *The Trinity is seen in Jesus’ birth* (Lk. 1:35). There we see the Son being conceived by the Holy Spirit and the Father. The incarnation is the mystery of the Trinity. It is described in Philippians 2:5-8. The eternal Son of God, who was in the form of God and equal with God, was made in the likeness of man, but without sin. In the incarnation, He laid aside His glory. He was God but He made himself of no reputation and was in the form of a servant. (10) *The Trinity is seen at Jesus’ baptism* (Mt. 3:16-17). At this dramatic event we see the Son being baptized, the Holy

Spirit descending upon Him in the form of a dove, and the Father speaking from heaven. The Father was pleased with the Son in every way. (11) *The Trinity is seen in Jesus’ atonement* (He. 9:14). The Son offered Himself to the Father by the Spirit. The offering was made by the Son who was holy and perfectly acceptable to the Father. It was the Son’s free will offering. He delighted to do God’s will (He. 10:5-7). The offering was made to the Father, because it is Jehovah God’s law that man has broken and His holy Person that man has offended. The offering was made by the eternal Spirit. This refers to the fact that Christ was anointed by and empowered by the Spirit so that His entire life was under the Spirit’s influence and control. “it was the most trying time of his own life; it was the period when there would be the most strong temptation to abandon his work; and, as the redemption of the whole world was dependent on that act, it is reasonable to suppose that the richest heavenly grace would be there imparted to him, and that he would then be eminently under the influence of that Spirit which was granted not ‘by measure unto him’ (Jn. 3:34)” (Barnes). (12) *The Trinity is seen in Jesus’ resurrection.* The Bible teaches that Christ was raised by God the Father (Ac. 2:24), by the Spirit (1 Pet. 3:18), and by Himself (Jn. 2:19, 21). (13) *The Trinity is seen in the baptismal formula* (Mt. 28:19). Observe that believers are to be baptized in the name of, singular, not in the names of, plural. God is one and He is the Father, the Son, and the Holy Spirit. (14) *The Trinity is seen in 2 Corinthians 13:14.* (15) *The Trinity is seen in prayer.* We are taught to pray to the Father through the enablement of the Spirit by the name of Jesus Christ, because it is Jesus and His atonement that has given us access to God. See Mt. 6:9; Ro. 1:8; 8:26. We are never taught to pray to the Holy Spirit. (16) *The Trinity is seen in the Holy Spirit’s Personality.* Some Bible passages speak of the Holy Spirit as the Spirit of God or the Spirit of Christ. By this, some conclude that the Holy Spirit is only an indistinct part of the Father and Son, something like man’s spirit is of man. This is not the Bible’s teaching, though. The Holy Spirit is one with the Father and Son, yet He is also a distinct member of the Trinity (Mt. 28:19; 2 Co. 13:14; 1 Jn. 5:7; Ep. 2:18; 4:4-6). The Spirit is called the Lord in 2 Co. 3:17. The Holy Spirit is described as a person (“He,” Jn. 14:17, 26; 15:26; 16:7-15). The Holy Spirit has feelings (Ep. 4:30). The Holy Spirit has a will (Acts 13:2; 15:28; 1 Co. 12:11). The Holy Spirit has a mind (Ro. 8:26-27). The Holy Spirit regenerates (Jm. 3:5), comforts and teaches (Jn. 14:26), testifies (Jn. 15:26), convicts (Jn. 16:8-11), guides into truth (Jn. 16:13), speaks (Ac. 13:2; Rev. 2:7), directs (Ac. 16:6-7), intercedes (Ro. 8:26), sanctifies (1 Pet. 1:2), bestows gifts (1 Co. 12:4-6). He can be tempted (Acts 5:9), lied to (Acts 5:3), grieved (Ep. 4:30), resisted (Ac. 7:51), insulted (He. 10:29),

blasphemed (Mt. 12:31). The Holy Spirit is not merely a power or influence (Acts 10:38). The Holy Spirit is not merely the spirit of God as man's spirit is the spirit of man (1 Co. 2:11-16). If verse 11 stood alone, it could mean that the Spirit is merely the spirit of God as man's spirit is the spirit of man, but the rest of the passage makes it clear that the Spirit of God is a Person in His own right. He is a teacher (v. 13). [See God, Holy Spirit, Jehovah Witnesses, Jesus Christ.]

TRIUNE. A reference to the Trinity. Triune means three-in-one. [See Trinity.]

TROAS (bored through, penetrated). Ac. 16:8.

TRODDEN. Treaded; beaten down (Is. 5:5; 18:2, 7; 28:18; Da. 8:13).

TROGYLLIUM (a cavern). Ac. 20:15.

TROOP. A band; a force; a company (Ge. 30:11; 49:19; 1 Sa. 30:8; 2 Sa. 23:11; Ps. 18:29; Ho. 6:9).

TROPHIMUS (fit for nourishing, well educated). Ac. 20:4.

TROUBLE. [See Healing, Suffering, Trial, Tribulation.]

TROUGH. Gutter; water trough (Ge. 20:20; 30:38; Ex. 2:16).

TROW. Think (Lk. 17:9).

TRUMP, TRUMPET. There are three Hebrew words translated "trumpet" in the O.T. (1) *SHOPHAR* is the most commonly used word for trumpet. The *shophar* was made of rams' horns and perhaps of the horns of other animals and was later made of metal. It was used on joyful occasions, for calling assemblies, and for making war (Ex. 19:16; Le. 25:9; Nu. 10:4; Jos. 6:5; Ju. 3:27; 6:34; 7:16; 1 Sa. 13:3; 2 Sa. 2:28; 6:15; 15:10; 18:16; 20:1). (2) The *CHATSOTSERAH* is also frequently translated "trumpet" (Nu. 10:2, 8, 10; 29:1; 31:6; 2 Ki. 11:14; 12:13; 1 Ch. 13:8; 15:24; 2 Ch. 5:13; Ezr. 3:10; Ne. 12:35; Ps. 98:6; Ho. 5:8). "It was a straight trumpet and in this it differed from the *shophar* and the *keren* [translated 'Cornet'] which were curved. The two trumpets which Moses had made for the priests of the Tabernacle were of silver. Their range and tonality, like that of the *shophar* or *keren*, were probably greatly limited" (Paul McCommon, *Music in the Bible*). (3) The *YOBEL* is translated "trumpet" only in Ex. 19:13. It is derived from "the blast of a horn (from its continuous sound)" and specifically refers to "the signal of the silver trumpets; hence the instrument itself and the festival thus introduced" (Strong). This word is translated "jubilee" (Le. 25:10-54; 27:17-24; Nu. 36:4) and "ram's horn" (Jos. 6:5).

Trumpets in the Bible: (1) *Israel was guided by silver trumpets* (Nu. 10:1-10). The priests used these trumpets to call the assembly and to sound the alarm for war. These symbolize the guidance of God in the churches.

The two trumpets depict the Holy Spirit and the Word of God, which always agree in one. The fact that the trumpets were silver reminds us that God's guidance is predicated upon His redemption. He guides us because He has redeemed us. Silver spoke of the price of redemption (Ex. 30:11-16). As the priests determined God's mind and communicated it to the camp, the churches are guided by God-called pastors who sound out the mind of God to the assembly. The church, in turn, is to respond immediately. (2) *Trumpets were sounded at the giving of the Law on Mt. Sinai* (Ex. 19:13-19; 20:18; He. 12:19). (3) *Trumpets were sounded at the feast of trumpets* (Le. 23:24-25). This points to the coming of Christ. The feast of trumpets came between the feast of Pentecost and the day of atonement. The day of atonement in connection with Israel points to the fulfillment of the New Covenant at Christ's return, when Israel will be regenerated and cleansed. The feast of trumpets preceded this (Mt. 24:31). (4) *Trumpets were sounded at the beginning of Jubilee* (Le. 25:9). (5) *The trumpet was sounded when Israel went to war* (Jos. 6:5, 20; Ju. 3:27; 6:34; 7:16-18; 1 Sa. 13:3; 2 Sa. 2:28). (6) The trumpet was sounded when the king was coronated (1 Ki. 1:39, 41). (7) *Trumpets were sounded at the dedication of the temple* (2 Ch. 5:12). (8) *The trumpet was frequently used by Israel in praise of God* (2 Ki. 11:14; 1 Ch. 13:8; 15:24, 28; 16:6, 42; Ezr. 3:10; Ne. 12:35, 41; Ps. 98:6; 150:8). (9) *The trumpet will sound at Christ's coming for His own* (1 Co. 15:52; 1 Th. 4:16). (10) *The last judgments will be preceded by the sounding of the seven trumpets* (Re. 8:2 - 9:14. [See Cornet, Feasts, Jubilee, Music, Rapture, Second Coming.]

TRUST. [See Believe.]

TRUTH. [See Bible, Doctrine, Honest, Jesus Christ, Sincere, Upright.]

TRUTH, OF A. Truly; surely (1 Sa. 21:5; Mt. 14:33).

TRYPHENA (delicate, tender). Ro. 16:12.

TRYPHOSA (delicate, tender.) Ro. 16:12.

TUBAL (flowing forth, confusion, carried or led). Son of Japheth (Ge. 10:2). The Tibarenes, south of the Black sea, and west of Colchis (Young). Some commentators such as Henry Halley, identify the Tubal of Eze. 38:2-3; 39:1 with the Russian city of Tobolsk, a city in Siberia, while the same commentators identify Meshech with Moscow, the capital of Russia. It is interesting to note that Russia is divided into two major sections—European and Asian. The natural boundary is formed by the Ural Mountains (Funk & Wagnalls). Moscow lies in the European side of Russia, while Tobolsk lies in the Asian side. By selecting these two cities of "the land of Magog," God has covered the entire region which today constitutes the great military power of the former USSR. [See Gog.]

TUBAL-CAIN - TYRUS

TUBAL-CAIN (flowing forth of Cain). Ge. 4:22. [See Cain.]

TURN AGAIN. Return (Jud. 11:8; Ru. 1:11; 1 Sa. 15:25; Lk. 17:4).

TURTLE. An old English word for turtle dove (Ge. 15:9; Le. 1:14; 15:29; Nu. 6:10; Ps. 74:19; Song 2:12; Je. 8:7). The old English word is from the Latin "turtur," which is imitative of the bird's soft purring call.

TUTOR. A guardian (Ga. 4:2).

TWAIN. Two (1 Sa. 18:21; Mt. 5:21).

TWENTY-FOUR ELDERS. The 24 elders of Revelation 7. [See Elder.]

TWINKLING. The flickering gleam or sparkle of the eye; an instant (1 Co. 15:52). [See Rapture.]

TYPE. Symbol; illustration; picture. There is a solid N.T. basis for viewing many of the O.T. people and events as pictures of Jesus Christ and of spiritual truth. He. 9:1-9 and 8:5 speaks of the Tabernacle and its articles as types. In He. 3:5 the Lord Jesus is spoken of as the fulfillment of the O.T. priesthood. The ark of Noah is mentioned as a type of salvation in 1 Pe. 3:20-21. In 1 Co. 10:1-11 we see that the things that happened to Israel in the wilderness were typical of spiritual truth. In 1 Co. 5:7-8 the O.T. Passover and feast of unleavened bread are used as types. In Jn. 3:14-15 Jesus uses the brazen serpent as a type. Paul's usage of the O.T. also illustrates that there is much underlying spiritual typology and application (1 Co. 9:10; Ga. 4:22-31, etc.). These are only a few examples of how the O.T. contains pictures of N.T. truth. Interpreting Scripture typographically is not to be confused with spiritualizing its literal meaning. [See Adam, Allegorical, Ark, Boaz, Brass Serpent, Cain, Coat, Feasts, High Priest, Jesus Christ, Offerings, Parables, Prophecy, Tabernacle, Trumpet.]

TYRANNUS (prince ruling). Ac. 19:9.

TYRE, TYRUS (a rock, strength). "A city in the center of Phoenicia, on the coast of the Mediterranean Sea. Said to have been founded B.C. 2750; in 1443 it was assigned to the tribe of Asher, but was never occupied by them; in 1210 it received many fugitives from Sidon; in 1014 Hiram its king helped Solomon in his great works; in 721-716 it successfully resisted Shalmaneser king of Assyria; in 585-572 it did the same to Nebuchadnezzar king of Babylon, when the inhabitants founded insular Tyre, which in 332 was taken by Alexander the Great (after a siege of seven months), by his constructing a mole connecting it with the mainland. Eze. 27:1-32 contains a glowing account of its ancient riches and extensive traffic, from Spain to India, including Greece, Cyprus, Egypt, Palestine, Syria, Arabia, and Persia, in gold, silver, iron, lead, tin, copper; wheat, cereals, honey, oil, balm; wools and linen fabrics;

ivory and ebony; jewelry, and dyes of all kinds" (Young). 2 Sa. 5:11; 24:7; 1 Ki. 5:1; 7:13; 9:11, 12; Ezr. 3:7; Ne. 13:16; Ps. 45:12; 83:7; 87:4; Is. 23:1-17; Je. 25:22; 27:3; 47:4; Eze. 26:2-15; 27:2-8; 28:2, 12; 29:18; Ho. 9:13; Joel 3:3; Am. 1:9; Ze. 9:2, 3; Mt. 11:21, 22; 15:21; Mk. 3:8; 7:24, 31; Lk. 6:17; 10:13, 14; Ac. 12:20; 21:3, 7.

The Fulfillment of Prophecy concerning Tyre. The following is from *The Wonders of Prophecy* by John Urquhart:

"Tyre's doom is predicted in the twenty-sixth chapter of Ezekiel. A graphic picture is drawn of its siege and capture by Nebuchadnezzar (vv. 7-11). The powerful fleet of Tyre swept the sea, and prevented the complete investment of the city; but, after a siege of thirteen years, it was at last taken by the Chaldean army. With this part of the prophecy, however, we do not concern ourselves. ...

"More, however, was predicted. After describing the vengeance which the king of Babylon will inflict, the prophecy proceeds: "And THEY shall lay thy stones, and thy timber, and thy dust in the midst of the waters" (verse 12). Let the change of person be noted. Having spoken of what Nebuchadnezzar will do, it is added, "And they shall," etc., as if others were to be joined with him in the work of destruction. Light is thrown upon this distinction in the third and fourth verses. God will cause many nations to come up against Tyre, "as the sea causes his waves to come up" (v. 3). Shock will succeed shock, till she is utterly desolate; "and they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock" (v. 4).

"Previous to the fall of their ancient city, the Tyrians had removed the bulk of their treasure to an island in their possession, half a mile from the shore. Taught now by bitter experience, they resolved to trust themselves no more within walls, which had not round them the defense of a watery girdle. Tyre was mistress of the sea, and could defend herself there. The old city was therefore deserted, and no attempt was made to rebuild it after the Babylonia army had retired. So far the prophecy had been fulfilled, but only so far. Tyre was overthrown and spoiled; the noise of her songs had ceased; the sound of her harps was no more heard (v. 13); the great and joyous city was abased and desolate. But the ruins still stood. The words which declared that the stones and the timber should be cast into the sea, and the very dust be scraped from the city's site, had not been fulfilled; and it seemed most improbable that they ever would be. What could the words mean? Nebuchadnezzar had taken a full vengeance, but he had never thought of this. Even in his case, furious though he might be at the long-continued resistance, it would have been the very frenzy of revenge. Who then would be found to wreak such unheard of vengeance upon the unoffending ruins?

"More than 240 years rolled on, and there was no answer. For two and a half centuries those words of Scripture seemed a vain menace. Then the fame of Alexander's swift and all-conquering career sent a thrill of alarm through the East. The Tyrian ambassadors, who hastened to meet him, were favourably received. It seemed as if this storm cloud were about to pass harmlessly over them, but suddenly the conqueror expressed a desire to worship within their city. They knew only too well what that request meant. Alexander would not enter alone; and, once there, those who came as worshipers would remain as masters. The Tyrians resolved to abide the issue of war, rather than tamely hand over their city to the Macedonian king. Alexander's army marched to the seashore, and there, with half a mile of blue waters between them and it, stood the city they had come to attack. How could it be taken? Alexander's plan was speedily formed. He determined to construct a solid causeway through the sea, over which his forces might advance to the assault. And now this word, which had waited so long, was at last LITERALLY FULFILLED.

"The walls, and the towers, and the ruined houses, and palaces, and temples, of the ancient city were pulled down, and the stones and the timber of Tyre were laid "in the midst of the water." Her mounds of ruins were cleared away; and so great was the demand for material in this vast undertaking, that the very dust seems to have scraped from the site and laid in the sea. Though centuries had passed after the word was spoken, and had seen no fulfillment, it was not forgotten; and the event declared that it was His word whose judgments, though they may linger long, come surely, and fall at last with resistless might.

"I have dwelt upon this instance simply as an example of the kind of evidence we are able to bring forward. Indubitable though the prophecy is, I press for no conclusion from its fulfillment. It is of the utmost importance, in this inquiry, to place it beyond the possibility of doubt that we are dealing with veritable prophecies, and that the prediction is separated from the event by such an interval as must exclude the possibility of human foresight. It could be proved satisfactorily to most minds that the book of Ezekiel was in existence long before the time of Alexander; but still doubt might creep in. The suggestion might be made that this particular prediction was added, or amended, by a later hand.

"We shall therefore limit the present inquiry to those prophecies, regarding whose pre-existence to the events of which they speak, there can, in no mind, be any doubt whatever. I enter into no argument as to the age of the O.T. Scriptures. I ask no admission to be made in regard to the antiquity of any one of the prophetic books.

"We shall come down to a time later than any that has been named for their origin, and our argument shall stand or fall by the prophecies which have been fulfilled since then. Everyone is satisfied that all the Books of the O.T. were in existence before the time of our Lord. It is also known, that since that time, the O.T. has been in a twofold custody.

"It has been in the hands of both the Jews and Christians, between whom there could be no collusion. There is therefore absolute certainty that the prophecies are as old as the coming of Christ, and that, as they existed then, we possess them now. If then we take only such predictions as have been fulfilled at, or since, the beginning of the Christian era, every doubt will be removed and every cavil prevented in regard to the interval between the prophecy and the event; and within these limits we shall confine our present argument.

"We have spoken of Tyre. There is one part of the prophecy which falls within the limits we have now set ourselves. We read Eze. 26:13-14: "I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard . . . Thou shalt be BUILT NO MORE."

"This sentence of the divine judgment stands as a challenge to all time. It has been unanswered, save by the silence of generations. It is unanswered still. Palae-Tyrus, the continental Tyre, which was captured by Nebuchadnezzar, and the ruins of which were cleared away by Alexander, has NEVER BEEN REBUILT. The site remains today without even a mound to mark it, and has to be determined solely by the notices in ancient writers which give its distance from the island Tyre" (John Urquhart, *The Wonders of Prophecy*).

The statistician Peter Stoner, using the principle of probability, assigns this prophecy a one-in-seventy-five million chance of fulfillment.

The modern city of Sur is located near the ancient city of Tyre, but Tyre itself has indeed never been rebuilt. [See Bible, Inspiration, Prophecy, Zidon.]

-U-

UCAL (he became chief, mighty). Pr. 30:1.

UEL (the strength of God). Ezr. 10:34.

ULAI (muddy water, strength). Da. 8:2.

ULAM (first of all, the porch). 1 Ch. 7:16.

ULLA (yoke, burden). 1 Ch. 7:39.

UMMAH (roof, darkened, covered). Jos. 19:30.

UNACCUSTOMED. Not accustomed; not used (Je. 31:18).

UNADVISEDLY. Without forethought; imprudently; rashly; without due consideration (Ps. 106:33).

UNAWARES. Without knowledge; unforeseen; unexpected (Nu. 35:11,15; Ps. 35:8; Lk. 21:34; He. 13:2).

UNBLAMEABLE. Blameless; unblemished; unapproachable (Col. 1:22; 1 Th. 2:10; 3:13).

UNCHANGEABLE. Certain; continuous; immutable (He. 7:24).

UNCIRCUMCISION. (1) The Gentiles (Ac. 11:3; Ga. 2:7; Ep. 2:11; Col. 3:11). (2) The unregenerate (Eze. 44:7, 9; Ac. 7:5). [See Gentile, Heathen, Israel, Nations, Pagan.]

UNCLEAN. (1) Ceremonial cleanliness in the Mosaic law (Le. 5:2, 3; 7:19, 21; 10:10; 11:4; De. 12:15; etc). These conditions of cleanness or uncleanness depended upon obedience to the laws and ordinances of God and were shadows pointing to the cleanness which is purchased for us in Jesus Christ. They had a two-fold purpose: (a) to separate Israel from the other nations to keep them pure for God, and (b) to prepare the way for Christ by showing man that God is holy and that man is sinful and that God requires perfect cleansing. (2) The sinful condition of man (Ezr. 9:11; Is. 6:5; 64:6; Eze. 36:29; 39:24; Ze. 13:1; Mt. 23:27; Ro. 1:24; 6:19; 2 Co. 12:21; Ga. 5:19; Ep. 4:19; 5:3, 5; Col. 3:5; 1 Th. 2:3; 4:7; 2 Pe. 2:10). (3) Evil spirits (Ze. 13:2; Mt. 10:1; 12:43; Mk. 1:2, 26, 27; 3:11, 30; 5:2,8,13; 7:25; Lk. 4:33,36; 6:18; 8:29; 9:42; 11:24; Ac. 5:16; 8:7; Re. 16:13; 18:2). (4) Sanctification (1 Co. 7:14). The children of believing parents are not saved because of their parents' faith, but are set apart in a special sense in that they experience God's manifold blessing and they have the privilege of growing up with the knowledge of the Gospel. [See Abomination, Devils, Law, Sanctification, Sin.]

UNCOMELY. (1) Unbecoming (1 Co. 7:36). (2) Lack of beauty; lack of elegance (1 Co. 12:23).

UNCORRUPTIBLE. That which cannot be corrupted; pure; undefiled (Ro. 1:23).

UNCORRUPTNESS. Soundness; purity (Tit. 2:7).

UNCTION. Anointing. The word "unction" appears one time in 1 Jn. 2:20, but the same Greek word (*krisma*) is translated "anointing" in verse 27. It refers to the anointing of the Holy Spirit. A similar Greek word, *krio*, is translated "anoint" five places in the N.T. The anointing refers to Jesus Christ, the Anointed One in Lk. 4:18; Ac. 4:27; 10:38; and He. 1:9. In 2 Co. 1:21 the anointing refers again to Christians. [See Anoint, Extreme Unction, Holy Spirit, Jesus Christ.]

UNDEFILED. Perfect; unpolluted (Song 5:2; 6:9; Ps. 119:1; He. 7:26; 13:4; Ja. 1:27; 1 Pe. 1:4).

UNDER THE HAND OF. Under the charge of; under the care of (Ge. 41:35; Ex. 21:20; Jud. 9:29; 1 Sa. 21:3).

UNDERSETTER. A prop; a pedestal; a support (1 Ki. 7:30, 34).

UNFEIGNED. Undisguised; honest; not hypocritical; sincere (2 Co. 6:6; 1 Ti. 1:5; 2 Ti. 1:5; 1 Pe. 1:22). [See Deceit, Dissemble, Dissimulation, Feign, Hypocrisy, Sincere.]

UNGIRD. To unloose; to unbind; to release (Ge. 24:32).

UNGODLY. Evil; sinful; impious; acting contrary to the nature of God; neglecting the fear and worship of God (Ro. 4:5; 2 Pe. 2:5-6; Jude 4). [See Sin.]

UNHOLY. Unrighteous; ungodly; sinful; unspiritual; profane (2 Ti. 3:2; He. 10:29). [See Holy, Sin.]

UNICORN. There is much speculation as to what the biblical unicorn might refer to. Some say it is the wild ox, the rhinoceros, or the oryx. It is probable that the unicorn is currently extinct. He is mentioned in Job which is possibly the oldest book of the Bible (Job 39:9-12). This passage, and others, mention the unicorn's strength and independence of spirit. Compare Nu. 23:22; 24:8. In mythology the unicorn is a horse-like creature with a single horn in the center of its forehead, but there is no indication that such a creature has anything to do with the Bible's references. [See Behemoth, Dragon.]

UNITARIAN UNIVERSALIST. The Unitarian-Universalist Association of Congregations in North America (with churches in the U.S. and Canada) is one of the most liberal of the denominations, being more akin to a society of free thinkers than a traditional Christian denomination. The present denomination was formed from a merger of the American Unitarian Association and the Universalist Church of America in May 1961.

The Universalists, which were formed in the late 1700s, denied the miraculous element in Scripture, and rejected such important Bible doctrines as total depravity of man, the Trinity, and eternal punishment in hell.

The modern roots of the Unitarians can be traced to the rationalism and mysticism of the 17th and 18th centuries, though they claim to have roots as far back as the Gnostics of the 2nd and 3rd centuries. In the second half of the 18th century, many of the Congregational churches which had become apostate moved toward Unitarianism. They denied the deity of Jesus Christ and the perfect inspiration of the Scriptures. These Unitarian congregations increased in number throughout the 1800s. The American Unitarian Association was formed in 1925.

The chief feature of the ministry of the Apostles was their exaltation of Jesus Christ as only Lord and Saviour, and their commitment to a body of absolute truth which they termed "the Faith Once Delivered to the Saints" (Jude 3). The chief feature of the Unitarian-Universalist Association, though, is its rejection of Christ's deity and sole saviorship, and their denial of biblical absolutes. According to the Unitarian-Universalist 1985 revised statement, no minister, member, or congregation "shall be required to subscribe to any particular interpretation of religion, or to any particular religious belief or creed." Four of their seven Principles and Purposes are these: The inherent worth and dignity of every person; a free and responsible search for truth; the goal of world community with peace, liberty, and justice for all; respect for the interdependent web of all existence of which we are a part. According to the Associated Press (June 25, 1996), there are 1,040 Unitarian-Universalist congregations with 205,000 members.

The Unitarian-Universalist Association of Congregations became the first denomination to call for the legal recognition of same-sex marriages. The resolution was passed at its annual meeting at the end of June 1996. "With the vote, support of same-sex marriage becomes official policy of the church. Each congregation decides for itself whether to endorse the marriage of gays and whether to host such weddings" (Associated Press, June 25, 1996).

As early as 1970, the Unitarians called for an end to discrimination against homosexuals and bisexuals. In 1980 Unitarians resolved that homosexuals should be ordained. [See Denomination.]

UNITY. Together; at one; united. The Bible speaks of unity in two different ways. (1) A false unity based upon man's desires and goals independent of God (Ge. 11:1-9). The Bible condemns any proposed unity which is not founded in God's truth. The cry of the hour is

unity of the world and unity of religion, but that is the false unity of the Antichrist (Re. 17-18) and should be resisted by God's people. Ecumenism means the whole world, and it is the spirit of the end times apostasy. (2) A biblical unity based on apostolic truth. True Christian unity is the believers of a sound New Testament church united together in mind and faith and purpose to serve Jesus Christ and fulfill the Great Commission under the direction of their duly ordained leaders (Ro. 15:6; 1 Co. 1:10; 2 Co. 13:11; Ep. 4:1-13; Ph. 1:27).

In Ephesians 4:1-13 we see true biblical unity. It is far removed from the ecumenical philosophy! (a) It is a unity of the Holy Spirit (v. 3). It is not a unity which man must make, but which man is merely to keep. The Holy Spirit must make this unity, because it is a unity of those who are truly born of the Spirit. Contrast this with the ecumenical concept of bringing together all who name the name of Christ regardless of whether or not they are regenerate Christians. (b) It is a unity of the one faith (v. 5). Biblical unity is impossible apart from the one true and settled faith taught by the Apostles. God's people are called upon to "earnestly contend for the faith once delivered unto the saints" (Jude 3). There is no unity whatsoever between those who believe and follow the Bible and those who do not. (c) It is a unity which has as its basic unit the local church. This command in Ephesians 4:3 is addressed to the church at Ephesus (Ep. 1:1). It was not addressed to some worldwide body of believers. It is possible to practice biblical unity within the local church because doctrine and righteousness can be preserved in the church. Outside of the church there is no biblical discipline, oversight, or leadership. When Christians attempt to practice interdenominational and parachurch unity, there is always compromise and disobedience. I am not responsible to attempt to maintain a unity of spirit with every professing believer in the world, but with the believers in my assembly, in my local body. The Bible says "with one mind and one mouth" we are to glorify God (Ro. 15:6). One mind and one mouth? That certainly is not a description of ecumenism! This is only possible in the local church. In the assembly believers can truly be united together in doctrine and spirit and purpose in a way that is absolutely impossible apart from a N.T. assembly. (d) It is a unity maintained by God-given leaders (vv. 11-16). Biblical unity is possible only inasmuch as Christians are willing to submit themselves to God-ordained leadership. The Bible says submit yourselves to those that have the rule over you (He. 13:7, 17). God has chosen that the churches have rulers, and that all the believers willingly submit themselves to the direction and oversight of these godly men. The church that has God-called men in a position of leadership and which humbly follows that leadership

UNIVERSALISM - UNRIGHTEOUS

in doctrine and practice will have a biblical unity. True Christian unity is the believers of a sound N.T. church united together in mind and faith and purpose to serve Jesus Christ, to uphold the Word of God, and to fulfill the Great Commission under the direction of their duly ordained leaders.

We see a similar teaching in Philippians 2:17. (a) Biblical unity is in the New Testament assembly. This instruction was addressed to the church at Philippi. Unity is not parachurch or interdenominational. (b) Biblical unity means having one mind, not "unity in diversity." (c) Biblical unity means total commitment to the one faith. The New Testament faith is not many separate doctrines, but is one unified body of truth into which all doctrines fit. It is unscriptural to think that only a few "cardinal" Bible doctrines are crucial while other New Testament teachings and practices are tertiary and can be ignored for the sake of unity. The Apostle Paul instructed Timothy to keep every aspect of biblical truth "without spot" (1 Timothy 6:14). The focus of 1 Timothy is church practice (1 Timothy 3:15). Thus, according to the Apostle, even ecclesiology is "crucial" doctrine which must be kept until Christ returns. It is impossible to stand unequivocally for New Testament truth in all its aspects and be ecumenical. As one wise pastor observed, we will have a limited fellowship or we will have a limited message. A choice must be made. According to the Bible, we cannot limit the message.

What about John 17:11? The modern ecumenical movement has taken John 17:11 as one of its theme verses, claiming that the unity for which Christ prayed is an ecumenical unity of professing Christians which disregards biblical doctrine. The context of John 17 destroys this myth. In John 17 verses 6, 8, 14, 17, and 19 the Lord plainly emphasizes that the unity He desires is one based on salvation and Truth. It is not a unity of true Christians with the false. It is not a unity which ignores doctrinal differences for the sake of an enlarged fellowship. In fact, there is nothing in Christ's prayer to indicate that man is to do anything whatsoever in an attempt to create the unity described herein. John 17 is a prayer addressed to God the Father, not to men. The prayer was answered almost 2,000 years ago. It is a spiritual reality which was created by God among genuine believers who are committed to the Scriptures, not a possibility which must be organized by man. [See Church, Ecumenical Movement, Separation.]

UNIVERSALISM. The belief that all men are children of God and do not need a personal salvation from sin. The doctrine of universalism is widespread today. Many supposed Christian denominations hold this view, as well as non-Christians. Universalism denies many important doctrines of the Word of God, such as the lost

condition of man, the necessity of the new birth, the atonement, and the unique saviorhood of Christ. **UNIVERSALISM DENIES WHAT THE BIBLE TEACHES ABOUT:** (1) Man's lost condition (Ro. 3:10-18). (2) The necessity of the new birth (Jn. 3:16). (3) The reality of hell (Mk. 9:43-48). (4) The Great White Throne Judgment (Re. 20:11-15). (5) The necessity of Gospel preaching (Mk. 16:15, 16). [See Gospel, Heathen, Hell, Jesus Christ, Judgment, Sin.]

UNKNOWN GOD. [See Idolatry.]

UNLADE. To unload a cargo (Ac. 21:3).

UNLEARNED. Uneducated; untaught. The term is used in three different ways in the N.T. (1) It is used in a mocking, degrading manner, in the sense of calling someone ignorant (Ac. 4:13). (2) It is also used in a non-mocking manner simply to describe the educational level of a person (1 Co. 14:16) (3) It is further used to describe a condition of spiritual blindness without reference to one's actual educational level (2 Pe. 3:16).

UNLEARNED QUESTIONS. [See Foolish Questions.]

UNLEAVENED. Without leaven (Ex. 12:8-39). Leaven is an agent of fermentation or change which spreads throughout a lump of dough or other substance and influences the entire lump or body. In the Bible leaven symbolizes sin or error (1 Co. 5:7-8; Ga. 5:9). The feast of unleavened bread signified that sin is to be put out of the Christian life following conversion. The feast of unleavened bread following the Passover, which typified salvation through Christ's atonement. [See False Teaching, Leaven, Passover, Salvation, Sanctification, Sin.]

UNMOVEABLE. Immoveable; that which cannot be moved or shaken; firm; fixed (Ac. 27:41; 1 Co. 15:58).

UNNI (afflicted, depressed). 1 Ch. 15:18.

UNPARDONABLE SIN. The phrase "unpardonable sin" is not used in the Bible, but is frequently used to describe the blasphemy against the Holy Spirit spoken of in Mt. 12:31-32; Mk. 3:28-29; and Lk. 12:10. This was the sin of the Jewish leaders in rejecting Jesus Christ. All sin can be forgiven through the blood of Christ, but if one rejects Christ, there is no forgiveness for such a one's sin.

UNPERFECT. Imperfect (Ps. 139:16).

UNPROFITABLE. Without profit; without value; useless; serving no purpose (Job 15:3; Mt. 25:30; Lk. 17:10; Ro. 3:12; Tit. 3:9; He. 13:17).

UNREBUKEABLE. Undeserving of rebuke; blameless (1 Ti. 6:14).

UNREPROVEABLE. Irreproachable; that cannot be justly censured (Col. 1:22).

UNRIGHTEOUS. Unjust; sinful; ungodly (Le. 19:15; De. 25:16; Is. 10:1; Ps. 92:15; Je. 22:13; Jn. 7:18; Ro.

1:18, 29; 2:8; 3:5; 6:13; 9:14; 2 Th. 2:10, 12; He. 8:12; 2 Pe. 2:13, 15; 1 Jn. 1:9; 5:17). [See Holy, Justification, Righteousness, Sin.]

UNRULY. Unrestrained; disobedient; out of order; uncontrolled (1 Th. 5:14; Tit. 1:6,10; Ja. 3:8).

UNSATIABLE. Insatiable; that which cannot be satisfied (Eze. 16:28).

UNSAVOURY. Unpleasing; disgusting (2 Sa. 22:27; Job 6:6).

UNSEEMLY. Improper; unbecoming; indecent; impropriety (Ro. 1:27).

UNTOWARD. Crooked; perverse; not easily guided or taught (Ac. 2:40).

UNWASHEN. Not washed (Mt. 15:20; Mk. 7:2, 5).

UNWITTINGLY. Without knowledge (Le. 22:14; Jos. 20:3, 5).

UPBRAID. Reproach; correct; chastise (Ju. 8:15; Mt. 11:20; Mk. 16:14; Ja. 1:5).

UPHARSIN. Part of the words which were written on the wall to announce God's judgment of Babylon (Da. 5:25-28). [See Mene.]

UPHAZ (island of gold). Je. 10:9; Da. 10:5.

UPON A DAY. On a day (1 Sa. 14:1).

UPON HEAPS. [See Heaps, Upon.]

UPRIGHT. Integrity; truthful; honest; sincere (De. 9:5; 1 Sa. 29:6; 2 Sa. 22:24, 26; Job 1:1, 8; 2:3; 8:6; 12:4; 17:8; Ps. 7:10; 11:2, 7; Pr. 2:13; Is. 33:15; Mi. 2:7; Ga. 2:14). The Hebrew word translated "upright" in 2 Sa. 22:24 (*tahmeem*) is also translated "perfect" (Ge. 6:9), "without blemish" (Ex. 12:5), "full" (Le. 25:30); "without spot" (Nu. 19:2); "whole" (Jos. 10:13), "sincerity" (Jos. 24:14), "undefiled" (Ps. 119:1), and "sound" (Ps. 119:80). In these translations we can see the meaning of the term. [See Holy, Honest, Justification, Righteousness, Sincere.]

UPRISING. Rising up (Ps. 139:2). This Psalm reveals that God knows and cares about every detail of our daily lives.

UR (light, brightness). The home of Abraham from which God called him to journey to the land of Canaan (Ge. 11:28, 31; 15:7; Ne. 9:7). Abraham's family had served false gods in Ur (Jos. 24:2). The idolatrous nature of Ur has been confirmed by archaeological discoveries. "Ur was dominated by a giant three-stage ziggurat, reaching some 70 feet above the flat plain below. On it were shrines to Nannar, the city's god" (Revell). In the 1800s it was popular in modernistic circles to doubt the authenticity of the biblical account of Ur. "...skeptics and rationalists boldly asserted that no such cities as Babylon, Nineveh, Lachish and Ur were historic places, or ever existed. The biblical descriptions of them were classed with highly

imaginative works, like the 'Arabian Nights' and similar Oriental tales of fiction" (Edwin Rice, *Our Sixty-six Sacred Books*, pp. 135, 136). These vain imaginings were silenced by archaeological discoveries. "The explorers, Rich, 1811, Layard and Rawlinson, 1846, and their companions and followers, Botta, Oppert, Hicks, George Smith, Rassam, and more recently Naville and Petrie in Egypt, and Hilprecht in Assyria, have uncovered great groups of cities peopling the valleys of the Euphrates and Tigris and the Nile, so that we see not only Nineveh and Babylon and Ur, but scores of other ancient cities named in Scripture and remarkable for their size and their civilization, uncovered by the spade and caused to stand forth like an exceeding great army of cities springing out of the ground to prove the Scriptural records. Thus the skeptics and the rationalists who questioned the existence of these ancient cities and disputed the biblical records are silenced and put to shame. ... Prof. Hilprecht and others have actually found libraries consisting of upward of 30,000 tablets (and believe that over 100,000 more exist), in every form of literature relating to medicine, law, society and the liberal arts, and reaching back full two millenniums before the period of Abraham" (Ibid.). "The city was enclosed by oval walls some 30 feet high, which protected not only the city but two harbors. Streets were carefully laid out. House walls faced the streets, and homes featured an inner courtyard onto which their rooms faced. Among the more spectacular finds from Ur's early period are beautifully worked gold jewelry and objects, gold-inlaid musical instruments, and colorful mosaics illustrating civil and military life. In addition, a number of clay tablets were recovered, including a Sumerian dictionary and a mathematical text recording cube roots. There were also business records, which show that the people of Ur were actively involved in international trade" (Revell). [See Abraham.]

URBANE (of a city, refined). Ro. 16:9.

URI (light of the Lord, my light). Ex. 31:2.

URIAH, URIJAH (light of the Lord, fire of the Lord). 2 Sa. 11:3; Je. 26:20.

URIAS (flame of the Lord). Mt. 1:6.

URIEL (the light of God, the fire of God). 1 Ch. 15:5.

URIM AND THUMMIM (lights and perfections). These objects were placed in the breastplate (Ex. 28:30). Exodus 28:16 says the breastplate was doubled, so it might have formed a pouch or pocket for the urim and thummim. Some believe that the urim and thummin were the same as the stones on the breastplate. A video published by the Temple Institute in Jerusalem presents this view, but Leviticus 8:8 states that they were separate items. The appearance of these

USE - UZZIEL

objects is not described in Scripture, nor was the manner in which they were used. Obviously, then, we do not need to know these things (De. 29:29). (1) The urim and thummim were used to discern God's will (Nu. 27:21; De. 33:8). The words "urim and thummim" mean "lights and perfections" and point to the perfection of revelation in Jesus Christ. The high priest's Urim and Thummim represent Christ as the Revelation of God (Heb. 1:1-2). He is the Word of God. He is the light and the truth. Those who desire to know the truth about God and life must hear Jesus Christ as recorded in divine Scripture. (2) The urim and thummin represent Christ's omniscience. The Hebrew word "urim" is the plural of "ore," which means fire. It reminds us of Christ's eyes which appear as a flame of fire in John's vision (Re. 1:14; 19:12). He knows all things and sees all things. He reminded the churches of this fact ("hath his eyes like unto a flame of fire ... I know thy works," Re. 2:18-19). The judgment seat of Christ will be a manifestation of the believer's life as seen through the eyes of the omniscient Son of God (1 Co. 3:13). The urim and thummin within the breastplate remind us that Christ's great love for His people does not mean that He overlooks their sin. "As many as I love, I rebuke and chasten" (Re. 3:19). Christ not only loves the church, He sanctifies and cleanses it (Eph. 5:25-27). He chastens every one of His sons (Heb. 12:6). [See High Priest, Tabernacle.]

USE. (1) To be accustomed (Ex. 21:36). (2) To practice, as in the phrases "use divination" (Eze. 21:21) and "use enchantment" (Le. 19:26).

USURY. Charging interest on money loaned (Ex. 22:25; De. 23:19; Mt. 25:27; Lk. 19:23).

UTHAI (seasonableness of God, whom the Lord succors). 1 Ch. 9:4.

UTMOST. The most; the greatest; the extreme (Ge. 49:26; Nu. 22:36; Lk. 11:31).

UTTER. (1) To speak; disclose (Le. 5:1; Ps. 19:2; Pr. 1:21; Job 15:5; Is. 59:13; Mt. 13:35; Ro. 8:26; 2 Co. 12:4; He. 5:11; Re. 10:3-4). (2) Complete (1 Ki. 20:42; Ze. 14:11). (3) Outer (Eze. 10:5; 42:1).

UTTERLY. Entirely; extremely; to the utmost (Ex. 17:14; 22:20; 2 Pe. 2:12).

UTTERMOST. Utmost; furthest; extreme (Ex. 26:4; Nu. 11:1; Ps. 2:8; Mt. 5:26; Ac. 1:8).

UZ (counsel, consultation). Ge. 10:23.

UZZAH (strength, a goat). The Israelite who was killed for wrongly touching the ark as it was being carried to Jerusalem (2 Sa. 6; 1 Ch. 13). Uzzah was struck down because they had failed to transport the ark in the manner prescribed in the Law of God (Nu. 4:15, 19, 20; 1 Ch. 15:12, 13).

UZAI (hast of God, strong). Ne. 3:25.

UZAL (constant progress). Ge. 10:27.

UZZENSHERAH (provision of Sherah). 1 Ch. 7:24.

UZZIAH (strength of God). King of Judah (2 Ki. 14:21, 22; 15:1-7, 13; 2 Ch. 26). Uzziah was lifted up in pride in his latter days and attempted to usurp the place of the priest; God struck him with leprosy (2 Ch. 26:16-21). He is also called "Azariah" in 2 Ki. 14:21-22.

UZZIEL (strength of God). Ex. 6:18.

-V-

VAGABOND. One who wanders; without permanent residence (Ge. 4:12; Ps. 109:10; Ac. 19:13).

VAIL. (1) The dividing curtains in the Tabernacle (Ex. 26:31, 33, 35; 27:21; 30:6; 35:12; 36:35; 38:27; 39:34; 40:3, 21, 22, 26; Le. 4:6, 17; 16:2, 12, 15; 21:23; 24:3; 2 Ch. 3:14; Mt. 27:51; Mk. 15:38; Lk. 23:45; He. 6:19; 9:3). [See Tabernacle.] (2) A covering vail for women (Ge. 24:65; 38:14, 19; Song 5:7; Is. 3:23). (3) The darkness of the unbelieving heart (2 Co. 3:13-16). (4) The crucifixion of Jesus Christ whereby the believer is brought into the very presence of God (He. 10:20). (5) The satanic vail of darkness covering the world (Is. 25:7; compare 2 Co. 4:4).

VAIN. (1) Empty; without meaning or purpose; without effect (Ex. 20:7; Le. 26:16; 1 Sa. 25:21; Ec. 6:12; Ps. 60:11; 108:12; 127:1, 2; Pr. 1:17; 31:30; Is. 45:18; Je. 50:9; Ro. 13:4; 1 Co. 15:2, 17; Ga. 2:21; 3:4; 4:11; Ja. 4:5). (2) Men empty of moral values; wicked (Ju. 9:4; 11:3; 2 Sa. 6:20; 2 Ch. 13:7; Pr. 12:11; 28:19). (3) Pride; vanity (1 Co. 3:20; Ga. 5:26; Ph. 2:3; Col. 2:18; Ja. 2:20). (4) Man-made teaching which does not line up with the Bible and which does not edify (1 Ti. 6:20; 2 Ti. 2:16). (5) Without benefit (Mt. 15:9; Mk. 7:7). (6) To "take the name of God in vain" refers to using God's name lightly without actually addressing God, using his name in a cursing or blasphemous way, or using His name in an empty, repetitious manner (Ex. 20:7; Pr. 30:9; Mt. 6:5-8). [See Blaspheme, Hallow, Vain Babbling, Vanity.]

VAINGLORY. Exclusive vanity excited by one's own performances; empty pride; undue elation of mind (Webster); groundless self esteem (Ph. 2:3). This word is contrasted with lowliness of mind and esteeming others better than oneself. It is connected with striving for one's own self pleasure and will. [See Humble, Pride.]

VAIN BABBLING, VAIN JANGLING. The "vain babbling" of 1 Ti. 6:20 and 2 Ti. 2:16 and the "vain jangling" of 1 Ti. 1:6 and the "vain talkers" of Tit. 1:10 have essentially the same meaning. These expressions refer to the useless and unedifying teaching and disputations of false teachers. "Vain" means empty, worthless, without value, and refers to the fact that false teaching does not edify, but rather results in spiritual injury (2 Ti. 2:16-17). The Greek word translated "vain" (*kenos*) is also translated "empty" (Mk. 12:3; Lk. 1:53; 20:10-11). The Greek word underlying "babbling" (*phone*) is also translated "voice" (Mt. 2:18; 3:3, 17; 12:19; 17:5; 27:46, 50) and "noise" (Re. 6:1). The Apostle gives a number of examples of vain

babbling and vain jangling: (1) twisting and misusing the law (1 Ti. 1:6-7); (2) spiritualizing the resurrection (2 Ti. 2:16-18); (3) Judaizers (Tit. 1:10-14). Actually, every form of false teaching would come under this description. [See False Teaching, Foolish Questions, Jangling, Profane, Profane and Vain Babbling, Vain.]

VAJEZATHA (bright, pure). Es. 9:9.

VALIANTLY. The phrases "do valiantly" (Nu. 24:18; Ps. 60:12; 108:13; 118:15, 16) and "behave valiantly" (1 Ch. 19:13) mean to be courageous; to behave gallantly; to be strong and brave.

VALLEY GATE. [See Gate.]

VALLEY OF JEHOSEPHAT. [See Jehoshaphat - Valley of.]

VALLEY OF MEGIDDO. 2 Ch. 35:22; Ze. 12:11. [See Megiddo.]

VANIAH (oppression, weapons of the Lord). Ezr. 10:36.

VANITIES. That which is empty; worthless; of no value (De. 32:21; Ec. 1:2). The term most frequently describes God's attitude toward idols (De. 32:21; 1 Ki. 16:13, 26; Je. 10:8; 14:22; Jon. 2:7; Ac. 14:15). [See Idolatry, Vanity.]

VANITIES, LYING. Empty falsehoods (Ps. 31:6). Idols are a deception which have no value for those who worship them. [See Idolatry.]

VANITY. (1) Empty; worthless; futile (Job 7:16; Ps. 12:2). This is a key word in the book of Ecclesiastes because the subject is man's condition as viewed "under the sun," apart from divine revelation (Ec. 1:2, 14; 2:1, 11, 15, 17, 19, 21, 23, 26; 3:19; 4:4, 7-8, 16; 5:6, 10; 6:2, 4, 9, 11, 12; 7:6, 15; 8:10, 14; 9:9; 12:8). If life is not viewed in light of God and eternity, it is ultimately empty and without purpose. (2) Pride (Ep. 4:17; 2 Pe. 2:18). (3) Idols (2 Ki. 17:15; Is. 41:29; 44:9). Vanity is associated with lying (Ps. 144:8, 11; 12:2; 4:2), the brevity of life (Ps. 144:4), idolatry (2 Ki. 17:15), getting wealth improperly (Pr. 21:6). Some things which are vain: man's natural thoughts (Ps. 94:11), man at his best state (Ps. 39:5), man's birth and death (Ec. 6:4), pleasure (Ec. 2:1), the work of man's hands (Ec. 2:11, 17). [See Idolatry, Vain.]

VARIABLENESS. Change (Ja. 1:17).

VARIANCE. (1) Difference that produces dispute or controversy; to alienate; disagreement; dissension; (Webster) (Mt. 10:35). (2) Wrangling; contention; strife; discord; quarreling (Ga. 5:20). [See Anger, Dissension, Strife.]

VASHNI (gift). 1 Ch. 6:28.

VASHTI (lovely). The woman who was queen of Persia before Esther (Es. 1-2).

VATICAN. The headquarters of the Roman Catholic Church. "Vatican" is from the Latin word *vaticanus*, signifying one of the seven hills of ancient Rome, on the west bank of the Tiber River (*Webster's Unabridged*). The Vatican refers both to the papal palace and the papal government. Consider the following description of the Vatican state which exchanges ambassadors with most of the nations of the world and wields tremendous power over presidents and kings.

"The Vatican cannot sign the United Nations Declaration on Human Rights because within its boundaries there is no freedom of religion. The pope's area of temporal domain is no larger than 109 acres, with fewer than 1,000 inhabitants. It has a full civil government with a flag, a police force, courts and postage stamps. It even issues currency in the form of gold and silver with the effigy of the pope.

"It has a very large and active diplomatic corp, the finest in the world, headed by a secretary of state with 100 ambassadors called nuncios. These Vatican ambassadors in most capitals outrank even the representatives of the United States.

"The pope, however, is not just a temporal ruler in that small area in Rome, he is ruler of an international power, claiming authority from God, and demanding adherence from all Catholics in all nations, including the United States. The sovereign power of the pope extends his jurisdiction to 800 million Catholics in every country where there are Catholics. In more than 60 countries the majority of the population is Catholic, and in half of those, more than 90 percent are Catholic.

"The pope is considered a supreme ruler because when he is crowned, he is charged as follows: 'Receive the three-fold crown of the Tiara, and know that thou art the Father of princes and Kings, the Ruler of the round earth, and here below the viceroy of Jesus Christ, to whom be Honor and Glory forever, Amen.'

"This man crowned 'ruler of the round earth' is one of the few remaining absolute monarchs in the world. He lives in an atmosphere of continuous adulation. His Vatican palace has thousands of rooms. He is too exalted to eat a meal with any other human" (Ron Maggard, *Behind the Purple Curtain*).

[See also Pope, Roman Catholic Church.]

VATICAN II. A Roman Catholic Church council conducted between October 11, 1962, to December 9, 1965. It was convened by Pope John XXIII, and after his death in June 1963, was completed by Pope Paul VI. The council was attended by more than 2,400 Roman Catholic bishops. A number of important changes were made in the practice of Catholicism. Before Vatican II, the mass was performed in the Latin language. Vatican II allowed for it to be conducted in the vernacular.

Vatican II also opened the door for ecumenical overtures to the non-Catholic world. While there were many other peripheral changes made, Vatican II reaffirmed in the plainest possible language the dogmas of Roman Catholicism. The heart of this apostate religious system—the papacy, the priesthood, and the sacraments—remain unchanged. [See Roman Catholic Church.]

VAUNT. To boast; to brag; to make a vain display (Jud. 7:2; 1 Co. 13:4). [See Pride.]

VEGETARIAN. It is probable that men were vegetarians prior to the Flood (Ge. 1:29; 2:9). After the Flood God instructed Noah and his family that they could eat meat (Ge. 9:3-4). Abraham served meat to the Lord and the angels (Ge. 18:5-8). The patriarchs ate meat (Ge. 25:27, 28; 27:1-4, 17, 19, 31, 33). The Jews ate meat (Ex. 12:8-9; Le. 7:6, 15; 10:14; 11:1-3, 9-10, 21-22). The Lord Jesus Christ ate meat; He ate the Passover lamb (Mt. 26:17-19), and He ate fish (Lk. 24:41-43). The apostles warned that false teachers would promote dietary restrictions (Ro. 14:15-20; 1 Co. 8:8-13; Col. 2:16). To forbid eating meat is a doctrine of devils (1 Ti. 4:1-3). [See Beast.]

VEHEMENT. Intense; ardent; powerful (Jon. 4:8; 2 Co. 7:11).

VEIL. [See Vail.]

VENGEANCE. The terms "revenge" and "vengeance" are translated from the same Hebrew and Greek words. They incorporate the following meanings: (1) Repayment for ill treatment or injury; punishment for wrong doing (De. 32:42; Je. 15:15; Na. 1:2). When used in this sense, the term "vengeance" does not necessarily carry a sense of spite or maliciousness as it normally does in modern usage. God avenges sin, not out of spite or meanness, but because of His holiness and justice. The Greek word *EKDIKEESIS* is translated "avenge" (Lk. 18:7; Ac. 7:24), "vengeance" (Lk. 21:22; Ro. 12:19; 2 Th. 1:8; He. 10:30), "punishment" (1 Pe. 2:14), and "revenge" (2 Co. 7:11). The Greek word *DIKEE* is translated "judgment" (Ac. 25:15) and "vengeance" (Ac. 28:4; 2 Th. 1:9; Jude 7). (2) Justice; retribution. Vengeance is also used in the sense of legal punishment of evil by civil and ecclesiastical authorities (Lk. 18:3-5; Ro. 13:4; 2 Co. 7:11; 10:6; 1 Pe. 2:14). (3) The O.T. "revenger of blood" was a relative or friend who avenged the death of a loved one (Nu. 35:19-27; De. 19:6,12; Jos. 20:3-9; 2 Sa. 14:5-11). The cities of refuge provided a safe haven for the one who killed without evil intent. [See Cities of Refuge, Kill.] In the sense of paying back ill treatment, the Bible says the Christian is to leave vengeance to God (Ro. 12:19; He. 10:30). [See Anger, Judgment, Pacifism.] (4) The Great Tribulation is called the "days of vengeance" (Lk. 21:22) because during these days God will pour out His wrath

upon this wicked world (Is. 2:10-22; 2 Th. 1:8; Re. 19:2). [See Great Tribulation, Prophecy.]

VENISON. The flesh of beasts of game, or of such wild animals as are taken in the chase. It is however, in the United States, applied exclusively to the flesh of the deer or *cervine* genus of animals (Webster) (Ge. 25:28; 27:3).

VENTURE, AT A. At random; with no definite objective (1 Ki. 22:34; 2 Ch. 18:33).

VERBAL-PLENARY INSPIRATION. The doctrine that the Bible is given by inspiration of God in every detail. Verbal means words, and refers to the fact that every word of the Bible is from God. Plenary means full and refers to the fact that the entire Bible is from God, from Genesis to Revelation. [See Bible, Inspiration, Preservation.]

VERILY. Truly; surely (Ge. 42:21; Ex. 31:13; Jn. 3:16; 1 Jn. 2:5).

VERITY. Truth (Ps. 111:7; 1 Ti. 2:7).

VERMILLION. Red color (Je. 22:14; Eze. 23:14).

VERSES. The smallest division of the Bible. Chapter divisions had been made as early as the 13th century, but the verse divisions were not made until the 15th and 16th centuries. The verse divisions of the O.T. were made by Rabbi Nathan in 1448 and was first printed in a Venice edition of 1524. The verse divisions for the N.T. first appeared in Stephanus' Graeco-Latin N.T. of 1551. The first appearance of verse divisions throughout the whole Scriptures was Stephanus' Latin Bible of 1555 (Kenyon, p. 226). The first English Bible to incorporate this system was the popular Geneva English Bible of 1557. [See Bible, Chapters.]

VERSIONS - BIBLE. [See Bible Versions, Dynamic Equivalency, Erasmus, Masoretic Text, Preservation.]

VERY. (1) As an adverb, or modifier of adjectives and adverbs, very denotes in a great degree, an eminent or high degree, but not generally the highest (Webster) (Ge. 1:31; 4:5; Ps. 104:1; Mt. 18:31). (2) True; real (Pr. 17:9; Jn. 7:26). (3) Same; own (Ps. 146:4; Eze. 2:3; Mt. 15:28). The term "very" in expressions such as "very elect" (Mt. 24:24), "very heads" (Mt. 10:30), "very dust" (Lk. 9:5), and "very last mite" (Lk. 12:59) is used for emphasis. (4) Abundance (Ze. 8:4).

VESTMENT. Clothing; cloak; garment (Ge. 41:42; De. 22:12; Ps. 22:18; Mt. 27:35; He. 1:12). [See Coat, Modesty.]

VESTURE. Dress; clothing (De. 22:12; Ps. 22:18; 102:26; Mt. 27:35; Jn. 19:24; He. 1:2; Re. 19:13, 16).

VEX. Trouble; cause to be distressed; irritate; torment (Ex. 22:21; Ju. 10:8; Ps. 6:2; Is. 63:10; Mt. 15:22; 17:15; Lk. 6:18; Ac. 12:1; 2 Pe. 2:8;

VEXATION. Destruction; trouble; confusion; tumult; irritation; distress (De. 28:20; Ec. 1:14; Is. 9:1; 65:14). "Like 'vex' this word was formerly used in a much stronger and more physical sense than at present, and the Hebrew of which it is the rendering is elsewhere translated 'discomfiture' (1 Sa. 14:20) and 'destruction' (De. 7:23; 1 Sa. 5:9, 11)" (The Bible Word-Book).

VIAL. A bowl (Re. 5:8; 15:7).

VICTUALS. Food (Ge. 14:11; Le. 25:37; De. 23:19; Mt. 14:15).

VIEW. To observe; spy out; survey (Jos. 7:2; Ezr. 8:15).

VIGILANT. On guard; watchful; careful (1 Ti. 3:2; 1 Pe. 5:8). The Greek word translated "vigilant" is also translated "sober" (1 Ti. 3:11). [See Sober.]

VILE. (1) Wicked (Ps. 12:8; Da. 11:21; Ro. 1:26). (2) To be without repute; dishonorable; uncivilized; worthless; contemptible (2 Sa. 6:22; Ja. 2:2). (3) The "vile affections" mentioned in Ro. 1:26 refers to moral perversions, particularly unnatural wickedness such as homosexuality, which is a judgment of God upon those who reject Him. (4) Low estate; humiliated (Ph. 3:21). The word translated "vile" here is elsewhere translated "low estate" (Lk. 1:48), "humiliation" (Ac. 8:33), and "made low" (Ja. 1:10). Our "vile body" which has been humiliated by the fall will be glorified at the resurrection

VILLANY. Depravity; criminal; empty (Is. 32:6; Je. 29:23).

VINTAGE. The produce of the vine for the season (Webster) (Le. 26:5; Ju. 8:2; Is. 24:13).

VIOL. A stringed instrument used to accompany the voice (Is. 5:12; 14:11; Am. 5:23; 6:5). The same Hebrew word, *nebel*, is often translated "psaltery." [See Music.]

VIPER. A poisonous snake (Job 20:16; Is. 30:6; 59:5; Mt. 3:7; 12:34; 23:33; Lk. 3:7; Ac. 28:3). [See Serpent.]

VIRGIN. A girl or woman who has never known a man sexually. [For the virgin birth of Christ see Jesus Christ.]

VIRTUE. (1) Godliness; moral excellence (Ru. 3:11; Pr. 12:4; Ph. 4:8; 2 Pe. 1:3-5). (2) Power (Mk. 5:30; Lk. 6:19; 8:46). [See Righteousness, Sanctification, Unrighteous.]

VISAGE. Form; appearance; face (Lam. 4:8; Is. 52:14; Da. 3:19).

VISION. (1) Revelations from God (Ge. 15:1; 46:2; 1 Sa. 3:1, 15; 2 Sa. 7:17; Eze. 1:1; 7:13, 26; 8:3; 12:22, 23, 24, 27; 40:2; 43:3; Da. 1:17; Ob. 1; Na. 1:1; Hab. 2:2, 3; 2 Co. 12:1; Re. 9:17). (2) False visions (Is. 28:7; Je. 14:14; 23:16; Eze. 13:7; Ze. 13:4). [See Bible, False

VISITATION - VOW

Prophet, Inspiration, Revelation, Seventh-day Adventism, Tongues.]

VISITATION. (1) A time of judgment (Is. 10:3; Je. 8:12; 10:15). (2) An occasion of special opportunity (Lk. 19:44).

VOCATION. Invitation; calling (Ep. 4:1).

VOID. (1) Empty; destitute; lacking (Ge. 1:2; De. 32:28; 1 Ki. 22:10; Na. 2:10); Pr. 17:18. (2) To disannul; to dissolve; to break (Nu. 30:12; Ps. 89:39; 119:126; Ro. 3:31; 4:14).

VOLUME. A roll, referring to a rolled manuscript or scroll (Ps. 40:7; He. 10:7). [See Roll.]

VOPHSI (addition of God). Nu. 13:14.

VOW. A pledge; promise; oath (Ge. 28:20; 31:13; Le. 7:16; 22:18, 21-23; 23:38; 27:2; De. 12:6, 11, 17, 26; 23:18; 23:21; Ju. 11:30, 39; 1 Sa. 1:11, 21; 2 Sa. 15:7-8; Job 22:27; Ps. 22:25; 50:14; 56:12; 61:5, 8; 65:1; 116:14; Pr. 31:2; Ec. 5:4; Is. 19:21; Jon. 1:16; Na. 1:15; Ac. 18:18; 21:23). [See Nazarite.]

-W-

WAG. Shake; move (Je. 18:16; Lam. 2:15; Zep. 2:15; Mt. 27:39; Mk. 15:29).

WAGES. Earnings; hire (Ge. 29:15; 30:28; 31:7; Ex. 2:9; Le. 19:13; Je. 22:13; Hag. 1:6; Lk. 3:14; Jn. 4:36). The support of a missionary or preacher is called "wages" (2 Co. 11:8). The wages of sin is death (Ro. 6:23; 2 Pe. 2:15). [See Employment, Labor.]

WAIT UPON. (1) To watch after; attend to; serve (Nu. 8:24; 2 Ch. 13:10). (2) To have patience; to look to; to trust (Ps. 37:9; 123:2; 145:15; Is. 8:17; 40:31; 51:5; Je. 14:22).

WALK. (1) To step; to proceed (Ge. 24:65; Ex. 2:5). (2) Way of life; manner of living (2 Co. 10:2; Ga. 2:14; Ep. 2:2; Col. 3:7; 1 Pe. 4:3; 1 Jn. 2:6).

WALLOW. Roll (Je. 6:26).

WANT. To Lack (Jn. 2:3).

WANTON. Lewd; sensual; licentious (Is. 3:16; Ro. 13:13; 1 Ti. 5:11; 2 Pe. 2:18). The Greek word translated "wanton" in Ro. 13:13 is also translated "lascivious" (Mk. 7:22) and "filthy" (2 Pe. 2:7). [See Concupiscence, Fornication, Harlot, Lascivious, Modesty, Nakedness, Sodomy.]

WAR. [See Kill, Military, Pacifism.]

WARD. (1) Prison; jail (Ge. 40:3-4; 42:17; Le. 24:12; Nu. 15:34; 2 Sa. 20:3). [See Prison.] (2) Post; watch; guard (1 Ch. 25:8; 26:16; Is. 21:8; Ac. 12:10). (3) Toward (2 Co. 1:12; 3:4; 13:3; Ep. 1:19; 3:2; 2 Pe. 3:9).

WARE. (1) Ware; to be conscious of; to be aware of (Ac. 14:6). (2) Vessels; utensils (Ne. 13:16; Je. 10:17; Eze. 27:16; Jon. 1:5). (3) To be alert for (2 Ti. 4:15). (4) Merchandise (Ne. 10:31; 13:16).

WARFARE, GOETH A. To go to war; to be in the military (1 Co. 9:7). [See Kill, Military, Pacifism.]

WARP. The threads which are extended lengthwise in the loom and crossed by the woof (Webster) (Le. 13:48-59).

WASH. (1) Ceremonial washings under the Mosaic law (Le. 6:27; 11:25, 28, 40; 13:6, 34, 54, 58; 14:8, 9, 47; 15:5-8, 10, 11, 13, 21, 22, 27; 16:26, 28; 17:15, 16; Nu. 8:7, 21; 19:7-8, 10, 19, 21; 31:24). These typified the fact of sin and the necessity of cleansing before God and pointed to the atonement of Jesus Christ whereby men can be made wholly clean. [See Justification, Law.] (2) Footwashing (Ge. 18:4; 19:2; 24:32; 43:24; Jn. 13:10). [See Footwashing.] (3) Baptism (He. 10:22). [See Baptism.] (4) Regeneration (Ac. 22:16; 1 Co. 6:1; Ep. 5:26; Tit. 3:5; Re. 1:5). [See Born Again.]

WASTENESS. Devastation; desolation; destruction (Zep. 1:15).

WASTER. One who destroys, lays waste, spoils, causes ruin (Pr. 18:9; Is. 54:16).

WATCH. (1) A night guard; the division of the night into watches (Ex. 14:24; Ju. 7:19; 1 Sa. 11:11; Mt. 24:43; Lk. 12:38). Before the Babylonian Captivity, the Jews divided the night into three watches: The first watch was from sunset to midnight (La. 2:19); the middle watch was from midnight to cock crowing (Ju. 7:19); the morning watch was from cock crowing to sunrise (Ex. 14:24). At the time of Christ, the Jews followed the Roman plan by dividing the night into four watches (Mt. 14:25; Lk. 12:38). The first was from 6 pm till 9 pm. The second watch was from 9 pm to midnight. The third watch was from midnight till 3 am. The fourth watch was from 3 am till 6 am (Mt. 14:25). (2) Spiritual alertness (Mt. 26:38-41; Ac. 20:31; 1 Co. 16:13; Col. 4:2; 2 Ti. 4:5; He. 13:17; 1 Pe. 4:7; Re. 3:3). (3) Watching for the return of Christ; this refers to the imminency of His coming (Mt. 24:42, 43; 25:1; Mk. 13:33-37; Lk. 21:36; 1 Th. 5:6). [See Rapture.]

WATER. Water is used symbolically in the Bible in the following ways: (1) Regeneration (Is. 12:3; 44:3; Eze. 36:25; Jn. 3:5; Ep. 5:26). (2) The Holy Spirit (Jn. 7:38,39). (3) Training and nurturing Christians (1 Co. 3:6-8). (4) The nations of the world (Re. 17:1,15). (5) One's wife (Pr. 5:15, 16). (6) Adultery (Pr. 9:17). [See Adultery, Born Again, Holy Spirit.]

WATER GATE. [See Gate.]

WAVE. (1) Waves of the sea (Job 9:8; 38:11; Ps. 107:25). (2) The wave offering (Ex. 29:24, 26; Le. 7:30; 8:27, 29; 9:21; 10:15; 14:12, 24; 23:11, 12, 20; Nu. 5:25; 6:20). [See Offerings.]

WAX. (1) A thick, moldable substance produced by bees and certain plants, used in the making of candles and other products and which melts in a fire (Ps. 22:14; 68:2; 97:5; Mi. 1:4). (2) Grow; proceed; become (Ex. 19:19; Nu. 11:23; 2 Sa. 3:1; Jos. 23:1; Job 14:8; Lk. 1:80; 2:40; 13:19; 2 Ti. 3:13; He. 8:13).

WAXEN. Grown; become (Ge. 19:13; Je. 5:27).

WAY NOT CAST UP. A road which has not been properly built (Je. 18:15). This expression refers to turning aside from God's will to walk in the spiritually desolate paths of the world.

WAYFARING. Traveling (Ju. 19:17; 2 Sa. 12:4; Is. 33:8; Je. 9:2).

WAYMARK. A guidepost (Je. 31:21).

WEEK. [For prophetic significance see Daniel.]

WEALTH - WHITE STONE

WEALTH. [See Covet, Gold, Labor, Money, Tithe.]

WEDLOCK. The marriage bond (Eze. 16:38). [See Adultery, Divorce, Home.]

WEDLOCK, BREAK. To commit adultery (Eze. 16:38). [See Adultery, Divorce.]

WEIGHTS AND MEASURES

LIQUID MEASURE

Caph. 0.552 pints

Log. 0.718 pints (Le. 14:10-24).

Cab. 2.872 pints (2 Ki. 6:25).

Hin. 1.077 gallons (Ex. 29:40).

Bath. 6.462 gallons (1 Ki. 7:26).

Cor, Homer. 64.620 gallons (Eze. 45:14).

Pot. 0.96 pints (Mk. 7:4,8).

Measure (batos). 7.5 gallons (Lk. 16:6).

Firkin. 8.625 gallons (Jn. 2:6).

Measure (koros). 64.133 gallons (Lk. 16:7).

DRY MEASURE

Log. 0.718 pints

Cab (4 logs). 2.872 pints (2 Ki. 6:25).

Omer (1.8 cabs). 5.169 pints (Ex. 16:16, 36).

Tenth deal (1/10th of an ephah). 5.169 pints (Ex. 29:40).

Measure (seah, 6 cabs). 2.154 gallons (1 Sa. 25:18).

Ephah (18 cabs). 6.462 gallons (Le. 5:11).

Half Homer (lethek, 90 cabs). 4.040 bushels (Ho. 3:2).

Homer (chomer, 180 cabs). 8.081 bushels (Le. 27:16).

LONG MEASURE

Finger or Digit (etsba). 0.7584 inches (Je. 52:21).

Handbreadth or Palm (4 digits). 3.0337 inches (1 Ki. 7:26).

Span (3 palms). 9.1012 inches (Ex. 28:16).

Cubit (2 spans). 18.2025 inches (Ge. 6:15).

Fathom (4 cubits). 6.0675 feet (Ac. 27:28).

Reed (6 cubits). 9.1012 feet (Eze. 40:3-8).

Furlong (400 cubits). 606.750 feet (Lk. 24:13).

Sabbath-day's journey (2000 cubits). 3033.75 feet (Ac. 1:12).

Mile (3,200 cubits). 4854 feet (Mt. 5:41).

Acre. As much land as a yoke of oxen would plough in a day (1 Sa. 14:14).

Though all these reckonings are only approximate, they help to throw light upon many passages of Scripture (Concise).

WELL FAVOURED. Lovely; of beautiful appearance; shapely (Ge. 29:17; 39:6; 41:2; Da. 1:4).

WENCH. A girl; applied generally to one of low birth; maid servant (2 Sa. 17:17).

WESTCOTT AND HORT. Brook Foss Westcott (1825-1901) and Fenton John Anthony Hort (1828-1892) were the editors of the Westcott-Hort Greek Text of 1881, which has influenced all major 20th century translations. They also created the Westcott-Hort theory of textual criticism. [See Bible Versions.]

WHALE. The general name of an order of animals inhabiting the ocean, arranged in zoology under the name of Cete or Cetacea, and belonging to the class Mammalia ... The common whale is of the genus Balna. It is the largest animal of which we have any account, and probably the largest in the world. It is sometimes ninety feet in length in the northern seas, and in the torrid zone much larger (Webster) (Ge. 1:21; Job 7:12; Eze. 32:2). The fish that swallowed the prophet Jonah is called a "whale" in Mt. 12:40 and "a great fish" in Jon. 1:17. There have been many documented cases of whales swallowing men, and in some cases they have survived. We know that Jonah is not a myth because the Lord Jesus Christ said it is history (Mt. 12:40). [See Bible, Fable, Inspiration, Jonah.]

WHEAT - PARABLE OF. [For commentary on the Parable of the Wheat and the Tares in Mt. 13:24-30, 36-43 see Tares.]

WHELP. Offspring (Ge. 49:9; De. 33:22; Job 4:11; 28:8; Eze. 19:2-3, 5; Na. 2:11).

WHEREUNTO. Unto which; for what purpose; to what (Nu. 36:3; De. 4:26; Mt. 11:16; Ac. 5:24).

WHET. To sharpen (De. 32:41; Ps. 7:12; 64:3).

WHILE AS. While (Pr. 8:26; He. 9:8).

WHILES. While (Eze. 21:29; Mt. 5:25). "It is the genitive sing. of while, which was originally a substantive, used adverbially" (The Bible Word-Book).

WHISPER. (1) Speak quietly; hushed (2 Sa. 12:19). (2) Slander; telling secrets; backbiting; gossip (Ps. 41:7; Pr. 16:28; 2 Co. 12:20). [See Backbiting, Busybody, Evil Speaking, Slander, Talebearer, Tattler, Whisperer.]

WHISPERER. A tattler; one who tells secrets; a backbiter; one who slanders secretly (Ro. 1:29). [See Backbite, Busybody, Evil Speaking, Gossip, Slander, Talebearer, Tattler.]

WHIT. Complete; completely (De. 13:16; 1 Sa. 3:18; 2 Co. 11:5).

WHITE STONE. A stone Christ will give to the overcoming Christian. "To him that overcometh will I give ... a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Re. 2:17). Dean Alford says this is "a revelation of his everlasting title as a son of God ... Those personal marks and signs of God's particular adoption of himself, which he and none else is acquainted with ... the deep secret dealings of God with each of us during those times by which our sonship is assured and our spiritual

strife carried on to victory, can, when revealed to us in the other blessed state, be known thoroughly to ourselves only.”

WHITE THRONE. [For study of the Great White Throne judgment of Revelation 20 see Judgment.]

WHOLE. (1) Entire; complete (Ge. 2:11; 11:1; Mt. 5:29, 30). (2) Healthy; sound (Jos. 5:8; Mt. 9:12; Lk. 12:10).

WHOLESOME. Healthy; health-giving; sound; that which edifies and builds up (Pr. 15:4; 1 Ti. 6:3). Both times this word is used in the Authorized Version it refers to words. The wholesome words in Pr. 15:4 are words which build up and result in spiritual edification as opposed to perverse words which cause harm and which pollute the minds of the hearers. In 1 Ti. 6:3 the wholesome words are words which are in accordance with the sound doctrine of the Apostolic New Testament faith as contrasted with the words of false teachers which confuse the minds of the hearers and lead them away from the truth. [See Inspiration.]

WHORE. Prostitute; immoral woman (Le. 21:7, 9; De. 22:21; 23:17, 18; Ju. 19:2). The Bible says whoredom increases wickedness in a land (Le. 19:29; Pr. 23:27-28). The term “whore” is also used to describe idolatry, which is spiritual whoredom against God (Eze. 16:28; Ja. 4:4-5). [See Adultery, Concupiscence, Dog, Fornication, Harlot, Modesty, Nakedness, Strange Woman.] [For study on the Harlot of Revelation 17 see Mother of Harlots, Prophecy.]

WHOREMONGER. An immoral person; one who practices lewdness; one who cohabits with whores (Ep. 5:5; 1 Ti. 1:10; He. 13:4; Re. 21:8; 22:15). That “whoremonger” is a general description for a lewd person is seen in the fact that the Greek word (*pornos*) is translated “fornicator” in 1 Co. 5:9, 10, 11; 6:9; He. 12:16. [See Dog, Fornication, Whore.]

WHOSE SOEVER. Of whomsoever (Jn. 20:23).

WIFE. [See Home.]

WILILY. With shrewdness, craftiness, prudence (Jos. 9:4). The same Hebrew word is translated “guile” (Ex. 21:14), “subtilty” (Pr. 1:4), “wisdom” (Pr. 8:5), “prudence” (Pr. 8:12). [See Guile, Subtil.]

WILL NEEDS. [See Needs.]

WILL WORSHIP. Worship according to man’s will rather than according to God’s Word (Col. 2:23).

WIMPLE. A veil; a covering; a shawl (Is. 3:22). The Hebrew word translated “wimple” in Is. 3:22 is also translated “veil” in Ru. 3:15. [See Veil.]

WIND OF DOCTRINE. This phrase in Ep. 4:14 warns of the danger of error. The Holy Spirit describes false teaching as wind, which is “air in motion.” Thus we learn that error is (1) powerful, as the mighty winds

which rend and uproot; (2) changing, as the shifting winds; and (3) sweeping, as the winds blow and spread themselves far and wide. The child of God is thus warned not to be tossed about with the winds of doctrine but rather to be firmly established in the “faith which was once delivered unto the saints” (Jude 3). According to the context of Ep. 4, the protection is through the following means: (1) Submission to Christ-gifted men in the church (vv. 11-13). This involves faithfulness to a sound, New Testament church which is led and taught by God-called pastors and teachers (1 Th. 5:12, 13; He. 13:7, 17). The Christian who is unfaithful to the church or who is in a weak or unscriptural church does not have this God-ordained protection from error and is in danger of being deceived. (2) Exercising mature discernment (v. 14). The believer must not be childlike in regard to doctrine but rather serious-minded and discerning and cautious and studied and grounded in the Word of God (Pr. 14:15; Mt. 7:15; Ac. 17:11; 1 Co. 2:15; Ep. 5:10; Ph. 1:10; 1 Th. 5:21; 2 Ti. 2:15; 3:14-17; 1 Jn. 4:1; Re. 2:2). “Children are often changeable (Mt. 11:17); they are credulous, and are influenced easily by others, and led astray. In these respects, Paul exhorts the Ephesians to be no longer children, but urges them to put on the characteristics of manhood; and especially to put on the firmness in religious opinion which become maturity of life” (Barnes). “We must be no longer children in knowledge, weak in the faith, and inconstant in our judgments, easily yielding to every temptation, readily complying with every one’s humor, and being at every one’s beck. Children are easily imposed upon” (Matthew Henry). (3) Walking in communion with Jesus Christ (vv. 15-16). It is Christ through the Holy Spirit who teaches the child of God and leads him in the Truth (Jn. 14:15-17, 21; 15:25-26; 16:12-15; 1 Jn. 2:20-21, 27; 5:20). To be careless in regard to one’s fellowship with Jesus Christ; to be careless in prayer and personal worship; to walk through this world out of communion with the God of Truth is to put oneself in great danger of being deceived by the powerful winds of error which are blowing. (4) Separating from sin and worldliness (vv. 17-23). Sin robs the child of God of spiritual power and discernment (He. 5:12-14). The worldly Christian is not discerning and wise; he is not filled with the knowledge of the Lord and cannot take in the deep things of God (1 Co. 3:1-2). [See Doctrine, False Teaching.]

WINE. The following study is by the late Bruce Lackey:

1. *The word wine in the Bible is a generic term; sometimes it means grape juice; sometimes it means alcoholic beverages. The following verses prove that the word “wine” can mean fresh grape juice, the fruit of the*

WINE

vine: De. 11:14; 2 Ch. 31:5; Ne. 13:15; Pr. 3:10; Is. 16:10; 65:8; 1 Ti. 5:23.

2. *The context will always show when “wine” refers to alcoholic beverages.* In such cases, God discusses the bad effects of it and warns against it. An example would be Ge. 9, Noah’s experience after the Flood. Verse 21, “and he drank of the wine, and was drunken,” clearly refers to alcoholic beverage.

Proverbs 20:1 speaks of the same thing, warning that “Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.” Alcoholic wine is deceptive; but how? In the very way that people are advocating today, by saying that drinking a little bit will not hurt. Everyone admits that drinking too much is bad; even the liquor companies tell us not to drive and drink, but they insist that a small amount is all right. However, that is the very thing that is deceptive. Who knows how little to drink? Experts tell us that each person is different. It takes an ounce to affect one, while more is necessary for another. The same person will react to alcohol differently, depending on the amount of food he has had, among other things. So, the idea that “a little bit won’t hurt” is deceptive, and whosoever is deceived thereby is not wise!

Proverbs 23:30-31 refers to alcoholic wine, because it tells us in the previous verse that those who drink it have woe, sorrow, contentions, babbling, wounds without cause, and redness of eyes. What a graphic description of those who “tarry long” at alcoholism. Verses 32-35 continue the same description; context always makes it clear when alcohol is meant. If “wine” may mean fresh grape juice or alcohol, how can we know which is intended? The context determines the meaning. We can tell when “wine” means fresh grape juice and when it means alcoholic beverage by reading the context, just as we have done in the previous paragraphs.

3. *Scripture warns against the drinking of alcoholic wine.* The Bible is consistent on this, both in the Old and New Testaments.

The two previously quoted passages, Proverbs 20:1 and 23:29-35, are good examples of scriptural warnings against consuming alcohol. Proverbs 23:32 says “at the last it biteth like a serpent, and stingeth like an adder.” Verse 33 shows that it will cause one to look at strange women (that is, not one’s wife) and to say perverse things, or things which he would not say if he were sober. Verse 34 predicts that it will cause death, such as drowning, or loneliness, such as lying upon the top of a mast. Verse 35 warns against numbness (“they have beaten me and I felt it not”) and “addiction (“when shall I awake? I will seek it yet again”).

Proverbs 31:4-5 teaches, “It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink and forget the law, and pervert the judgment of any of the afflicted.” The danger is obvious. By the way, Pr. 31:6-7 give us the only legitimate use of alcoholic wine in Scripture. “Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more.” This would be using it as an anesthetic; a pain killer. But this is not for everyone; he says in v. 6, “unto him that is ready to perish.” Of course, they did not have all the pain killers that we have today. In our time, it would not be necessary to do this. We have many anesthetics available for those who are dying. Then, about the only thing available to the average person would have been some kind of alcohol. Alcohol is a depressant; it is not a stimulant, as some think. After several drinks, one gets dizzy; then he will pass out. So this passage teaches that alcoholic beverage would be only for the person who is ready to die; there would be no hope for his life. All that would be possible would be to ease his pain and help him forget his misery.

Another passage is Isaiah 5:11. “Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!” Obviously this is alcoholic, because it inflames. Why does he say, “Woe unto them”? Verse 12 answers, “...they regard not the work of the Lord, neither consider the operation of his hands.” Everyone knows that when one gives himself to the drinking of alcoholic beverage, he will not be more spiritual, more desirous of learning the Word of God. To the contrary, it causes a person to ignore the Lord. Verses 13-14 reveal two other serious results: people go into captivity (become slaves to something or someone) and hell enlarges itself! The drinking of alcoholic wine has caused hell to be enlarged! God does not want anyone to go to hell; He has given the greatest, dearest gift that He possibly could, to rescue sinners from it. He never made hell for people. The Lord Jesus Christ said that hell was prepared for the devil and his angels (Mt. 25:41). However, because of evil alcohol, hell has had an enlargement campaign. Here, then, is a clear warning against drinking alcohol, because God does not want anyone to go to hell.

Isaiah 28:7-8 continues the warning. “But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean.” What a tragic thing, that even in the days of Isaiah, the

priests and prophets were engaged in the drinking of alcoholic wine! Thus we see that the problem of preachers recommending alcohol is not new. Six hundred years before Christ, demon alcohol had worked its way into religion.

4. *The making of alcoholic beverages is not a strictly natural process.* Years ago I took for granted that if you took the juice of a grape and let it alone, not refrigerating it, it would automatically, in time, turn into alcoholic wine. There are several reasons why this is not true. It takes more than time to make wine. Sometimes people try to defend its use by saying that it must be good because God made it. But, the fact is, God did not make it. Man has learned how to make alcoholic liquors through processes that he has invented. Wine-makers know that one must have the correct amount of water, sugar, and temperature to make wine. Keeping grape juice in a refrigerator would prevent it from fermenting, because the temperature is not right. Likewise, hot, tropical temperature would prevent fermentation.

In ancient days, before we had refrigeration and vacuum-sealing ability, people learned to preserve the juice of the grape without turning it into alcoholic wine. Many people boiled it down into a thick syrup. By doing so, they could preserve it for long periods of time. When they got ready to drink it, they would simply add the water to the consistency desired, in much the same way that we take frozen concentrates and add water. In Bible days, contrary to what many believe, it was not necessary for everyone to drink alcoholic wine as a table beverage.

I recommend the book entitled *Bible Wines and the Laws of Fermentation* by William Patton (Challenge Press). More than a hundred years ago, this preacher was the only one in his town who believed in total abstinence. He saw that it was necessary to make an extensive study to see what Scripture taught. This book is the result of that labor and is the very best thing I have read on the subject.

[Editor's Note: One point of Patton's book is that the making of alcoholic wine requires input from man. It requires the addition of certain additives (though it might be something as simple as sugar) and the control of temperature, etc. The natural processes alone will produce fermentation under certain conditions, but these natural processes, if unaided by man, rapidly move to a vinegar state. The alcoholic beverages industry is very much a man-made thing. Natural process are PERVERTED by man.

Now we come to the longest point in this entire study, but one which is most important, chiefly because so many insist that Jesus made and drank alcoholic wine.

5. *Jesus did not drink or make alcoholic wine. Here are ten proofs from Scripture.*

The first reason is because of His holy nature. In Hebrews 7:26, we read that the Lord Jesus is "holy, harmless, undefiled, separate from sinners." No doubt, the Saviour, being God in the flesh, had an air of holiness about Himself that could be seen by even the most casual observer. For instance, the profane soldiers, who were sent to arrest Him, gave as their reason for returning without Him, that "never a man spake like this man." (John 7:46) The words of Jesus were different; He, no doubt, had a very holy appearance, character, and speech. Why is this so important? Consider this illustration. The word "cider" may mean an alcoholic beverage, or plain apple juice. Suppose we lived during the 1920s, prohibition days, and were approached by two people offering us a drink of cider. One of the persons, we knew to be one of the holiest men in town, faithful to the house of God, separated from the world, diligent in prayers, always witnessing to others; the other was a known liquor dealer. If each one offered us a drink of "his very own cider," we would assume that the holy person's was no more than apple juice, but there would be no doubt about our opinion regarding the liquor dealer's cider! Obviously, the character of a person influences what that one does. Since the Lord Jesus Christ was "holy, harmless, undefiled, separate from sinners," we may safely assume that He would not make that which is called in Scripture a mocker and deceiver of man, causing untold misery.

A second reason: He would not contradict Scripture. In Matthew 5:17-18, Christ made this clear, saying, "Think not that I am come to destroy, but to fulfill. For verily I say unto you Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Therefore, Christ could not have contradicted Hab. 2:15, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!"

Certainly, Jesus knew that this verse was in the Bible; He was well-acquainted with Scripture, since it is His Word and was written about Him. He did not come to violate Scripture, but to fulfill it. He could not have done so, if He had made alcoholic wine and had given it to his neighbor.

Some people object to the use of this verse by saying that it would apply only to one who would give his neighbor drink for the purpose of looking on his nakedness. But we must remember: when one gives his neighbor something which will make him drunk, he is putting himself in the very class of those who do so in order to look on their nakedness. And since the

Scripture commands us to “abstain from all appearance of evil” (1 Th. 5:22), we can be sure that the Lord Jesus would not have done something that would have been associated with such an evil practice as that described in Hab. 2:15. For the same reason, no Christian should be engaged in the selling of alcoholic beverage.

The third reason is that Leviticus 10:9-11 commands the priest of God, “Do not drink wine nor strong drink ... that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken...” Now, since He. 2:17 calls Christ “a merciful and faithful high priest,” we would expect Him to obey all Scriptures pertaining to that office. If He had made or drunk alcoholic wine, He would have disobeyed these verses and would have been disqualified from teaching the children of Israel the statutes of the Lord.

The fourth reason is found in a passage which we have already considered: Proverbs 31:4-5 prohibits kings and princes from drinking alcoholic wine or any other strong drink. If they had done so, their judgment would have been perverted. It was necessary for Christ to obey these verses also, since He was Prince of Peace (Is. 9:6) and King of Kings (Re. 19:16). In Matthew 27:11, He admitted to being the King of the Jews. He rode into Jerusalem on a donkey's colt, to fulfill Ze. 9:9, which prophesied that Israel's king would enter the city in just that way. Undoubtedly, He was king, and as such, would have had to obey Proverbs 31:4-5.

Reason five: Christ did not come to mock or deceive people, yet Proverbs 20:1 says that wine does both. Rather than coming to mock or deceive he came to save!

Reason six: He did not come to send people to hell. We have already seen that Isaiah 5:11-14 teaches that hell had to be enlarged because of the drinking of alcoholic beverage. Christ did not come to send people to hell; listen to Jn. 3:17: “For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”

Reason seven: Christ did not come to cast a stumblingblock before anyone; yet, Romans 14:21 teaches that a person who gives another alcoholic wine does just that. “It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.” Everyone who has studied the problem of alcoholism has learned that some people cannot handle any amount of alcohol, while others may drink one or two “social” drinks and stop. Experts do not know why this is true; various theories have been propounded, but nothing has been proved to be true regarding every person. Some say it is chemical; others insist that it must be psychological. The fact is, we do not know for certain. In any given group

of people, there would be several potential alcoholics. What a shame it would be for a person, who is a potential slave to it, to get his first taste at the Lord's table in church, then proceed down the road of misery to an alcoholic's grave!

I certainly would not want my children to get their first taste of alcohol at the family meal; nor would I want them to get it at church. One or more of them could well be potential alcoholics. As evidence that this is possible, we should consider that some denominations which serve alcoholic wine in their religious services also operate homes for alcoholic priests!

But we can be absolutely sure that Christ did not come to cause others to stumble!

The eighth reason: John 2, the miracle of turning water into wine, does not require that it be alcoholic. Many insist that it was, on the basis of verse 10, which says, “Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.” They would say that, in those days, it was common to serve the best alcoholic wine at first, saving the worst until later, when men's tastes have been dulled by much drinking. But the point is just the opposite here! These people could definitely recognize that the wine which Jesus made was much better than what they had been served at first. This could not have been possible if they were already well on their way to becoming intoxicated! The fact is, neither the wine which they had at first, nor that which Christ made, was alcoholic.

Reason nine is found in the same passage: the Lord Jesus Christ would not have gotten glory from making drunk people drunker. Verse 11 is most important when it states that, by this miracle, Jesus “manifested forth his glory.” Verse 10 indicates that the people had drunk quite a bit of whatever kind of wine they were drinking. If it had been alcoholic, they would have been intoxicated, or nearly so. Had Christ made alcoholic wine, He would have made drunk people drunker, or almost-drunken people completely drunk! Such a deed would certainly not have manifested any glory to Him!

This chapter also gives us the tenth reason: making drunk people drunker would not have caused his disciples to believe more strongly on him, yet verse 11 says that, as a result of what He did in turning the water into wine, “his disciples believed on him.” John 1:41 shows that they had already believed on Him as Messiah; this was a deepening of their faith and a proof that they had not been wrong. Would making drunk people drunker inspire such faith? The opposite would be likely! They were not looking for a Messiah who would pass out free booze! Thus, because of the description of this miracle and its result, we can not

conclude otherwise than that this wine was non-alcoholic.

In closing, we must consider two things. One passage, we have already seen. Romans 14:21 clearly teaches that Christians should totally abstain, the reason being that it is good “neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.” We have already seen that people may be potential alcoholics. By the social drinking of alcohol, one might encourage a person to start drinking, who would not be able to stop. Missionaries and tourists to foreign countries, where alcohol is a common table beverage, should remember this. We should also wake up and realize that, in such countries, alcoholism is also rampant. Let us totally abstain, so that we might not encourage someone to drink and go down the road to alcoholism.

The last consideration is 1 Corinthians 6:9-10. Here, the Bible teaches that drunkenness will send a person to hell. “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”

This does not mean that a drunkard can never be saved, because the next verse says that some of the Corinthians committed these very acts before they were converted. A person can be gloriously set free from drunkenness, by receiving Jesus Christ as Lord and Saviour and by following His teachings. Many people have experienced such a release! But the tragedy is that if a person continues in drunkenness, refusing to let Jesus be the Lord, preferring rather to let king alcohol rule, that one can look for nothing but a drunkard’s grave and eternity in the lake of fire. “Be not deceived,” the Bible says “the unrighteous shall not inherit the kingdom of God.”

If you are having trouble with this sin, let me encourage you to realize that you can ask Jesus Christ to be the Lord of your life and Saviour from all your sins, and to set you free. You can know what it means to be free in Christ! The Bible says, “If the Son shall make you free, ye shall be free indeed” (Jn. 8:36). Realize that you are a sinner in God’s sight, “For all have sinned and come short of the glory of God” (Ro. 3:23). Repent of your rebellion against God, surrendering to His authority. “Except ye repent, ye shall all likewise perish” (Lk. 13:3). Receive Christ as your Lord and Saviour. “As many as received him, to them gave he the power to become the sons of God” (Jn. 1:12).

What about 1 Timothy 5:23? “...drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities.” Many insist that here the Bible

gives the privilege, if not a command, of using alcoholic wine as a medicine. However, this cannot possibly be referring to alcoholic wine, because he specifically says that it is to be taken for Timothy’s stomach. He obviously had some kind of stomach disease and any doctor will tell you that such a person must abstain from alcoholic beverage. This author has had much stomach trouble through the years and has consulted various doctors, observing various dietary restrictions. In every case, they warned against drinking any alcoholic beverage whatsoever. If we know that today, surely the Holy Spirit of God knew that when He inspired this verse! We do not know what Timothy’s specific infirmities were, nor do we know what kind of healing properties there were in grape juice. Maybe Paul was saying that Timothy should not drink the water, since in many parts of the world it is not pure and would cause a healthy person to have trouble from amoebas, etc. One who already had stomach problems would only multiply them by drinking impure water. Paul might have been recommending that Timothy drink grape juice only. In any case, we can be positive that he was not telling him to put alcohol in a bad stomach!

Is It Acceptable for a Christian to Drink Moderately?

(1) No, even slight drinking impairs one’s thinking and lowers alertness to spiritual danger (1 Pe. 5:8-9). (2) No, Christians are not to be controlled by liquor (Ep. 5:18). (3) No, Christians are priests, and the Bible forbids priests to drink (1 Pe. 2:9; Le. 10:8, 11). (4) No, Christians are not to touch the unclean thing (2 Co. 6:17 -- 7:1). (5) No, Christians are to abstain from every form of evil (1 Th. 5:22). (6) No, Christians who drink cause others to stumble (Ro. 14:21). (7) No, wine is a mocker and a deceiver (Pr. 20:1). No man who takes an alcoholic beverage to his lips knows exactly where it will lead. [See Drunkenness, Sober, Strong Drink, Temperance.]

WINEBIBBER. Wine drinker; one given to wine; drunkard (Pr. 23:20; Mt. 11:19; Lk. 7:34). [See Drunkenness, Strong Drink, Wine.]

WINEFAT. The vat or vessel into which juice flows from a wine press (Is. 63:2; Mk. 12:1).

WINK AT. Overlook (Ac. 17:30).

WINKETH. To wink the eyes is to use the eyes to signify or to hint at something. In Scripture it refers to wicked men expressing and sealing evil deeds with a wink (Ps. 35:19; Pr. 6:13; 10:10). “Deceivers are winkers, professing kindness to their neighbors, by a wink of the eye they give a hint to their accomplices to cheat or rob. Sly and artful men are referred to. A man who does his work by looks or words, hints and innuendoes, rather than by words like the ‘prating fool,’ such a man ‘causeth sorrow.’ He destroys social confidence, he slackens and snaps the bond of

WINNOW - WITCHCRAFT

friendship, he sows the seeds of jealousies, and evokes the querulous tones of dissensions. The artful character is the most mischievous in society. He works his diabolic designs by a 'wink.' Blackens reputations, creates quarrels, breaks hearts by a 'wink'"(David Thomas on Pr. 10:10). [See Beguile, Deceit, Dissemble, Dissimulation, Doubletongued, Feign, Flattery, Flattering Titles, Hypocrisy, Pride, Sincere, Sleight, Subtil.]

WINNOW. To separate and drive off the chaff from grain by means of wind; to fan; to sift (Ru. 3:2; Is. 30:24).

WISDOM. The knowledge and fear of the Lord which results in a hatred of sin and a love for truth and righteousness (Job 28:28; Ps. 111:10; Pr. 1:7; 2:10-13; 9:10; 15:33). Wisdom is the principal thing in life and more valuable than all precious commodities (Job 28:12-19; Pr. 4:7; 8:11; 16:16).

Sources of Wisdom: God (Ex. 28:3; De. 34:9; 1 Ki. 4:29; Job 28:12-28; 32:7-8; 38:36; Ps. 51:6; Pr. 2:7; Da. 2:20-23; Ac. 6:3; 2 Pe. 3:15). The Scriptures (De. 4:6; Pr. 1:1-6; Col. 3:16). Prayer (Ep. 1:17; Col. 1:9; Ja. 1:5). Teaching and warning (Col. 1:28).

Bible Facts about Wisdom: Wisdom is practical holy living (Pr. 1:2-4). Wisdom must be diligently sought (Pr. 2:1-9; 8:33-36). Those who reject God's Word have no wisdom in them (Je. 8:9). Pride corrupts wisdom (Eze. 28:17). The wisdom of God is the gospel of Jesus Christ (1 Co. 1:20-24). All treasures of wisdom are hid in Jesus Christ (Col. 2:3). True wisdom will show itself in meekness and holiness (Ja. 3:13-17).

The Wisdom of Proverbs 8-9. The wisdom described in this passage is a poetic reference to Jesus Christ. We can see this by comparing this wisdom with Christ. (1) Wisdom is zealous in seeking men (Pr. 8:1-5; Lk. 19:10). (2) Wisdom speaks righteous words (Pr. 8:6-9; Jn. 1:14; 7:46; 1 Pe. 2:22). (3) The wisdom of God is the source of wisdom (Pr. 8:14; Col. 2:3). (4) Wisdom is the source of authority (Pr. 8:15, 16; Mt. 28:19). (5) Wisdom is eternal (Pr. 8:23; Jn. 1:1). (6) Wisdom has a special relationship with the Father (Pr. 8:30; Jn. 17:5, 24). (7) Wisdom is life (Pr. 8:35; Jn. 1:4). (8) Wisdom is salvation (Pr. 8:35; 1 Co. 1:30). [See Fool, Jesus Christ, Sophia.]

WISE. (1) Understanding; prudent; discerning (Ge. 3:6; Pr. 1:5; 9:8-9; 10:8; 13:1; 14:16;). (2) Cunning; skillful (Ge. 41:8; Ex. 7:11; 28:3; 31:6; 36:1). (3) Manner (Le. 19:17; 27:19; Nu. 6:23; Mt. :18).

WISE, ANY. Any manner; any way (Ex. 22:23; De. 21:23; Mk. 14:31).

WISE, THIS. This manner (Nu. 6:23; Mt. 1:18).

WISE GOD. [See Only Wise God.]

WIST. To know; to be acquainted with (Mk. 9:6; 14:40; Lk. 2:49; Jn. 5:13; Ac. 12:9; 23:5).

WIT. Knowledge; understanding (Ge. 24:21; Ex. 2:4; 2 Co. 8:1). The phrase "do you to wit of" in 2 Co. 8:1 means to make you to know, to inform you.

WITCHCRAFT. Magic; sorcery; demonism; occultism (Ex. 22:18; Le. 19:26, 31; 20:6; De. 18:9-14; 1 Sa. 15:23; 2 Ki. 9:22; 2 Ch. 33:6; Is. 47:13-15; Je. 27:9-10; Da. 2:10; Mi. 5:12; Na. 3:4; Ac. 19:19; Ga. 5:20; Ep. 5:11; 6:10-18; Re. 21:8). The Bible makes no distinction between "white magic" and "black magic." Every type of occultism is forbidden. The ancient idolatrous kingdoms mentioned in the Bible, such as Babylon, Assyria, Egypt, Persia, Greece, and Rome, were devoted to witchcraft. Methods included consulting the stars (astrology), attempting to commune with spirits (spiritism or consulting with familiar spirits), attempting to commune with the dead (necromancy), enchantment, interpretation of dreams, and divination. The Egyptian Book of the Dead was occultic to the core. There were magic spells to supposedly assist the dead person's journey in the afterlife. The spells were written in the Egyptian tombs. Curses formed a large part of Egyptian occultism.

Divination-

Divination refers to fortune telling; future telling; divining into the unknown (Nu. 22:7; 23:23; De. 18:10, 14; 1 Sa. 6:2; 28:8; 2 Ki. 17:17; Is. 44:25; Je. 14:14; 27:9; 29:8; Eze. 13:6, 9, 23; 21:21, 22, 29; 22:28; Mi. 3:6, 7, 11; Ze. 10:2; Ac. 16:16). The Assyrian king Ashurbanipal boasted of his abilities in this field: "I can discern celestial and terrestrial portents and deliberate in the assembly of the experts. I am able to discuss the series 'if the liver is a mirror image of the sky' with capable scholars. ... I have read cunningly written text in Sumerian, dark Akkadian, the interpretation of which is difficult" (Dominique Charpin, *Reading and Writing in Babylon*, p. 55).

There were many forms of divination. There was divination by casting lots (Esther 9:24), by observing the path of lightning, the tail of a meteor, the state of the moon, the position of Saturn in relation to the halo of the moon, and many other things.

Leiomancy was divining by interpreting the motion of oil in water. Archaeologists found a two-tablet instruction guide for divining from patterns of oil on water in a cup from the early second millennium BC (K.A. Kitchen, *On the Reliability of the Old Testament*, Eerdmans, 2003, p. 351).

Augury was divination by the observance of bird behavior (whether it flew off to the right or left, flew over a river, etc.). The Greek philosopher Hecateus told about a Jew named Mosollam, a soldier in the army of Alexander the Great, who thwarted an attempt at augury. Mosollam was "the most skillful archer that was

among the Greeks or barbarians.” “Now this man, as people were in great numbers passing along the road, and a certain augur was observing an augury by a bird, and requiring them all to stand still, inquired what they stayed for. Hereupon the augur showed him the bird from whence he took his augury, and told him that if the bird stayed where he was, they ought all to stand still; but that if he got up, and flew onward, they must go forward; but that if he flew backward, they must retire again. Mosollam made no reply, but drew his bow, and shot at the bird, and hit him, and killed him; and as the augur and some others were very angry, and wished imprecations upon him, he answered them thus: How can this bird give us any true information concerning our march, who could not foresee how to save himself: for had he been able to foreknow what was future, he would not have come to this place, but would have been afraid lest Mosollam the Jew should shoot at him, and kill him” (cited from Josephus, *Jewish Wars*).

Reading the sheep’s liver was another popular form of divination. After requesting the “gods” to inscribe their message upon the entrails of the animal, the diviner would sacrifice it and examine the organs for deviations from the normal state, shape, and coloring. The gallbladder was also used for this purpose. There were interpretive texts inscribed in clay made in the shape of the liver to assist the diviner. Documents found in the ancient Elamite kingdom contain the following interpretation by a king: “If on the lower part of the naplastu [a section of the liver] a piece is missing, the god Sin will help my army. If a piece is missing on the right side, problems will develop in my army. If the piece is missing in the upper part of the usurtu [another part of the liver] fire will eat the main gate of my city” (*Persians: Masters of Empire*, Time-Life, 1995, p. 29). Nebuchadnezzar used liver divination to determine whether to attack Rabbath or Jerusalem. “For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver” (Eze. 21:21).

A popular form of divination in the Roman Empire involved the serpent god Asklepios. This was the favored “god” of Pergamos, where one of the seven churches of Revelation was located. Asklepios was depicted as a serpent coiled around a staff. The serpents were depicted on a monument outside of the Asklepios Temple at Pergamos. Those seeking healing or enlightenment slept in the court of the temple, which was infested with snakes, hoping the serpent god would grant healing or revelation.

The following are the other terms used in the Bible to describe various forms of witchcraft:

Astrologer—one who observes the heavens, believing the heavenly bodies influence men’s lives (Is. 47:13; Da. 1:20; 2:2, 10, 27; 4:7; 5:7, 11, 15).

Charmer—those who cast spells; sorcery; incantations (De. 18:10).

Consulter with familiar spirits—attempted communication with the dead whereby the consulter comes into contact with deceiving spirits; séances (De. 18:10).

Enchanter—to use enchantments; spell casting; charms; communication with spirits (Ex. 7:11, 22; 8:7, 18; Le. 19:26; Nu. 23:23; 24:1; De. 18:10; 2 Ki. 17:17; 21:6; 2 Ch. 33:6; Is. 47:9, 12; Je. 27:9).

Familiar spirits—spirits involved with those attempting to communicate with the dead; deceiving spirits impersonating the dead; spirits participating in witchcraft and those who are in communication with them (Le. 19:31; 20:6, 27; De. 18:11; 1 Sa. 28:3-9; 2 Sa. 21:6; 23:24; 1 Ch. 10:13; 2 Ch. 33:6; Is. 8:19; 19:3; 29:4).

Necromancy—the art of revealing future events by pretending communication with the dead (De. 18:11).

Observer of times—one who consults the stars; who believes the heavenly bodies have a ruling influence over the physical and moral world (De. 18:10; Is. 47:13; Da. 1:20; 2:2).

Prognosticator—one who consults the stars in an attempt to predict the events of men’s lives (Is. 47:13).

Soothsaying—one who divines, consults the stars; predicts the future; fortune telling (Jos. 13:22; Is. 2:6; Da. 2:27; 4:7; 5:7, 11; Mi. 5:12; Ac. 16:16).

Sorcery—the practice of witchcraft; wizardry; magic; divination; enchanting (Ex. 7:11; Is. 47:9, 12; 57:3; Je. 27:9; Da. 2:2; Mal. 3:5; Ac. 8:9, 11; 13:6, 8; Re. 9:21; 18:23; 21:8; 22:15). Sorcery was “hostile magic” in which an individual sought to bring harm to others or to gain power over them for financial or political advantage, etc. It used spells or curses. In the following example a man complains to the gods about a sorceress who is cursing his wife: “She stands day and night before the gods and curses my wife before the gods ... She wishes for her death, saying, ‘Let her die!’ O gods, my lords, why do you listen to this evil talk?” (Collins, p. 190).

Witch—one who practices witchcraft; worshiper of Satan; nature worshiper; one who practices sorcery and enchantment (Ex. 22:18; De. 18:10; 1 Sa. 15:23; 2 Ki. 9:22; 2 Ch. 33:6; Mi. 5:12; Na. 3:4; Ga. 5:20)

Wizard—sorcerer; conjurer; charmer; enchanter (Le. 19:31; 20:6, 27; De. 18:11; 1 Sa. 28:3, 9; 2 Ki. 21:6; 23:24; 2 Ch. 33:6; Is. 8:19; 19:3). [See Astrologer, Capital Punishment, Devils, Idolatry, Mutter, Peep.]

WITHAL - WOMEN PREACHERS

WITHAL. Used adverbially in the sense of likewise, besides, at the same time (1 Ki. 19:1; Ps. 141:10; Ac. 25:27); and also (Le. 11:21; Job 2:8, etc.) where we would use “with” simply (The Bible Word-Book).

WITHS. Slender twigs twisted into a rope (Ju. 16:7-9) (Concise).

WIT'S END. To come to the end of one's own resources; to be totally disheartened; to be in desperation because of extreme circumstances (Ps. 107:27).

WITTINGLY. To act wisely; intelligently (Ge. 48:14).

WITTY. Skillful; ingenious; clever (Pr. 8:12).

WIZARD. One who deals in magic and sorcery in an attempt to pry into the secrets of the spirit world (Le. 19:31; 20:17; De. 18:11; 1 Sa. 28:3, 9; 2 Ki. 21:6; Is. 8:19; 19:3). [See Witchcraft.]

WOE WORTH. Evil be to; woe be to (Eze. 30:2).

WOMAN. In John 2:4, the Lord Jesus Christ addressed His mother by the term “woman.” This was not a term of disrespect, as it would be today. It was a term, rather, of respect, and is the same Greek word commonly translated “wife.” Christ used the same term to address his mother at the cross in John 19:26, and the woman of faith in Matthew 15:28.

WOMEN. The following study, “The Worth of Women,” is adopted from the Thompson Chain Study Bible:

There were many notable women God used in the Bible.

Eve - the mother of all mankind - Ge. 3:6

Miriam - the co-leader and prophetess - Nu. 12:1-2; Mi. 6:4

Deborah - the patriotic judge and prophetess - Jud. 4:4

Ruth - the woman of constancy - Ru. 1:16

Hannah - the ideal mother - 1 Sa. 1:20 - 12:19

Abigail - the capable woman - 1 Sa. 25:3,18-19

The Shunammite - the hospitable woman - 2 Ki. 4:8-10

Esther - the self sacrificing woman - Es. 4:16

The Canaanite - the woman of faith - Mt. 15:28

Mary Magdalene - the transformed woman - Mk. 16:1, 9

Elizabeth - the humble woman - Lk. 1:43

Mary - the woman chosen of God - Lk. 1:30-38

Mary of Bethany - the woman immortalized by Christ - Mt. 26:13; Lk. 10:42

Martha - the worried housekeeper - Lk. 10:40

The Woman Evangelist - Jn. 4:29

Dorcas - the benevolent seamstress - Ac. 9:36

Lydia - the business woman - Ac. 16:14

Priscilla - co-laborer of Paul and discipler of Apollos - Ac. 18:26; Ro. 16:3

Phoebe - a special messenger and servant of the church - Ro. 16:1-2

Women portrayed some special distinctions in the New Testament.

Women were the last ones at the cross - Mk. 15:47

Women were the first ones at the tomb - Jn. 20:1

Women were the first to proclaim the resurrection - Mt. 28:8

A woman was the first witness to the Jews - Lk. 2:37 & 38

Women participated in the first prayer meeting - Ac. 1:14

A woman was the first European convert - Ac. 16:14

A woman labored with Paul and discipled Apollos alongside her husband - Ac. 18:18-26

Women contended in the gospel ministry alongside Paul - Ph. 4:3

God used special women to deliver insightful messages to His people.

Miriam - Ex. 15:20

Deborah - Jud. 4:4

Huldah - 2 Ki. 22:14; 2 Ch. 34:12

Anna - Lk. 2:36

God wants to use women in special ways to His glory.

Their skills are used to provide for His work - Ex. 35:25

Their compassion and provision ministers to the poor - Pr. 31:20

Their small sacrifices are greatly esteemed by God - Lk. 21:2-4

Their kindness teaches respect - Pr. 11:16

Their noble character is an honor to a husband - Pr. 12:4

Their wisdom builds a strong home - Pr. 14:1

Their modesty and decency bring honor to God - 1 Ti. 2:9-10

Their example of self-control and ministry of discipleship produces godliness in younger women - Tit. 2:3-5

Their submission, purity, and reverence wins an unbelieving husband - 1 Pe. 3:1-2

WOMEN PREACHERS. The Bible clearly states that the man is to lead in the home and church, and the woman's role is to submit to the man's headship. There is widespread rebellion against this divine plan, though, and many women are being appointed to leadership positions in churches. Consider some facts from our files:

There are almost 4,000 licensed and ordained women in the Assemblies of God.

In 1984, the Southern Baptist Convention adopted a resolution saying the Bible “excludes women from

pastoral leadership.” Like many things adopted by this Convention, the resolution was almost meaningless. In a September 1993 meeting of the SBC Executive Committee, a measure to expel congregations for ordaining women was rejected unanimously. The same proposal was rejected at the SBC’s annual meeting in July 2008. The Fall 1997 edition of *Folio*, the newsletter of Baptist Women in Ministry, reported that there are 1,225 ordained Southern Baptist women. Roughly 200 of the ordained women serve as pastors and associate pastors.

The United Methodist Church has ordained women since 1956 and today has 4,743 women “clergy.”

The Presbyterian Church (U.S.A.) has 2,419 female leaders. In 1979 the United Presbyterian Church, forerunner of the Presbyterian Church U.S.A., adopted a resolution REQUIRING the congregations to elect women elders. This politically correct denomination also voted to ban the ordination of any man who opposed women clergy and gave such men 10 years to change their minds or get out (*EP News Service*, June 21, 1980). So much for the supposed broadminded attitude of Modernists.

The United Church of Christ has 1,803 female leaders.

The Evangelical Lutheran Church in America has 1,358 ordained women.

As of 1994, 16 of the 30 independent Anglican communions around the world have approved ordination of women priests. The Episcopal Church in the United States, which approved womens ordination in 1976, has more than 1,000. The Episcopalians ordained the first Anglican female bishop in 1989. The General Synod of the “mother church” in England endorsed the concept of female priests in 1993. In 1991 Queen Elizabeth showed her approval of all this by appointing a woman as one of her royal chaplains in Scotland.

The Church of Scotland approved the ordination of women in 1968 and now has 100 female ministers.

The Lutheran Church-Missouri Synod, though more conservative than other Lutheran bodies, is beginning to allow women to preach in regular worship services. A survey showed that about 1,000 LCMS clergymen maintain that the Bible is not opposed to the ordination of women (*Christian News*, Feb. 13, 1989). “Leaders of Youth With a Mission (YWAM) appointed their first female national director in March to oversee a 200-member staff in Switzerland. At a conference last year, YWAM founder Loren Cunningham spoke out strongly against what he called ‘cultural bias’ against women. He also warned that God’s blessing might be removed if YWAM did not commission female leaders” (*Charisma*, July 1993). “Women now comprise at least a third of the student population at the leading

interdenominational divinity schools; at Yale and Harvard, they’re more than half” (*Ibid.*). “U.S. women ordained to full-time ministry in 1986 increased to 20,730 from 10,470 in 1977, and represented 7.9% of all U.S. clergy, according to a recent study by the National Council of Churches. ... The survey showed that 84 of 166 denominations ordain women to full ministry... (*National & International Religion Report*, March 13, 1989).

These facts are evidence of the apostasy of the of these last days. Men and women in the world, having rejected Bible truth, are confused about the most basic things. Many men are trying to be like women in dress and manner, while many women are demanding the right to be like men, to dress like men, to do the same work as men, to play the same sports as men, to fight in armies like men. They want more than equal pay for equal work; they are demanding a man’s place in the home, church, and state.

The Bible speaks too clearly on this subject for there to be any confusion. The problem is that churches too often are looking to sources other than the Bible for guidance. God loves women as much as He does men. Women are as important to the home, church, and society as men are. In Jesus Christ, women enjoy the same spiritual position and blessings before God as men do. This does not mean, though, there is to be no difference in men and women in their appearance and roles. There is a basic truth which needs to be restated in the church and society today: Men and women are different! Men and women were made for different roles. The N.T. affirms that men are to be the leaders in the home, church, and state. Women were not created to rule these divine institutions; men were. The prophet Isaiah was condemning Israel when he said women ruled over them (Is. 3:12). In the church, according to the Bible, no woman is qualified to be a pastor or a deacon or to hold any other leadership position over men. See 1 Co. 14:34-37; 1 Ti. 2:11-14.

Some are saying that the commands quoted above were meant only for first century Christians or were only for the particular situation at Corinth. This cannot be true for many reasons.

First, Paul said that his instructions in 1 Corinthians 14 are the commandments of the Lord (verse 37). As such they must be obeyed by all Christians and by every church.

Second, the Apostle said that the instructions of 1 Corinthians 14 are a test of spirituality. He said that those who are truly spiritual must acknowledge that the instructions are the very commandments of God (1 Co. 14:37). Those who are rejecting the teaching of 1 Corinthians 14 concerning a woman’s role in the church are proving themselves to be unspiritual.

WOMEN PREACHERS

Third, in 1 Timothy the Apostle gives the very same instructions concerning women, and this epistle was said to have been written to teach the proper order for churches in general (1 Ti. 3:15). The things contained in 1 Timothy are general instructions about church order to be obeyed by all churches in every century; and it is in this book, the book which contains standards for church leaders, that God has forbidden women from taking authority over or teaching men.

Fourth, in giving the instructions about women in the church, the Holy Spirit referred back to the original order of creation—Adam first, then Eve. The Holy Spirit, in guiding Paul's pen, used this order of creation to prove that women must not take authority over men. Therefore, since the order of creation has not changed since 1 Timothy was written, and since it does not change in our culture or century, we know that the instructions of the New Testament about the woman's role in the church apply to us today.

Fifth, Paul referred to man's fall to support his teaching regarding the Christian woman's subjection to the man (1 Ti. 2:14). Again this shows that the Apostle's teaching about the woman transcends any one culture or generation. Though we have been saved from the eternal consequences of the Fall when we receive the Lord Jesus Christ, we are still living under the abiding consequences and conditions of the Fall as long as we remain in this world. Redemption has three aspects that must never be confused—past, present, and future. The three are seen in Romans chapter eight. Ro. 8:1-10 speaks of the past aspect of our salvation—we have been saved from the eternal consequences of sin. Because of what Jesus Christ has done for us on the Cross we have been made eternally free from any fear of the wrath of God or punishment for our sin by God's holy law. Hallelujah! Ro. 8:11-17 speaks of the present aspect of our salvation—we are being saved from the power of sin in our daily lives by the Spirit of God who indwells us. Ro. 8:18-25 speaks of the future aspect of salvation—we will be saved from the very presence of sin when Christ gives us our resurrection body and comes to renew this fallen creation. We have eternal redemption right now as a present possession, yet we still "groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Romans 8:23). Likewise, the woman who trusts Christ receives eternal freedom in Him from the wages of sin, but she is not yet free from some of the consequences of Eve's rebellion in the Garden of Eden. She still is to be in subjection to the man.

Sixth, Paul referred to human nature to support his teaching regarding women (1 Ti. 2:14). The woman has a different makeup than the man. She was designed for a different role in life—that of a wife and mother. Her

emotional, psychological, and rational makeup are geared perfectly for this, but she was not designed for leadership. In the garden of Eden the devil deceived her. This was not true for Adam. He sinned, but he was not deceived. Eve had allowed herself to be thrust into a position of decision making she was not supposed to occupy. It is no coincidence that women have been responsible for starting many of the false Christian movements and have played key roles in spiritism, new age, mind science cults, and such. Human nature has not changed and neither has God's restrictions against women preachers.

Seventh, Paul commanded that his instructions were to be kept until Christ's coming (1 Ti. 6:14). This command is given at the end of the epistle in which the Apostle had so clearly required that women be in subjection to men in the church (1 Ti. 2:9-15). Since Jesus has not yet appeared, we are to continue to maintain these restrictions.

Eighth, Paul's letter to Corinth, in which he spoke of women being in subjection to men, was for all Christians, not just those in Corinth. In his introduction to this epistle the Apostle tells us plainly to whom he is speaking: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, WITH ALL THAT IN EVERY PLACE CALL UPON THE NAME OF JESUS CHRIST OUR LORD, both their's and our's" (1 Co. 1:2). It is clear that Paul's instructions were not intended merely for some peculiar situation at Corinth.

Ninth, while Galatians 3:28 says there is neither bond nor free in Christ, other passages teach that this does not mean there are no servant/master relationships. The Christian servant is free in Christ—free from the eternal wages of sin—but he is not free from his earthly position and responsibilities of servitude toward his master (Ep. 6:5-8; Col. 3:22-25; 1 Ti. 6:1, 2; Tit. 2:9-10; 1 Pe. 2:18-25). In fact, anyone who teaches against these instructions regarding submission of servants to masters is labeled proud and evil. See 1 Timothy 6:1-5. These are strong words, and they refer directly to those who try to contradict the Apostle's teaching requiring subjection of servants to masters, such as those who promote communistic "liberation theology," and those who stir up all sorts of strife between workers and business. These words also apply to those who are trying to throw off the apostolic teaching referring to woman's subjection to man in the church and home. Such are proud, ungodly, and destitute of the truth, and are to be separated from! We can see how serious this matter is. Galatians 3:28 says there are no servants and no freemen in Christ, yet other New Testament passages teach there are indeed Christians who are servants and Christians who are masters. Galatians 3:28 also says

there is neither male nor female in Christ, but other passages show us that this does not mean all distinction between the sexes are done away in this world, nor does it mean that the original order of creation has been dissolved in Christianity.

Women Leaders in the Old Testament

Why did God make *DEBORAH* a judge in Israel (Judges 4:4-5)? The answer is not difficult. God's perfect will is for men to lead. That is too clear to misinterpret, but when men will not assume their responsibilities, God uses women. The men in Deborah's day were very weak and cowardly. This is seen in the fact that Barak, the captain of the armies of Israel, refused to go into battle unless Deborah went with him. What a brave man! What a hero! The woman had to remind him that God had said it is time to fight; the woman had to encourage and challenge him to go; the woman had to go with him (Ju. 4:8). Deborah clearly realized that this was not right nor natural, and she told Barak it would result in shame upon his name (Ju. 4:9). Obviously it was a period in Israel's history during which God could find no man to do His will, so He used a brave, willing woman. We can praise God for women like Deborah who are willing to be strong when the men are weak. This has often happened, both in secular and church history. The root problem in Deborah's day was spiritual apostasy. When God's people turn away from Him, He renders the men powerless against their enemies and removes wisdom from their hearts. It is a judgment upon apostate people. We can see this very thing today in apostate North America and Europe. The leaders are weak and seem entirely lacking even in common sense. We cannot control our little children, and women rule over us (compare Isaiah 3:12). It is God's judgment because of the apostate condition of professing Christendom. Israel in Deborah's day was in bondage to their enemies only because of their apostasy from the true God and His revealed will recorded in the Scriptures (Judges 4:1-2). This was why the men were so weak. God had removed their power as He did from sinful Samson (Amos 2:14-15).

What about THE DAUGHTERS OF PHILIP? They were prophetesses (Acts 21:8-9). The fact that God gave gifts of prophecy to women does not mean that they are free to take authority in the church or to prophesy to men. When Paul was staying at Philip's house, God used a male prophet from another city to come and prophesy to Paul (Acts 21:8-11). There is no doubt that God gave the gift of prophecy to some women (Acts 2:18), but the Holy Spirit has placed restrictions on the exercise of those gifts. 1 Timothy 2 and 1 Corinthians 11 and 14 are Holy Scripture. Paul warned that those who ignore this instruction are not spiritual (1 Co. 14:37). God richly gifts women in spiritual things, but they are

restricted in the exercise thereof. The woman's ministry is focused on women and children (1 Ti. 2:15; Tit. 2:3-5). As noted earlier, there were no women apostles, and the divine standards for pastors apply only to men (1 Ti. 3:2-4; Titus 1:5-9).

WONDERFUL. Great; singular (De. 28:59; 2 Sa. 1:26; Job 42:3; Ps. 40:5; 78:4; 107:8; 111:4; 119:129; 139:14; Je. 5:30; Mt. 21:15; Ac. 2:11).

WONDERS. Something that arrests the attention by its novelty, grandeur or inexplicableness (Webster). The term "wonders" in the O.T. refers most commonly to God's miracle-working power, particularly the miracles He accomplished in redeeming Israel from Egypt (Ex. 3:20; 4:21; De. 4:34; 6:22; Jos. 3:6; Ne. 9:10; Ps. 77:11; 106:7; 135:9; Je. 32:20). In the N.T. this term is used in connection with "signs and wonders" (Ac. 2:22, 43; 4:30; 5:12; 6:8; 7:36; 14:3; Ro. 15:19; 2 Co. 12:12; He. 2:4). The devil will perform "wonders" in the last days (2 Th. 2:9; Re. 13:13). [See Charismatic Movement, Miracle, Sign.]

WONT. Known; accustomed (2 Sa. 20:18; Mt. 27:15; Lk. 22:39; Ac. 16:13).

WOOF. The threads that cross the warp in weaving (Le. 13:48-58).

WORD. [See Bible, Logos.]

WORK. Labor; employment. [See Employment, Labor, Sluggard.]

WORKFELLOW. Fellow worker (Ro. 16:21).

WORKS. [For the place of works in salvation see Gospel, Grace, Justification.]

WORLD. Two different words are translated "world" in the N.T., *kosmos* and *oikoumene*. The root meaning of the words themselves are different, but their biblical usage is basically the same. *Kosmos* is the word most commonly translated "world" (roughly 200 times) and means order or arrangement. The basic meaning of *KOSMOS* is seen in its usage in 1 Pe. 3:3. Here it is translated "adorning," and refers to a woman adorning herself. In so doing, she arranges her clothes upon herself in an attractive manner. This word speaks of the orderly arrangement of the world, the world system. *OIKOUMENE* means a habitable place. The root of this word is *oikos*, the Greek word commonly translated "house" or "household." The emphasis of *oikoumene* is the world as the habitation of man.

The term world has four basic meanings in the Bible: (1) It is used to speak of nature, of the earth and all things therein—man and animals, land and sea (Ac. 17:24). (2) It is used to refer to civilizations and societies. It was this world which Satan offered to Jesus (Mt. 4:8). This is the world which hates Christians (Jn. 15:18,19), which is to hear the Gospel (Mk. 16:15), and into which false teachers are entered (2 Jn. 7). (3)

World is used to refer to the men who live on the earth. This is the meaning of the term “world” in Jn. 3:16 which says God so loved the world and gave His only begotten Son to die for it. It is not man’s wicked societies and inventions that God loves, but man himself. (4) World is used to refer to the wicked things men do (1 Jn. 2:15-17).

In speaking of the world, the Bible emphasizes its wickedness. Men are evil by nature, and the societies they have made are also evil. Adam’s firstborn son, Cain, murdered his brother Abel. When rebuked by God, Cain went out from His presence and built a city and had sons, who became cattlemen, musicians, and workers in brass and iron (Ge. 4:16-22). This is the origin of the world civilizations. Adam, after he had rebelled against God, conceived Cain, who inherited Adam’s wicked nature and became a murderer. This Cain went out from the presence of God and, together with his self-willed sons, tried to build a comfortable world without God. This earth is still populated with sons of Adam, all going about their self-willed ways to build their own comfortable societies apart from the true and living God. Adam’s children are religious, but it is self-willed religion based on human invention. Cain was religious. He brought an offering to God, but his offering was rejected because he refused to come as a condemned sinner trusting God’s Sacrifice.

The Bible warns God’s people not to love this world system and the evil things in it (1 Jn. 2:15-17). To love this world is to be the enemy of God (Ja. 4:4). Satan is the ruler of this world in that he controls the lives of all unsaved men (2 Co. 4:4; Ep. 2:1-3; Re. 12:9). The whole world lies in wickedness (1 Jn. 5:19), and the Christian must be careful not to imitate the evil ways of the world (Ro. 12:1-2; Ja. 1:27). Jesus Christ warned that a man cannot serve both God and the world (Mt. 6:24). Christ died to deliver the believer from this present evil world (Ga. 1:4). The Christian is not of this world (Jn. 15:19; 17:16); he is crucified unto the world (Ga. 6:14). [See Satan, Sin.]

WORLD COUNCIL OF CHURCHES. The World Council of Churches (WCC) is an international ecumenical union of more than 300 denominations representing more than 400 million professing Christians. It was officially formed in Amsterdam, Holland, in 1948 with 147 denominations. Today there are 307.

The goal of the World Council was plainly stated at its convening Assembly in August 1948. Former General Secretary of the WCC, W.A. Visser ‘t Hooft, verbalized the sentiments of the ecumenists gathered for that historic occasion: “Our name indicates our weakness and our shame before God, for there can be and there is finally only one Church of Christ on earth. Our plurality

is a deep anomaly. But our name indicates also that we are aware of that situation, that we do not accept it passively, THAT WE WOULD MOVE FORWARD TOWARDS THE MANIFESTATION OF THE ONE HOLY CHURCH” (*The Genesis and Formation of the World Council of Churches*, p. 66). This supposed “one holy church”, this longed for world church, is a figment of a heretical imagination. The Bible does not tell us that there should be a world church. Quite the opposite. The Bible repeatedly warns that Christendom will become increasingly apostate as the coming of Christ draws near, and the true churches are commanded to remain separate from this wickedness. God is not fulfilling the Great Commission through a church, singular, but through churchES, plural.

Though the Roman Catholic Church is not officially a member of the WCC, it has worked closely with the WCC since the 1960s. Many Catholics serve today in leadership positions within the WCC. Edward Panosian notes, “Rome’s conception of the ecumenical movement is the joining of all churches—eventually all religions—to Rome. Rome does not join the WCC; she invites the WCC to join her. The whole ecumenical program has been called ‘the reversal of the Reformation’” (*The World Council of Churches*, p. 40).

We could describe the error of the WCC under a wide number of categories. We could speak of its Doctrinal Heresy, its Modernism, its Marxism, its Humanism, its Feminism, its Sacramentalism, its Syncretism, its Universalism. The simple fact is that the WCC fails every biblical test which could be applied. It is patently and grossly unscriptural. The following look at recent events sponsored by the World Council gives irrefutable evidence that the WCC is a part of the apostasy prophesied in N.T. Scripture.

WCC Conference Honors Sophia Goddess, Gives Ovation to Lesbians

In November 1993, the World Council of Churches sponsored a Re-imaging conference in Minneapolis, Minnesota. Some 2,000 women “seeking to change Christianity” attended, and the most radical women in apostate Christendom pontificated on every sort of weird and unscriptural subject imaginable.

Speakers included Chung Hyung Kyung, Korean “theologian” who equates the Holy Spirit with ancient Asian deities; Virginia Mollenkott, an avowed pro-abortion lesbian; Elizabeth Bettenhausen, professor at Harvard Divinity School; Lois Wilson, a United Church of Canada “minister”; Jose Hobday, a Roman Catholic nun.

Liberal denominations supported the conference. The United Methodist Women’s Division sent 56 representatives and paid their expenses. Altogether

almost 400 United Methodists participated in the conference. The United Presbyterian Church contributed a grant of \$66,000 and sent a group of representatives led by high-ranking officials. 405 Presbyterians participated. More than 300 representatives from the misnamed Evangelical Lutheran Church in America attended. There were 234 Roman Catholic and 144 United Church of Christ participants. There were representatives from the United Church of Canada, the Church of the Brethren, American Baptist, Episcopalian, and Mennonite.

When challenged by certain members who were protesting their denomination's involvement in this meeting, the Presbyterian Church's General Assembly Council issued a "fact sheet" which claimed, "Participants were challenged to expand their horizons, to be enriched and nurtured spiritually, and to engage in dialogue with women and men from around the world." Apostates always have clever explanations of their rebellion. Don't need atonement. During a panel on Jesus, Delores Williams of Union Theological Seminary, said: "I don't think we need a theory of atonement at all. I think Jesus came for life and to show us something about life. I don't think we need folks hanging on crosses and blood dripping and weird stuff ... we just need to listen to the God within."

God Is an "Abusive Parent." Virginia Mollenkott, who participated in the translation of the New International Version, said, "[Jesus] is our elder brother, the trailblazer and constant companion for us—ultimately is among many brothers and sisters in an eternal, equally worthy sibling-hood. First born only in the sense that he was the first to show us that it is possible to live in oneness with the divine source while we are here on this planet. ... As an incest survivor, I can no longer worship in a theological context that depicts God as an abusive parent [referring to Christ's death on the cross] and Jesus as the obedient, trusting child."

Praying to the trees. Korea's Chung Hyung Kyung told the crowd, "My bowel is Buddhist bowel, my heart is Buddhist heart, my right brain is Confucian brain, and my left brain is Christian brain." This is ecumenical schizophrenia of the most radical sort! Chung is a professor at Korea's Ewha Women's University, the world's largest university for women, with 20,000 students.

Chung instructed the crowd of women to seek help from the trees if they are in need of energy: "When we do pranic healing, we believe that this life-giving energy came from god and it is everywhere, it is in the sun, in the ocean, from the ground and it is from the trees sisters and brothers in need. If you feel very tired and you don't have any energy to give, what you do is ... go to a big tree and ask it to 'give me some of your life

energy'" (*AFA Journal*, Feb. 1994).

Chung has published a rewrite of the Gospel narratives from an Asian feminist perspective. She told the Minneapolis conference, "The Bible is basically an open book, and I want to add the next chapter." Chung spoke at the 1991 General Assembly of the World Council of Churches and identified the Holy Spirit with a Buddhist goddess.

Standing Ovation for Lesbians. During the conference, a group of roughly 100 "lesbian, bi-sexual, and transsexual women" gathered on the platform and were given a standing ovation by many in the crowd. They were "celebrating the miracle of being lesbian, out, and Christian."

"The lesbian theme was heard repeatedly from major speakers. In a workshop called 'Prophetic Voices of Lesbians in the Church,' Nadean Bishop, the first 'out' lesbian minister called to an American Baptist church, claimed that Mary and Martha in the Bible were lesbian 'fore-sisters.' She said they were not sisters, but lesbian lovers. Janie Spahr, a self-avowed lesbian clergywoman in the Presbyterian Church USA ... claimed that her theology is first of all informed by 'making love with Coni,' her lesbian partner. Judy Westerdorf, a United Methodist clergywoman from Minnesota, told the workshop that the church 'has always been blessed by gays and lesbians ... witches ... shamans.' In a seminar on 'Re-Imagining Sexuality-Family,' lesbian theologian Mary Hunt said, 'Imagine sex among friends as the norm. ... Imagine valuing sexual interaction in terms of whether and how it fosters friendship and pleasure. ... Pleasure is our birthright of which we have been robbed in religious patriarchy'" (*AFA Journal*, Feb. 1994).

Worshipping Sophia. The Nov. 3, 1993, Minneapolis Star Tribune reported that "throughout the conference worship experiences will celebrate Sophia, the biblical goddess of creation." Sue Seid-Martin of the University of St. Thomas School of Divinity in St. Paul, Minn., claimed that this Sophia is "the suppressed part of the biblical tradition, and clearly the female face of the human psyche." Seid-Martin believes Sophia is found in Proverbs 1-9, Mt. 11; Lk. 3:35; 11:49; and 1 Co. 1-2, and she identifies Jesus Christ with this Sophia.

These feminists are not reading the same Bible I have read for 20 years. I have never found a Sophia goddess in my Bible! The Greek word *sophia* is translated "wisdom" in the KJV and "denotes mental excellence in the highest and fullest sense ... comprehends knowledge and implies goodness" (George Berry, *A Greek-English Lexicon and New Testament Synonyms*). This word is often applied to Jesus Christ, but never in any sense whatsoever having to do with "the female face of the human psyche." The word "sophia" is not found in the

Old Testament. The Hebrew word most commonly translated wisdom is *chokmah*. This is the word translated wisdom in Proverbs 8 and 9. It refers to understanding, skill, revelation, godly reason, and it has nothing whatsoever to do with a supposed feminine side of God.

Naked Sophia goddess. A painting displayed at the Re-imagining conference supposedly depicted this Sophia. The painting contained the picture of a bald, frowning woman with large naked breasts. The middle of her forehead is adorned with a mark that appears to be a Hindu “tika” or tilaka, the same mark women in Nepal and India receive from their priests when they do “puja” (worship) at pagan shrines. (It is interesting that one of the speakers at this conference encouraged the wearing of the tika. Aruna Gnanadason, South Asian feminist, “lashed out against alleged oppression by Christian missionary teachings in India,” and she invited participants to put red dots on their foreheads to “represent the divine” in them.) The cover of *The Presbyterian Layman* for January-February 1994 featured this painting. In a frame surrounding the painting were some of the words from the prayer to Sophia.

On Sunday morning the conferees joined together in repeating a prayer to Sophia, including these words: “Our maker Sophia, we are women in your image. ... Sophia, creator God ... shower us with your love. we remind the world of its pleasures and sensations. ... Our guide, Sophia, we are women in your image. ... With the honey of wisdom in our mouths, we prophesy a full humanity to all the peoples.”

Honey of wisdom, my foot! This is the sour mash of new age feminism, a movement foreseen almost 2,000 years ago by the prophet Jude: “Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion...” (Jude 7-8).

WCC Baptizes Heathenism

The Seventh Assembly of the World Council of Churches (WCC), held February 7-20, 1990, in Canberra, Australia, gave plain evidence of the Council’s hideous apostasy. The WCC is no small organization. It represents more than 300 denominations with roughly 500,000 members. Most major Christian denominations are members of the World Council. Yet the apostasy of that body is appalling.

Though the WCC is full of apostasy, we do not feel it is necessary to report on all that went on the WCC Seventh Assembly. We believe it is enough to report on

the abominable ideas of syncretism and universalism which were supported there—the heresy that there is some light and salvation in heathen religions. This has been a trademark of the World Council for years, but its syncretistic emphasis grows bolder with time.

Aboriginals open the meeting. The Canberra meeting was opened by Australian aboriginals who worship nature. Consider the following Religious News Service report:

“Aboriginal men girded in loincloths and feathers, their bodies painted in tribal decoration, danced around an altar and beat drums in a traditional purification ceremony that opened the Seventh Assembly of the World Council of Churches here February 7. Standing near them at the altar were aboriginal women clothed in traditional black and red dresses and colorful aboriginal clergymen garbed in western vestments” (*Christian News*, Feb. 18, 1991, p. 1).

An Ecumenical Press Service report gives more details of the heathen purification ceremony which opened the WCC Assembly. “The congregation entered the tent by passing through smoke made by burning leaves—a traditional cleansing process for Aborigines in Australia. ... Before worship began, a traditional Aboriginal ‘message stick’ was carried to the worship tent by an Aboriginal runner. In that action, WCC General Secretary Emilio Castro asked permission for the council to enter the land. Gathered in the tent were Aboriginal elders, who ritually granted permission, whereupon the WCC worship leaders walked in procession into the tent.”

The Aborigines involved in this rite were almost naked, and the entire thing was an abomination to God. The supposed spirituality of the Aborigines was applauded by the WCC Assembly, but the Bible condemns it as heathen idolatry. The WCC leadership has no understanding of Bible salvation and spirituality. Therefore they find “spirituality” in this fallen, wicked world even among the unsaved.

Prayer to a Female God. Further evidence of the World Council’s syncretistic spirit occurred the second day of the Assembly, when South Korean Presbyterian feminist, Chung Hyun-Kyung, evoked a female pagan god.

“Combining verbal fireworks with a performance by Korean and aboriginal dancers, Chung rendered a dramatic evocation of a female Holy Spirit. She linked that spirit to that of Hagar, the Egyptian slave woman in Genesis who Chung said was ‘exploited and abandoned’ by Abraham and Sarah. Chung then burned bits of paper bearing the names of other exploited spirits—which she said were full of ‘han,’ the Korean word for ‘anger’—and identified them as Holocaust victims, freedom fighters, murdered advocates of non-violence, struggling Korean women,

the poor, and women in Japan's 'prostitution army' during World War II" (Religious News Service, March 5, 1991).

Eighteen times Chung summoned the spirits of the dead and claimed that "without hearing the cries of these spirits, we cannot hear the voice of the Holy Spirit." Chung said, "I hope the presence of all our ancestors' spirits here with us shall not make you uncomfortable." She also summoned "the spirit of Earth, Air, and Water." Chung said, "I also know that I no longer believe in an omnipotent, Macho, warrior God who rescues all good guys and punishes all bad guys." Chung concluded her message by likening the "spirit" to the idolatrous image of Kwan, "a goddess of compassion and wisdom [worshipped in] East Asian women's popular religiosity." Chung went even further in her blasphemy when she said, "Perhaps this might also be a feminine image of the Christ who is the first born among us, one who goes before and brings others with her."

The RNS report stated that though some WCC delegates were offended by this blasphemy, most warmly received it. In fact, the audience gave Chung's blasphemous presentation a standing ovation!

All Scripture Not Life-giving. In a follow-up report by the Religious News Service in February of 1992, further evidence of Chung's apostasy was given. In an interview with Carl McIntire, Chung said she was not certain that Jesus spoke the words of John 14:6—"I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Chung also said that many women do not find all of Scripture "life-giving" and pointed especially to Paul's admonition that women be quiet in the church and be subject to their husbands at home.

She said she agreed with a Catholic priest who recently told her the greatest harm to the promotion of unity is claiming the truth. The struggle between who's right and who's wrong divides people, she said.

All Faiths Are One with God. The Director of the WCC's Inter-Faith dialogue is a Sri Lankan, Wesley Ariarajah. His apostate ideas about salvation were voiced at the Canberra meeting and were reported in local newspapers. Consider this report from the *The Australian*:

The World Council of Churches took ecumenism to its farthest limits at the weekend, suggesting Muslims, Hindus and others achieve salvation in the same way as Christians and warning the latter against "narrow thinking."

The council's Director of Inter-Faith dialogue Dr. Wesley Ariarajah, said it was inconceivable to him that God listened to Christian prayers but ignored those

praying to their particular versions of God.

'As a Sri Lankan Christian who has read the Hindu writings and the scriptures of the Hindu saints I simply cannot believe that there have not been other people [than Christians] who are familiar with God,' he said. 'It is beyond belief that other people have no access to God or that God has no access to other people.'

'Who are listening to the prayers of the Hindu? Are there many Gods? If we are thinking about a God who is the creator and sustainer of the whole universe, as in Psalm 24, then there are not two Gods. Therefore it is inconceivable to me that a Hindu or a Buddhist, or anybody, is outside God. My understanding of God's love is too broad for me to believe that only this narrow segment called the Christian church will be saved. If you are a Christian you must be open and broad, not narrow and exclusive.'

Dr. Ariarajah said being a good Christian did not include going around telling people of other faiths they had got it all wrong (*The Australian*, Feb. 11, 1991).

Ariarajah is dead wrong about the condition of those outside of Christ. Consider the following truths from the Word of God, truths which are utterly ignored by Ariarajah and his WCC friends:

The Condition of the Heathen. The following verses from Ephesians show us plainly the condition of the unsaved heathen.

"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. ... That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ep. 2:1-3,12-13).

Before the Ephesians came to Christ, they were religious idolaters. What was their spiritual condition at that time? The Bible says they were dead in trespasses and sins. They were under the power of the devil. They were by nature the children of wrath. They had no hope and were without God in the world. That is the "spirituality" of every person outside of Jesus Christ. The Bible says it was the blood of Christ that changed the spiritual condition of the Christians at Ephesus.

Salvation Only through Jesus Christ. The following plain Bible statements make it clear that there is no salvation outside of Jesus Christ. All men are sinners and are condemned under the righteous judgment of God. The only way of escape from sin's condemnation is

through personal faith in Jesus Christ and in His blood which was shed at Calvary. The Bible says salvation comes through one name only: Jesus Christ. Any other name—whether it be Buddha, Mohammed, Sophia, the Great Thumb, or Krishna—is unable to bring eternal salvation.

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jn. 14:6).

“And [the jailer] brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house” (Ac. 16:30-31).

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Ac. 4:12).

The Gospel demands repentance. Ariarajah said being a good Christian did not include going around telling people of other faiths they are all wrong. He doesn’t know what he is talking about. Were the Apostles “good Christians”? They certainly went about telling people of other faiths that they were wrong and that they must repent and turn to Christ! Consider this sermon by the good Christian, Paul, to the religious heathen at Athens:

“Then Paul stood in the midst of Mars’ hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things ... Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead” (Ac. 17:23-25,29-31).

The Bible says God loves all men and is no respecter of persons. But He offers only one way of salvation, and men must repent and come on God’s terms through the Lord Jesus Christ. The problem with the World Council of Churches is simple: They have rejected the Word of God.

The Rainbow Serpent That Created the World. WCC blasphemy reached equally perverse heights in an advance publication which called for “a rediscovery of Aborigine spirituality and for a new creation

spirituality.” Consider a quotation from this amazing ecumenical document. In this quote, the WCC is giving an example of the supposed “spirituality” of Aboriginal thought:

“The creation of the world began in Dreaming. Before the Dreaming, there was a pre-existent formless substance, in which spirit beings lived. In some of the stories of the creation event, the Rainbow Serpent emerged from her long sleep underground when she realized her time to give birth had come. She set free in the spirit beings to create hills and valleys, light and shade, water and trees, and flowers, and all living things. ... The serpent also set free the spirit beings to create the animals and the human beings in a particular relationship with each other, forever related through story, song, and ceremony” (*Wanderer*, March 14, 1991).

The World Council publication in question called “for recasting the theological understanding of creation. Much of Christianity, especially the major strains of Western theology, has given support to human dominance over creation. The Assembly discussions want to challenge theology and Christian thinking that have seen humanity’s task as subduing the earth.”

This is foolishness. The Bible plainly states that man was made in the image of God and was given the commandment: “Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (Ge. 1:28). Man is not an animal. Man is not a product of evolution. It is not wrong for man to subjugate the forests and rivers of this world. It is not wrong for man to subjugate animals.

The fact is that the World Council is made up of a bunch of theological weirdoes! It is the home of every sort of radical: environmentalists, communists, New Agers, One Worlders, feminists, syncretists.

We could proceed to give more details of the strange goings on at the WCC Seventh Assembly, but we see no reason to do so. God has commanded that His people separate from these things.

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Re. 18:4).

The Day of Prayer for World Peace

The following report on the 1986 Day of Prayer for World Peace first appeared in *O Timothy* magazine, Volume 4, Issue 2, 1987. Pope John Paul II and leaders of the Protestant denominations joined hands with representatives of the world’s pagan religions to pray for world peace. This is the same pope that has been called “one of the greatest moral and spiritual leaders of this century” by Billy Graham and a “defender of the faith” by Jack Van Impe. James Robinson said John Paul II is

“one of the finest representatives of morality in this earth right now.” Kenneth Kantzer, former editor of *Christianity Today*, praised John Paul II and has said he is building the kind of church “God has called the successor of Saint Peter to build.” David du Plessis carried a photo of the pope in his Bible. Many other evangelical and charismatic leaders have praised this pope.

The infamous meeting was held in Assisi, Italy, in October 26, 1986, and it was first announced by John Paul II nine months earlier. The announcement was made during a mass in Rome marking the end of the Christian Unity Week. The official Vatican newspaper reports the pope’s words on the occasion of the announcement:

‘Peace within the Church and peace with all mankind.’ The words of Pope Gregory VII are particularly appropriate in this year 1986, which the United Nations Organization has proclaimed as the International Year of Peace. ... In regard to this matter, I wish to announce on this solemn occasion that I am initiating opportune consultations with the leaders, not only of the various Christian Churches and communions, but also of the other religions of the world, to organize with them a special meeting of prayer for peace, in the city of Assisi ... The date and details of this meeting will be decided as soon as possible (*L’Osservatore Romano*, Feb. 10, 1986, p. 19).

It was, by the way, from this same location on January 25, 1959, that the late Pope John XXIII announced his decision to convene the Second Vatican Council.

Who Was at Assisi? There were 160 participants at the prayer meeting for peace in Assisi. The “Christian” leaders who participated came from many ecumenical organizations—the World Council of Churches, represented by its executive secretary and three of its seven presidents; the YWCA; the YMCA; Friends World Committee for Consultation (Quaker); Mennonite World Conference; Reformed Ecumenical Synod; Baptist World Alliance (which includes the Southern Baptist Convention); Disciples of Christ; World Alliance of Reformed Churches; Lutheran World Federation; Anglican Communion; Old Catholic Union of Utrecht; the Assyrian Church of the East; Orthodox churches. Also invited were 15 Roman Catholic bishops, and leaders of six Roman Catholic Franciscan organizations (Ecumenical Press Service, October 26-31, 1986).

Among those in attendance were the following:

Pope John Paul II
Robert Runcie, Archbishop of Canterbury
Emilio Castro, head of the World Council of Churches
Greek Orthodox Archbishop Methodios of Thyateira and Great Britain, archbishop and delegate of

Ecumenical Patriarch Dimitrios
Gunnar Stalsett, head of the Lutheran World Federation
Allan Boesak, head of the World Alliance of Reformed Churches
Metropolitan Filaret, Russian Orthodox Church
Mother Teresa, Roman Catholic nun
Susanna Telewona, a vice-president of the Lutheran World Federation
Nita Barrow and Marga Buhrig, WCC presidents
Bernice Schrottenboer, Reformed Evangelical Synod
Val Ferguson, general secretary of Friends World Committee for Consultation (Quakers)
Lydia Breen and Doreen Boyd, World YWCA staff

These denominational leaders represented 32 denominations, whose adherents number perhaps two billion people, or roughly 50% of the world’s population.

Someone might argue that these men and women did not officially represent the people of their denominations and organizations. We respond with this question. If the members of these denominations and organizations considered the actions of their leaders apostate, why weren’t the leaders disciplined? Silence and inaction in the face of evil is as wicked as direct participation!

Also represented at the Day of Prayer for World Peace were leaders of 11 non-Christian religions: Hindus, Sikhs, Buddhists, Judaism, Islam, African and North American animist (who worship spirits and nature), Japanese Shintoists, fire-worshipping Zoroastrians, Baha’i. The Dalai Lama, exiled Buddhist leader who is supposed to be the god-king of Tibet, was at the forefront of the activities, as was Elio Toaff, chief Jewish rabbi of Rome. The Dalai-Lama and John Paul II have become close friends, and the Buddhist god-king was seated at the immediate left hand of the pope. It should be noted that all of these leaders worship false gods and are therefore breakers of the first commandment of God’s Holy Law—“Thou shalt have no other gods before me” (Ex. 20:3).

What Transpired at Assisi? The events of the Day of Prayer for World Peace were divided into four main parts: First was the greeting by Pope John Paul II, who was the organizer of the program. The participants then moved to various places in the city for two hours of private prayers, after which they came back together and held prayers in the presence of one another. Finally, following a few other rituals for peace, there was a supper and the farewell address by the pope.

WORLD COUNCIL OF CHURCHES

An interesting description of some of the strange events at Assisi is given in an Associated Press report:

ASSISI, Italy — Chants, temple bells and pagan spells echoed around the Roman Catholic shrines of Assisi yesterday as Pope John Paul II and his 200 guests from the world's 12 main religions prayed for world peace...

The medicineman of the Crow Indians [spirit worshipers], Chief John Pretty-on-Top, offered to cast out evil spirits. Many came forward, among them a young Franciscan monk.

In a chapel down the road, the head of the Zoroastrian church in Bombay prayed before a fire that symbolized his God.

Next door, six turbanned Sikhs—all Italian converts—sat chanting their prayers in the lotus position to gramophone music.

At an old Roman temple, shoeless Moslems sat on prayer mats.

The 14th Dalai Lama, exiled god-king of Tibet, headed the strong Buddhist contingent, mumbling sutras amid tinkling bells at the Basilica of St. Peter.

In the gardens outside, a Shinto sect called Tenrikyo, in black kimonos, swayed to temple music.

African animists, their togas the envy of any designer, invoked the spirits of trees and plants to come to the aid of peace... (*Christian Beacon*, Dec. 25, 1986, p. 7).

What Prayers Were Said at Assisi? Examples of the kinds of prayers that were offered to the false gods are seen in the prayers of the representatives from Africa and North America:

Two tribal animists from Africa intoned, "Almighty God, the Great Thumb we cannot evade in tying any knot, the Roaring Thunder that splits mighty trees, the All-Seeing Lord up on high who sees even the footprints of an antelope on a rock mass here on earth ... you are the cornerstone of peace."

Smoking a ceremonial peace pipe, John Pretty-on-Top, a Crow Indian medicine man from Montana, in full-feathered headdress, recited, "O Great Spirit, I raise my pipe to you, to your messengers the four winds, and to mother earth, who provides for your children ... I pray that you bring peace to all my brothers and sisters of this world" ("A Summit for Peace in Assisi," *Time*, Nov. 10, 1986, pp. 78-79).

An Hour of Great Darkness. This Day of Prayer for World Peace was a day of great spiritual darkness. The prayers for peace were not answered. heaven was brass. God's ear was closed to the abominations of that day. The nations have not laid down their arms. These religious leaders completely ignored God's warning in 1 Thessalonians 5:3—"For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

WCC Dancing with Idolatry

Paganism is becoming widely accepted within the World Council. The last two WCC general assemblies (in 1983 in Vancouver, British Columbia, and in 1991 in Canberra, Australia,) featured speakers from heathen religions. Both meetings were opened, in fact, by animists who lit fires upon heathen altars, then danced around them!

In the opening of the Vancouver assembly, North American Indians were invited to build an altar. They tossed offerings of fish and tobacco into a fire for their nature gods, and danced around the altar. Candles that were used in the worship services of this conference were lit from that pagan fire which was kept burning throughout the Assembly.

The meeting in Canberra was opened by almost-naked Australian aborigines who built a heathen fire and danced around it. Those who attended this WCC conference walked through the smoke from that idolatrous altar as a purification rite before they entered the "worship" tent for the opening assembly.

One of the key speakers in Canberra was Korean professor Chung Hyun-Kyung, who exalted pagan concepts of God, as we have already noted. For her unspeakable blasphemies Chung received a standing ovation from the WCC delegates!

A similar thing happened at the "Ecumenical Moment '88," jointly sponsored by the National Council of Churches in America and the World Council of Churches. Held in New York state from June 20—July 1, 1988, this meeting also began with a heathen ritual. Consider this description by one who attended:

"OUR FIRST WORSHIP 'CELEBRATION' FOUND US OUTDOORS AT A GARDEN POND OFFERING PRAYERS AND WATER LIBATIONS TO THE SEVEN SPIRITS OF THE SEVEN DIRECTIONS OF THE UNIVERSE ('O Spirit of the North, blow upon us... O Spirit of the East... West... South... Above... Below... Center...'). What to any objective observer was sheer paganism, we were told, was simply an exercise in discovering the ecumenical variety of spiritual expression and experience that we must learn to share if we are to be truly one" (Mark E. Chapman, "A State of the Church Report: Ecumenical Paganism," *Lutheran Forum*, Advent, 1988).

May 1988, the National Council of Churches in America held a meeting in Arlington, Texas, called "A Gathering of Christians." A 25-member team assisted the NCC in planning this event, including representatives of Protestant, Orthodox, Evangelical and Roman Catholic churches. Here, again, heathen practices were emphasized and there was worship of one of the popular deities of ecumenism: the female god

"WHILE ONE GROUP PRACTICED PRINCIPLES OF BUDDHIST MEDITATION, ANOTHER WAS INTRODUCED TO ASIAN SPIRITUAL EXERCISES. IN ANOTHER WORKSHOP, A GROUP OF PEOPLE WERE CELEBRATING FEMININE... IMAGES OF GOD. ... through prayer, song, mime, and dance. ... There was no acknowledgement by the NCC that some of the forms of prayer and spiritual exercises, being from non-Christian sources, might be unbiblical and unchristian" (*Christian Research Journal*, Summer, 1988).

We could give many more examples of this, but even this is sufficient to show the frightful direction of the ecumenical movement—toward paganism and Rome. This, of course, is exactly what we would expect from Bible prophecy. "Watch, therefore: for ye know not what hour your Lord doth come" (Mt. 24:42).

Children Are Their Oppressors and Women Shall Rule over Them

The prophet Isaiah, in describing the apostate condition of Israel, said, "As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths" (Is. 3:12).

The apostate ecumenical movement is enjoying the fulfillment of this prophecy today. At the World Council of Churches Seventh General Assembly in Canberra, Australia, many who stood to preach and to lead the business meetings were women. Angry women! One of the two keynote addresses was delivered by radical Korean feminist Chung Hyun-Kyung. "Reverend" Violet Sampa-Bredt of Zambia told the ecumenical gang that Junia in Romans 16 was an apostle and that anyone who is involved in the work of the church is an apostle. She spoke of "the lie that only men can be ministers." Aruna Gnanadasan of India, director of the WCC's Sub-unit on Women, spoke disparagingly of the "male-dominated structures of the churches" and said, "It is urgent for the whole church to be in solidarity with women." Andrea Carmen spoke on "that most important women," Mother Earth, and longed for the return to the days of the strong "matriarchy which saw clans being passed on through women." After describing the supposed exalted status of women in ancient North American Indian culture, she complained that "Western education and Christianity placed women on the bottom and not as a source of leadership."

Margot Kaessman came up with a unique interpretation of Genesis 3, asking, "Is it really sin to long for knowledge?" She claimed that Eve "was filled with the spirit of freedom," and said, "Eve's sin had nothing to do with sexuality, and yet the common interpretation is filled with hints at sexuality." She was denying the traditional apostolic interpretation which says that Eve was deceived because she was the weaker

vessel and that she was not supposed to make such decisions on her own. Or course "Ms." Kaessman is from Germany, which has been on the cutting edge of theological weirdness for almost two centuries.

"Reverend" Constance Parvey of the Evangelical Lutheran Church in America claimed that the issue of the ordination of women was a unity issue. Men and women are one in the "body of Christ" and therefore should be allowed the same functions. "In the early life of the Church women were at the center but a patriarchal reading of the Scriptures had marginalized them. Now a separate ecclesiology for women and men existed in the church." Of course, this "patriarchal reading" could not possibly have anything to do with the fact that the Apostles plainly limited the women's role in the church in regard to leadership, could it? She urged women to enter the theological arena and equip themselves as theologians.

The children had their say at the WCC meeting as well. Roughly 200 youth delegates and stewards "expressed concern at the failure of member churches to send the recommended proportion of youth delegates" (*CCA News*, Jan-Mar. 1991, Christian Conference of Asia, pp. 12, 13). The Assembly repented and agreed to appoint a youth as one of the seven WCC presidents. Priyanka Mendis, 25, executive secretary of the Committee for Justice and Peace of the NCC in Sri Lanka, was later elected. (A youth is defined by the WCC as someone under 27 years old.) This didn't satisfy the clamoring youth, though. They held up a banner warning the Assembly that it was committing "ecumenical suicide" by ignoring the youth. They were angry because only eight percent of those elected to the WCC Central Committee were youth. All of this reminds me of something I read in the book Isaiah one time.

Episcopal Bishops Worships in Buddhist Temple

John Spong, Episcopalian bishop of Newark, New Jersey, worshipped in a Buddhist temple on a trip to Hong Kong and claimed that he was on holy ground. Consider this amazing report in Spong's own words:

In the late fall of 1988, I worshiped God in a Buddhist temple. As the smell of incense filled the air, I knelt before three images of the Buddha, feeling that the smoke could carry my prayers heavenward. IT WAS FOR ME A HOLY MOMENT FOR I WAS CERTAIN THAT I WAS KNEELING ON HOLY GROUND. ...

My conviction is that the true God, the divine mystery, the essence of holiness, is within and beyond all of these ancient worship traditions. God is pointed to by all, captured by none. So, WHEN I VISIT A BUDDHIST TEMPLE IT IS NOT FOR ME A PAGAN PLACE, and its worship is not the worship of idols as I was taught in my early Christian upbringing. IT IS RATHER A HOLY PLACE where human beings different from me have felt the presence of God...

I WILL NOT MAKE ANY FURTHER ATTEMPT TO CONVERT THE BUDDHIST, THE JEW, THE HINDU OR THE MOSLEM. I am content to learn from them and to walk with them side by side toward... God... (John Spong, "A dialogue in a Buddhist temple," *The Voice*, January, 1989, official publication of the Diocese of Newark of the Episcopal Church USA).

WCC Finds Spirituality in Pagan Religions

The following are some quotes from a World Council of Churches dialogue held Dec. 1-5, 1987, in Kyoto, Japan. The theme was "Spirituality in Interfaith Dialogue," and the amazing testimonies by those involved show a gross ignorance of the Gospel of Jesus Christ and true Bible Christianity. The following quotes are from the WCC publication *Spirituality in Interfaith Dialogue* edited by Tosh Ari and Wesley Ariarajah:

"Listening to the Silence: Through Zen and Taizé" - by Michael Como—I realized that just as the monks at Hosshinji [a monastery of Zen Buddhism where Como was staying] insisted that EACH OF US WAS SHAKYAMUNI BUDDHA IN OUR OWN BODIES, SO TOO COULD I FIND MARY IN THE WOMAN BESIDE ME... (p. 6).

Upon arriving here [Hiraizumi] I first stayed with the family of a Buddhist priest for six months. EVERY MORNING WE CHANTED SUTRAS BEFORE THE BUDDHA Dainichi, every evening I prayed before my Franciscan cross and an icon of Mary (p. 6).

I now live in my own house, I CONTINUE TO PRAY DAILY BEFORE MY JAPANESE-STYLE ALTAR. UPON IT, ALONG WITH THE IMAGES OF JESUS AND MARY, IS AN ICON OF SHAKYAMUNI BUDDHA... (p. 7).

"Discovering the Incarnation" - by Diana Eck—My own capacity to "see" the incarnation has been extended greatly by the faith of Hindus (p. 10).

In Shiva's city I began to see that it is precisely in this place, in the full presence of suffering and death, that HINDUS AFFIRM THE FULL AND ETERNAL PRESENCE OF SHIVA and the faith of safe-crossing to the far shore (p. 11).

"Enlightenment through Zen" by Thomas G. Hand, SJ —For almost twenty years now I have been engaged in interfaith dialogue, especially in the field of practical spirituality. I am an American Jesuit priest, and I have lived in Japan for 29 years. FOR SIX YEARS I FORMALLY PRACTICED ZEN under Yasutani Hakuun Roshi and Yamada Koun Roshi, Kamakura. I am still doing Zazen. For the past three-and-a-half years I have been on the staff of Mercy Center, Burlingame, Calif., USA, especially engaged in the programme of our Institute of Contemporary Spirituality (pp. 49-50).

Beginning with the external and bodily, the main place of most of our meditations here at Mercy Center is the Rose Room (so called because the unfolding rose is the symbol of enlightenment in the West just as the lotus is in the East). On the walls are Japanese shikishi (fine paper squares) with Zen sayings in Sino-Japanese

ideographs, two Taoist paintings and a picture of the Miroku Bosatsu (Maitreya Bodhisattva) from Koryuji, Kyoto. These are well received by people and set a good tone to the room. However, the main shrine or centerpiece has, of course, the cross as central. IT IS HOPED THAT BEFORE TOO LONG THIS CROSS WILL GIVE WAY TO A STATUE OF CHRIST SEATED IN MEDITATION, a statue which will include clear influence from Buddhist statuary in its simplicity and feeling...

Another area in which other faith influence is apparent is in our chanting. We chant briefly at the beginning of meditation periods, in order to bring our energies together and to create that special silence that arises after chanting. WE USE THE SACRED SYLLABLE OM IN ITSELF AND ALSO JOIN IT TO THE HEBREW NAMES OF MARY AND JESUS (Om Miriam, Om Jeshua). At first glance this may seem like a hybrid, but actually it turns out to be an excellent chant (pp. 50,51).

To find supposed spirituality in heathen religions is folly. There is no spiritual life whatsoever in paganism.

Consider the testimony of Isaiah 8:20—"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Consider the testimony of John 14:6—"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Consider the testimony of Acts 4:12—"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

We see, then, the utter folly of these statements by so-called Christian leaders who attended the WCC "Spirituality in Interfaith Dialogue." They are the blind leading the blind.

Professor Dislikes New Testament Missions

In the weekly news publication of the World Council of Churches, the Ecumenical Press Service, for Nov. 11-20, 1985, some quotes are given from a presentation made to a Church of South India consultation held in Bangalore, India, October 1985. The speaker was S.J. Samartha, a presbyter of the Church of South India, a consultant to the Christian Institute for the Study of Religion and Society, and a visiting professor at United Theological College, Bangalore. The title of his speech was "Dialogue and Mission in India." Consider what this ecumenist thinks about missions and the Christian's relationship with false religions:

"The question before the church in India is not whether it should be in mission, but what kind of mission. In recent years the words from Matthew 28:18-20: 'Go, baptise, make disciples, teach,' have been interpreted and practiced in such a militant and aggressive fashion that mission has come to mean 'conquest for Christ.' It

has become 'Onward Christian soldiers, marching as to war.' Mission is understood as an activity against other religions. MOST CHRISTIANS UNDERSTAND MISSION AS WORKING FOR THE EXTENSION OF CHRISTIANITY AND THE EXTINCTION OF OTHER RELIGIONS. [THIS] IS A TRAGIC DENIAL OF GOD'S LOVE FOR ALL HUMANITY. This makes dialogue impossible."

This professor rejects the Bible and the Great Commission of the Lord Jesus Christ. The Bible says Jesus Christ ALONE is the Way, the Truth, and the Life. The Bible says no man can come to the Father except through Jesus Christ, that no other name is given under heaven whereby we must be saved (Jn. 14:6; Ac. 4:12). The goal of the Great Commission is indeed the extension of true Christianity to the exclusion of false religions. We do not seek to destroy false religions through political or social efforts, but we do proclaim to them that salvation is only through Jesus Christ. The professor says this is a denial of the love of God for all humanity. Just the opposite is true. The love of God is witnessed through the offer of Jesus Christ. To replace the proclamation of the Gospel with dialogue is to rob men of the love of God.

Non-Christians Are "Brothers and Sisters in God"

The WCC Ecumenical Press Service for March 1-9, 1985, contained a "vision of the Young Men's Christian Association (YWCA) in contemporary Asia." The YWCA is a member of the World Council of Churches. Christopher Duraisingh, professor of theology at United Theological College in Bangalore, India, is the author of the article:

"Forms of distorted and exclusive emphasis on redemption that lead to a spirit of separation of Christians from all else must be questioned. ... Any emphasis upon the doctrine of redemption to the exclusion of the doctrine of creation must be questioned. When we understand the doctrine of creation RIGHTLY, WE KNOW THAT WE BELONG TOGETHER ALONG WITH OUR NON-CHRISTIAN BROTHERS AND SISTERS TO GOD. WE CANNOT ARTIFICIALLY SEPARATE OURSELVES FROM THE REST OF THE HUMAN COMMUNITY IN THE NAME OF EXPERIENCE OF REDEMPTION. ... As we seek co-operation with persons of other faiths in Asia, we will be led to understand the nature of the church anew as well. WE SHALL REFUSE TO UNDERSTAND THE CHURCH AND THE WORLD IN ANTITHETICAL TERMS."

The Bible very plainly DOES understand the church and the world in antithetical terms. The Apostle John wrote "And we know that we are of God, and the whole world lieth in wickedness" (1 Jn. 5:19). James said, the "friendship of the world is enmity with God" (Ja. 4:4). The Lord Jesus Christ said, "I pray not for the world, but for them which thou hast given me; for they are

thine" (Jn. 17:9). The Bible does not say that non-Christians are brothers and sisters in God. On the contrary, the Bible says of those who are outside of Christ that they are "of your father the devil" (Jn. 8:44), "dead in trespasses and sins" (Ep. 2:1), "children of disobedience" (Ep. 2:2), "children of wrath" (Ep. 2:3), "having no hope, and without God in the world" (Ep. 2:12), "far off" (Ep. 2:13).

Chanting Better Than Prayer

An article appearing in the March 1988 issue of the World Council's monthly publication *One World*, encouraged the readers to adopt heathen practices from Buddhism and Taoism. Someone might argue that the WCC is not promoting heathen practices through publishing such an article, but are only reporting what the author of the article believed personally. We would reply that no one publishes an article in a magazine without comment if they do not want their readers to give serious consideration to it. Don't be confused by the double-speak of apostate groups. On the one hand they publish all sorts of heresies, and on the other hand they often try to escape the consequences of what they have printed. The record stands. These are the kind of things they consider important enough to take up space in their publications. Consider this strange report from the WCC publication:

Coming from an ordinary Chinese humanistic milieu, where the air is a mixture of Confucianism, Taoism and Buddhism, I EXPERIENCED A SENSE OF UNSETTLEDNESS IN MY EARLY YEARS OF CHRISTIAN LIFE, A FEELING OF SOMETHING MISSING.

Finally in the late 1960s, I WAS ABLE TO SEE THE INADEQUACY FOR ME OF CHRISTIAN THEOLOGY AND SPIRITUALITY. ... I turned to my own Chinese religious-spiritual traditions to search for a more wholistic and integrated philosophy of life. Since I found it difficult to make sense out of theology, I decided not to be troubled by my inability, but to follow the direction of Ch'an (Zen) Buddhist path to enlightenment: A SPECIAL TRANSMISSION OUTSIDE THE SCRIPTURES; NO DEPENDENCE ON WORDS AND LETTERS; DIRECT POINTING THE HUMAN HEART (SOUL); SEEING ONE'S NATURE AND ATTAINING BUDDHAHOOD. ...

I was no longer able to do this type of practice [normal Christian prayer]. With some necessary adaptation, I have taken up the practice of Mahayana Ch'an (Zen) meditation and Theravada vipassana (i.e., insight awareness) meditation....

CHRISTIAN PRAYER for the most part remains in the dualistic realm where the experience of the ultimate One IS RATHER SHALLOW, that is, it remains still on the level of relationships. THIS IS PRECISELY THE PROBLEM OF WORDS, SYMBOLS AND LOGIC.

In order to go beyond this stage, in addition to silent meditation, I have also taken up the practice of mantra chanting. Mantra chanting, a short, simple repetitive form of vocal prayer, has the power to silence the mind and emotions and eventually to enable the chanter to sink into the abyss of utter silence, where the internal dialogue ceases and a true prayer happens (Chwen Juan A. Lee, "The Search for an inclusive spirituality: A Chinese experience," *One World*, March 1988, p. 22).

The Bible, of course, condemns heathen practices such as these. Buddhist and Taoist meditation is not Christian prayer; it is communication with demons. Prayer is not seeking enlightenment in oneself; it is talking with the Living God through Jesus Christ. The Bible warns against losing control of one's conscious mental activities as those who meditate seek to do. Christians are warned to be sober and vigilant (1 Pe. 5:8; Tit. 2:2, 4, 6), which means to be in control of one's mind and to be on guard continually against spiritual error and deception. Those who practice heathen meditation are disregarding these warnings. Note also that the writer makes light of the role of the Holy Scriptures in prayer. This is demonic. Psalm 119 illustrates how important the Scriptures are in every aspect of the Christian life. We do not know how to pray apart from the Scriptures.

The WCC article claims that words are a hindrance to prayer. Quite the opposite. God communicates in words! The very words of the Bible are an important part of the prayers of those who know God in Truth and who know how to pray properly. The Lord Jesus also warned against repetitive "prayers" such as the mantra chanting mentioned in the WCC article. He said, "But when ye pray, use not vain repetitions, as the heathen do... Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him" (Mt. 6:7-8). Christ then gave a model of how to pray.

Bakerwoman God

To illustrate the radical heresy of the WCC, we offer some poems from a book printed by them in recent years. The book *No Longer Strangers* was a joint project of the Lutheran World Federation, World Council of Churches, World Student Christian Federation, and the World Young Women's Christian Association (YWCA). It was first published in June 1984 and reprinted three times in the first year.

This WCC publication is supposed to be a guideline for worship. Consider some names we are supposed to call God during worship times—The Source, Lady of peace, Lady of wisdom, Lady of love, Lady of birth, Lord of stars, Lord of planets, Mother, Home, Bakerwoman, Presence, Power, Essence, Simplicity.

Nothing could be more blasphemous than these names by which the WCC says we can address God. My friends, God is not a "lady," nor is He a "bakerwoman" nor a "presence" nor the "Lord of planets"!

Throughout this publication God is spoken of in female terms. Consider a few more examples:

O God of a thousand names and faces
Mother and father of all life on earth,
Lady of peace, of love, of wisdom,
Lord of all the stars and planets,
Teach us to know and love you.

Blessing the Bread

In the beginning was God ...
And God loved what SHE had made
And God said, "It is good."
Then God, knowing that all that is good is shared
held the earth tenderly in HER arms
God yearned for relationship
God longed to share the good earth
And humanity was born in the yearning of God
We were born to share the earth...
God said, You are my people,
My friends, My lovers, My sisters,
And brothers
Then God, gathering up HER courage in love, said,
Let there be bread!
And God's sisters, HER friends and lovers,
knelt on the earth
planted the seeds ...

I Believe

I believe in God, MOTHER-FATHER SPIRIT
who called the world into being,
I believe in God, who because of love for HER
creation,
entered the world to share our humanity,
to be rejected, to die, but finally
to conquer death and to bind the world to
HERSELF.

Prayer of St. Anselm

And Thou, Jesus, sweet Lord,
Art Thou not also a mother?
Truly, THOU ART A MOTHER,
And Thou, Jesus, sweet Lord,
Art Thou not also a MOTHER?
THE MOTHER OF ALL MOTHERS ...

Bakerwoman God

Bakerwoman God,
I am your living bread.
Strong, brown, Bakerwoman God ...
Put me in your fire, Bakerwoman God ...
Break me, Bakerwoman God. ...
Bakerwoman God, remake me.

These quotations leave no doubt about the apostasy of the World Council of Churches. It would be difficult to conceive of things more blasphemous, more foolish,

more unscriptural than the things we have quoted from this strange WCC book.

We Must Give up the Idea that Other Religions Living in Darkness

The director of the World Council of Churches dialogue program, Wesley Ariarajah, a Methodist preacher from Sri Lanka, was in Norway in 1987 and said, "It is necessary to leave the idea that all other religions are living in darkness without any experience of God." In an article entitled "Is Jesus the Only Way?" in the May 1987 issue of *International Christian Digest*, Ariarajah said, "I know many Buddhists for whom the conviction about the divinity of the Lord Buddha is so central that they will give their lives to defend it. CAN A CHRISTIAN TURN AROUND AND SAY TO THE BUDDHIST THAT HE OR SHE IS MISGUIDED TO THINK THIS ABOUT THE LORD BUDDHA? WE HAVE NO GROUNDS TO DO SO. ... Exclusive claims, presents as absolute truths, only result in alienation."

At the WCC General Assembly in Australia in 1992, Ariarajah said, "As a Sri Lankan Christian who has read the Hindu writings and the scriptures of the Hindu saints I simply cannot believe that there have not been other people [than Christians] who are familiar with God. It is beyond belief that other people have no access to god or that God has no access to other people. Who is listening to the prayers of the Hindu? ... MY UNDERSTANDING OF GOD'S LOVE IS TOO BROAD FOR ME TO BELIEVE THAT ONLY THIS NARROW SEGMENT CALLED THE CHRISTIAN CHURCH WILL BE SAVED" (*The Australian*, Feb. 11, 1991, cited in the *Reformation Banner*, Apr.-Jun. 1991).

Ariarajah is absolutely wrong. We have every reason to tell the Buddhist that his lord is false and that his religion will lead him to hell. Why? Because the Bible says so! Who is hearing the Hindu's prayer? Nobody! God says of the idolater, "He feedeth on ashes: a deceived heart hath turned him aside..." (Is. 44:20). Of the idolater's prayers, God says, "...one shall cry unto him, yet can he not answer, nor save him out of his trouble" (Is. 46:7). Paul said, "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God..." (1 Co. 10:20). Will only a narrow segment be saved? Yes, and it is a much more narrow segment than Mr. Ariarajah might think, because even most professing Christians will not be saved in that they have rejected the Gospel of Jesus Christ for the traditions of men.

WCC President Says Mary Not Virgin

In a 1986 report in the Ecumenical News Service of the World Council of Churches, Lois Wilson, then one of the seven presidents of the World Council of Churches, made this statement: "And then there is the 'Virgin

Mary.' IN MY VIEW, THE FACT OF HER VIRGINITY HAS NOTHING TO DO WITH HER SEXUAL BEHAVIOUR" (EPS, Dec. 21-31, 1986).

Wilson is an ordained minister of the United Church of Canada and was also its former moderator. She is director of the Ecumenical Forum of Canada. She also has a vile, unregenerate mind! If Mary was not a virgin when Jesus Christ was born, He could not have been sinless, as the sin nature is inherited from the father, through Adam (Ro. 5:12). Maybe Ms. Wilson doesn't understand the facts of life, but virginity DOES have something to do with sexual behavior! The modernist and neo-orthodox delights in double-speak, in redefining Bible terms, but Bible words mean exactly what they appear to mean. Virgin means virgin. Our blessed Lord Jesus Christ was born of a woman who had never known a man sexually. His Father was Almighty God and He was conceived by the Holy Spirit. For this we can rejoice, because He was sinless and could therefore pay the sacrificial penalty the law demanded for our sin.

Statements such as the one made by Lois Wilson reveal just how terribly apostate the World Council and its more than 300 member bodies have become. If the biblical command of separation does not apply to coming apart from this apostasy, it has no application whatsoever! God commands that His people come out from among this awful apostasy. Are you obeying?

WCC Evangelism Means Everyone Already Saved

We warn our readers not to be deceived by the use of terms such as "evangelism" and "spirituality" by liberal ecumenists. They use these familiar terms, but they do not mean what Bible-believing Christians mean. A case in point is seen in a speech by Raymond Fung, who is evangelism secretary of the World Council of Churches. Evangelism secretary! One would think that this man is deeply concerned to see the lost men and women of the nations saved through personal faith in Jesus Christ. Not so. He believes all men are already Christians even if they do not know Jesus Christ, and even if they do not go to church, even if they claim to be atheists, even if they worship idols!

His speech was delivered to a meeting sponsored by the Ecumenical Council of Denmark, the Danish Missionary Council, and Council on Inter-Church Relations of the Evangelical-Lutheran Church in Denmark. The subject was "Church Without Limits." Consider a quote from this World Council "evangelist":

"BUT, HOW DO WE SEE THE 90 PERCENT [THE PERCENTAGE OF DENMARK'S CITIZENS THAT DO ARE NOT PRACTICING CHRISTIANS] THEOLOGICALLY? I would suggest that it is proper and useful to relate to the inactive and indifferent as if they are indeed Christian ... HOWEVER SECULAR AND

WORLD EVANGELISM - WRINGED

NON-RELIGIOUS THEIR OUTLOOK IS, I WOULD SUGGEST THAT WE SPEAK TO THEM AS IF THEY ARE INDEED CHRISTIANS" (Ecumenical Press Service, Dec. 1-5, 1986).

The message of the Lord Jesus Christ to lost men was a different matter altogether than of Mr. Fung. "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Lk. 13:3).

WCC Members

The 342 member bodies of the World Council of Churches include the American Baptist Convention; Association of Evangelical Lutheran Churches; Anglican Church of Canada; Baptist Union of Great Britain and Ireland; Canadian Yearly Meeting of the Religious Society of Friends (Quaker); Christian Church in Canada; Church of the Brethren; Church of England; Episcopal Church; Evangelical Lutheran Church in Canada; Federation of Swiss Protestant Churches; International Council of Community Churches; Methodist Church of the United Kingdom; Methodist Church in Singapore; Moravian Church in Great Britain and Ireland; National Baptist Convention of America, National Baptist Convention, USA; Presbyterian Church in Canada, USA, and Wales; Progressive National Baptist Convention USA; Reformed Church in America; Union of Evangelical Christian Baptists of the former USSR; Union of Welsh Independents; United Church of Canada; United Church of Christ USA; United Methodist Church USA; and the Uniting Church in Australia. [See Anglican, Apostasy, Doctrine, Eastern Orthodox, Ecumenical Movement, Episcopal, Lutheran, Methodist, Modernism, New Evangelicalism, Presbyterian, Separation, Timothy, Unity, Universalism, Women Preachers.]

WORLD EVANGELISM. A term used to describe Christ's command to preach the Gospel to all the world and to make disciples of those who believe (Mt. 28:18-20; Mk. 16:15; Lk. 24:44-48; Ac. 1:8). [See Gospel, Great Commission.]

WORLDLY. The condition of a Christian who follows the fleshly ways of the world (Tit. 2:12). [See Carnal, Holy, Spirituality, World.]

WORMWOOD. A plant which has a bitter, nauseous taste; often used to describe God's judgment (De. 29:18; Pr. 5:4; Je. 9:15; 23:15; Lam. 3:15, 19; Am. 5:7; Re. 8:11).

WORSE LIKING. Worse looking (Da. 1:10).

WORSHIP. To bow down; to honor; to exalt; to pay homage; to reverence (Ge. 24:52; Ex. 4:31; 12:27; 24:1; 33:10; 34:8; Mt. 2:11). Bible truths about worship: Only the Lord God of the Bible is to be worshipped (Ex. 20:1-6; 34:14; 2 Ki. 17:36; Mt. 4:10; Ac. 10:25, 26). Not even angels are to be worshipped (Re. 22:8, 9). Jesus Christ is to be worshipped (Mt. 2:11; 8:2; 9:18; 14:33; 15:25; 18:26; 20:20; 28:9, 17; Ph. 2:9-11; He. 1:6). Worship is in vain if based on the traditions of man instead of the Word of God (Mt. 15:9; Mk. 7:7). Worship must be in Spirit and in truth (Jn. 4:24; Ph. 3:3). The world will one day worship the devil and his Antichrist (Re. 13:4, 8, 12, 15). [See Jesus Christ, Music, Offerings, Priest.]

WORTHIES. Nobles (Na. 2:5).

WOT, WOTTETH. The present tense of wit; to know (Ge. 21:26; 39:8; 44:15; Ac. 3:17; 7:40; Ro. 11:2; Ph. 1:22).

WOULD GOD. An exclamation which means "If only this would be so" (Nu. 11:29; 14:1; De. 28:63; 2 Sa. 18:33; 2 Ki. 5:3).

WOULD NONE OF. Would not have; refused (Pr. 1:25).

WOULDEST NEEDS. [See Needs.]

WRATH. [See Anger, Day of the Lord, Great Tribulation, Judgment.]

WROTH. Wrath; anger [See Wrath.]

WREATHEN. Interwoven; twisted; braided (Ex. 28:14).

WREST. To twist; pervert (Ex. 23:2; De. 16:19; Ps. 56:5; 2 Pe. 3:16).

WRETCHED. Miserable; sunk in deep affliction (Nu. 11:15; Ro. 7:24; Re. 3:17).

WRINGED. Wrung (Ju. 6:38).

-X-

XERXES. [See Artaxerxes.]

XMAS. A common abbreviation for Christmas, which removes the name of Jesus Christ. [See Christmas.]

-Y-

YAHWEH. An alternate spelling of Jehovah. [See Jehovah.]

YEARN. To be stirred with emotion; to feel an earnest desire (Ge. 43:30; 1 Ki. 3:26).

YESTERNIGHT. Last night; yesterday (Ge. 19:34; 31:29, 42). "We retain 'yesterday,' though yesternight has become obsolete. In old English many other such compounds are found; yestermorn, yestere'en, yestereve, etc. (The Bible Word-Book).

YOKE. The harness that secures an animal to a cart or plough; and the beam to which two animals are fastened for any purpose of labor; it is also used to denote the number two, as "a yoke of oxen" (1 Sa.

11:7). It is employed as a symbol of servitude and slavery (Je. 28:2-14; 1 Ti. 6:1). Also of the grievous bondage of being under the law (Ac. 15:10; Ga. 5:1). The Lord Jesus invites the believer to take His yoke upon him, and to learn of Him (Mt. 11:29, 30); that is, giving up self-will, to be in submission to the will of God, content to be in the lowest place; and such will find rest to their souls. His yoke is easy, and His burden is light (Concise).

YOKEFELLOW. Colleague; comrade (Ph. 4:3).

YONDER. Beyond; thither; over there (Ge. 22:5; Nu. 16:37; 23:15; Mt. 17:20; 26:36).

-Z-

ZAANAIM (great migration, removals). Ju. 4:11.
ZAANAN (going forth). Mi. 1:11.
ZAANANNIM (great migration). Ju. 4:11.
ZAAVAN (commotion, great tremor). Ge. 36:27.
ZABAD (he has given a dowry). 1 Ch. 2:36.
ZABBAI (the justice of God). Ezr. 10:28.
ZABBUD (a donation). Ezr. 8:14.
ZABDI (the gift of God). Jos. 7:1.
ZABDIEL (the gift of God). Ne. 11:14.
ZABUD (given by gift). 1 Ki. 4:5.
ZABULON (habitation desired, abiding). Latinized Greek form of Zebulun (Potts) (Mt. 4:13).
ZACCAI (he was pure, innocent). Ne. 7:14.
ZACCHAEUS (pure, clean). The tax collector who was converted when Christ passed through Jericho (Lk. 19:1-10). [See Publican.]
ZACCUR (remembrance, mindful). 1 Ch. 25:2.
ZACHARIAH (remembering the Lord). 2 Ki. 14:29.
ZACHARIAS (remembering the Lord). Greek form of Zechariah (Lk. 1:5).
ZACHER (remembered). 1 Ch. 8:31.
ZADOK (just). 2 Sa. 8:17.
ZAHAM (pride, fatness). 2 Ch. 11:19.
ZAIR (small, ignoble). 2 Ki. 8:21.
ZALAPH (fraction, an opening). Ne. 3:30.
ZALMON (very shadowy). 2 Sa. 23:28.
ZALMONAH (gift of a shadow). Nu. 33:41.
ZALMUNNA (the covering or shade of an exile). Ju. 8:5.
ZAMZUMMIM (most proud, wickedness). De. 2:20.
ZANOAH (placed far distant). Jos. 15:34.
ZAPHNATH-PAANEAH (revealer of secrets). Ge. 41:45.
ZAPHON (hidden, northeast wind). Jos. 13:27.
ZARA (rising, brightness). Mt. 1:3.
ZARAH (rising, brightness). Ge. 38:30.
ZAREAH (an assembly). Ne. 11:29.
ZARED (the luxuriant branches of trees cut off). Nu. 21:12.
ZAREPHATH (pouring forth). 1 Ki. 17:9.
ZARETAN (straitness of the dwelling). Jos. 3:16.
ZARETH-SHAHAR (brightness of the morning). Jos. 13:19.
ZARTANAH (straitness, ambush). 1 Ki. 4:12.

ZARTHAN (straitness of the dwelling). 1 Ki. 7:46.
ZATTHU (an ornament, an honor). Ne. 10:14.
ZATTU (an ornament, an honor). Ezr. 2:8.
ZAVAN (commotion, great tremor). 1 Ch. 1:42.
ZAZA (shining, prominent). 1 Ch. 2:33.
ZEAL. Passionate ardor in pursuing anything; enthusiasm; energetic; vigorous; fervor. God desires that His people be zealous of good works (Tit. 2:14). God's people are to be zealous in repentance (2 Co. 7:11; Re. 3:19). Religious zeal without truth is unacceptable to God (Ro. 10:2). Jesus Christ was zealous for the house of God (Jn. 2:17). False teachers are zealous to win converts to their perverted teachings (Ga. 4:17, 18). God is zealous to bring His purposes to pass (Is. 9:7; 37:32). God will clothe Himself in zeal to judge sinners and bring His Kingdom into this wicked world (Is. 59:16-19; Eze. 5:13). Epaphras was commended for his zeal in the work of God (Col. 4:12, 13). The zeal of a church in the service of God can provoke others to good works (2 Co. 9:2). [See Employment, Labor, Industrious, Labor, Nazarite, Sluggard.]
ZEBADIAH (God has given). 1 Ch. 26:2.
ZEBAH (a sacrifice, victim). Ju. 8:5.
ZEBAIM (roes). Ezr. 2:57.
ZEBEDEE (gift of God). Father of James and John, two of the Apostles; a fisherman (Mt. 4:21; 10:2; 20:20; 26:37; 27:56; Mk. 1:19, 20; 3:17; 10:35; Lk. 5:10; Jn. 21:2).
ZEBINA (purchasing). Ezr. 10:43.
ZEBOIM (of the serpent breed, fair). A city destroyed with Sodom and Gomorrah (Ge. 10:19; 14:8; Ho. 11:8; De. 29:23). [See Lot, Sodom.]
ZEBUDAH (given by free gift, endowed). 2 Ki. 23:36.
ZEBUL (dwelling together). Ju. 9:28.
ZEBULUN (dwelling wished for, habitation). Tenth son of Jacob (Ge. 30:20; 35:23; 46:14; 49:13; Ex. 1:3; Nu. 1:9, 30, 31; 2:7; 7:24; 10:16; 13:10; 26:26; 34:25; Jos. 19:10, 16, 27, 34; 21:7,34; Ju. 1:30; 4:6, 10; 5:14, 18; 6:35; 12:12; 1 Ch. 2:1; 6:63, 67; 12:33, 40; 27:19; 2 Ch. 30:10, 11, 18; Ps. 68:27; Is. 9:1; Eze. 48:26, 27, 33).
ZECHARIAH (the Lord is remembered). The name of 25 men in the Bible, the most famous being the prophet who wrote the book of Zechariah (Ezr. 5:1; 6:14; Ze. 1:1, 7; 7:1, 8).
ZEDAD (side, coast). Nu. 34:8.
ZEDEKIAH (righteousness of the Lord). The name of five men in the Bible, the most famous being one of the

ZEEB - ZIDON

last kings of Israel before the Babylonian captivity (2 Ki. 24:17, 18, 20; 25:2, 7; 1 Ch. 3:15; 2 Ch. 36:10, 11; Je. 1:3; 21:1, 3, 7; 24:8; 27:3, 12; 28:1; 29:3; 32:1, 3, 4-5; 34:2, 4, 6, 8, 21; 37:1, 3, 17, 18, 21; 38:5, 14-24; 39:1-7; 44:30; 49:34; 51:59; 52:1, 3, 5, 8, 10, 11).

ZEEB (a wolf). Ju. 7:25.

ZELAH (side, a rib). Jos. 18:28.

ZELEK (cleaving, fissure). 2 Sa. 23:37.

ZELOPHEHAD (first opening, firstborn). Nu. 26:33.

ZELOTES (zealous). Lk. 6:15.

ZELZAH (a shade). 1 Sa. 10:2.

ZEMARAIM (cold). Jos. 18:22.

ZEMIRA (a song, vine). 1 Ch. 7:8.

ZENAN (very fruitful). Jos. 15:37.

ZENAS (gift of Jove, living). Tit. 3:13.

ZEPHANIAH (he hid, the Lord has protected). Zep. 1:1.

ZEPHATH (watch tower). Ju. 1:17.

ZEPHATHAH (watch tower). 2 Ch. 14:10.

ZEPHI (expectation). 1 Ch. 1:36.

ZEPHO (expectation). Ge. 36:11.

ZEPHON (hiding, watchman). Nu. 26:15.

ZER (straitness, tribulation). Jos. 19:35.

ZERAH (the beginning of light). Jos. 36:13.

ZERAHIAH (the Lord has risen). Ezr. 7:4.

ZERED (power spread abroad). De. 2:13.

ZEREDA (straitness, ambush). 1 Ch. 11:26.

ZEREDATHAH (a straitening). 2 Ch. 4:17.

ZERERATH (a straitening). Ju. 7:22.

ZERESH (star of Venus). Es. 5:10.

ZERETH (straitness). 1 Ch. 4:7.

ZERI (shape, bringing together). 1 Ch. 25:3.

ZEROR (a bundle). 1 Sa. 9:1.

ZERUAH (leprous, a hornet). 1 Ki. 11:26.

ZERUBBABEL. A governor in post-Babylonian Israel who oversaw the construction of the second temple (1 Ch. 3:19; Ezr. 2:2; 3:2, 8; 4:2, 3; 5:2; Ne. 7:7; 12:1, 47; Ha. 1:1, 12, 14; 2:2, 4, 21, 23; Ze. 4:6, 7, 9, 10).

ZERUIAH (pain, wounded). 1 Ch. 2:16).

ZETHAM (chiefest olive tree). 1 Ch. 23:8.

ZETHAN (choice olive tree). 1 Ch. 7:10.

ZETHAR (very high). Es. 1:10.

ZIA (commotion). 1 Ch. 5:13.

ZIBA (a plant, host). 2 Sa. 9:2.

ZIBEON (a garment of many colors). Ge. 36:2.

ZIBIA (a roe, a doe). 1 Ch. 8:9.

ZIBIAH (a roe, deer). 2 Ki. 12:1

ZICHRI (remembrance of the Lord). 1 Ch. 9:15.

ZIDDIM (sides, borders). Jos. 19:35.

ZIDKIJAH (justice of the Lord). Ne. 10:1.

ZIDON (hunting, fishing). An ancient city mentioned frequently in the Bible; also called "Sidon." Ge. 10:19; 49:13; Jos. 11:8; 19:28; Ju. 1:31; 10:6; 18:28; 2 Sa. 24:6; 1 Ki. 17:9; Ezr. 3:7; Is. 23:2, 4, 12; Je. 25:22; 27:3; 47:4; Eze. 27:8; 28:21-22; Joel 3:4; Ze. 9:2. [See Sidon, Tyre.]

Fulfillment of Prophecies concerning Zidon. The following is from *The Wonders of Prophecy* by John Urquhart:

Zidon still remains, possessing even now about ten thousand inhabitants, it has its walls, its castle, and its mounds of ruins, which testify to the city's ancient extent and greatness. It is still, in that wretched country, a place of importance and strength. But in Ezekiel (28:20-23) there is a prediction regarding Zidon also:

"And the word of the Lord came unto me, saying, Son of man, set thy face toward Zidon, and prophesy against it, and say, Thus saith the Lord God; Behold, I am against thee, O Zidon; and I will be glorified in the of thee: and they shall know that I am the Lord, when I shall have executed judgment in her, and shall be sanctified in her. For I will send into her pestilence, AND BLOOD IN HER STREETS; AND THE WOUNDED SHALL FALL IN THE MIDST OF HER WITH THE SWORD UPON HER ON EVERY SIDE."

Observe the peculiar judgment of Zidon. Blood will be sent into her streets; her wounded shall fall in the midst of her; the sword is to be upon her on every side. No doom of extinction is pronounced against her. She is to be spared, but she is to suffer. One or two facts from her long history will show how the words have been fulfilled.

Under the Persian dominion, when Tyre was deserted, Zidon was still great and populous. It rebelled under Artaxerxes Ochus, and, after a successful resistance, was betrayed to the enemy. When all hope of saving their city was gone, 40,000 citizens chose to die rather than submit to Persian vengeance. They shut themselves up with their wives and children, set fire to their dwellings, and perished amid the flames. The ashes of the city were sold for an immense sum. It was soon rebuilt by the citizens who had been absent at the time of the siege; but the doom of suffering still rested on it. During the Crusades it was taken several times and sacked. It was finally retaken from the Crusaders by Bibars, Sultan of Egypt and Syria, in 1290. But, in every commotion which has troubled that unhappy land, Zidon has had her share. It has been the scene of struggles between the Druses and The Turks, and, again, between the Turks and the French. So late as 1840, when Ibrahim Pasha was driven out of Syria, it was bombarded by the combined fleets of England, Austria, and Turkey, and captured by Admiral Napier,

when again blood was sent into her streets, and her wounded fell in the midst of her.

Suppose now that the names of Tyre and Zidon had changed places—that it had been said Tyre was to live, and Zidon to be utterly destroyed and never to be rebuilt, how complete would have been the refutation of Ezekiel's claim to speak the name of the Lord! But how is it that this interchange of names did not take place? How is it that the city which has never been rebuilt is that of which this very thing and no other is prophesied, and that the city which has continued to exist is that which by the prophet is beheld as existing? And, even though this could be explained, a harder question remains. Zidon, like many another ancient city, might have dwindled into insignificance, so that, in its misery and defencelessness, it should have offered no resistance to any, and have tempted no one's cupidity. How has it happened that these words of the prophet paint her as she has been, and as she is today—a place of strength which age after age has been fought for, and has been passed on, wet with blood, from one possessor to another? There is one explanation in which alone, far though it takes us, the mind will rest with perfect satisfaction. It is, that He speaks here whose thought grasps the ages, and before whom the future has no veil, and who, in these proofs of His faithfulness, writes on man's heart the assurance, "Heaven and earth shall pass away, but My words shall not pass away" (John Urquhart, *The Wonders of Prophecy*). [See Bible, Inspiration, Prophecy, Tyre.]

ZIF (brightness, illuminated). The second month of the Hebrew sacred year, corresponding to parts of April and May (1 Ki. 6:1). Also called Jyar. The harvest (Potts). [See Calendar.]

ZIHA (victory, brightness). Ezr. 2:43.

ZIKLAG (pouring out of water). Jos. 15:31.

ZILAH (a shade). Ge. 4:19.

ZILPAH (gathering together). Ge. 29:24.

ZILTHAI (the shade of the Lord). 1 Ch. 8:20.

ZIMMAH (a chain, thought). 2 Ch. 29:12.

ZIMRAN (great wild goat). Ge. 25:2.

ZIMRI (song of God, praise of God). 1 Ki. 16:9-20; 2 Ki. 9:31.

ZIN (a small palm tree, shrub). 1 Ch. 23:10.

ZINA (ornament). 1 Ch. 23:10.

ZION. The name "Zion" means citadel and it originally referred to one of the hills of Jerusalem that was conquered by David (2 Sa. 5:7). It came to refer to the entire city of Jerusalem. We see from the parallelism in Isaiah 2:3 that Zion and Jerusalem are the same. In Hebrews 12:22, "Zion" refers to the heavenly Jerusalem, but in the Psalms and the other Old Testament prophecies it refers to the earthly Jerusalem. Prophecies such as Isaiah 51:3 and 52:1 describe Zion's restoration,

but the heavenly Jerusalem needs no restoration! [See Israel, Jerusalem, Prophecy, Zionism.]

ZIONISM. The modern movement which began in earnest after the horrors of the Jewish persecutions of World War I and II, and which led to the creation of the modern state of Israel. The following history is from the *New 20th-Century Encyclopedia of Religious Knowledge*:

After the Roman expulsion of the Jews from Jerusalem in A.D. 135, this 'Zion' idea [being identified with Jerusalem] was never divorced from Jewish thinking, and Jewish prayers (both individual and corporate) reiterated the desire to return to their homeland.

The actual term 'Zionism' was not used until the 1890s. literature, Jewish nationalism, and a fresh outbreak of anti-Semitism stimulated groups such as Hoveve Zion ('Lovers of Zion') to raise money to send Jewish settlers to Palestine (a name the Romans had given the land to sever its connection with Judaism). ...

By the outbreak of World War I in 1914, Jews had purchased more than 100,000 acres from large landowners and had reclaimed fertile cultivated areas from marsh areas and deserts. Jewish urban areas also expanded, and in 1909 a group of Jaffa Jews founded Tel Aviv, destined to become modern Israel's largest city.

Pre-modern Zionism emphasized a religious motive and quiet territorial settlement. With the publication of the small booklet entitled *Der Judenstaat* (*The Jewish State: An Attempt at a Modern Solution to the Jewish Question*) by Theodor Herzl in 1896, however, political Zionism was born and with it the modern conception of Zionism.

Der Judenstaat and subsequent articles and speeches, Herzl expounded political, economic, and technical efforts that he believed were necessary to create a functioning Jewish state. The First Zionist Congress met in 1897 and over 200 delegates from all over the world adopted the Basel Program. This program stressed that Zionism sought to create a legal home in Palestine for the Jewish people and would promote settlement, create worldwide organizations to bind Jews together, strengthen Jewish national consciousness, and obtain consent of the governments of the world.

Herzl's thinking was purely secular; in fact, he was an agnostic. The majority of his followers, however, were Orthodox southeastern Europeans. ... Shortly after his death in 1904, approximately 70,000 Jewish people had settled in Palestine. ... Zionism would be transformed into a mass movement and political power during World War I. The British issued the Balfour Declaration in 1917 which bestowed favor upon the establishment in Palestine of a Jewish national home.

ZIOR - ZUZIMS

Zionism was a minority movement and encountered opposition within the Jewish community. American Reform Judaism, for example, claimed that Palestine was no longer a Jewish land and that the USA was 'Zion.' ... it was only the horror of the murder of 100,000 Jews by Russian army units from 1919 to 1921 and, ultimately, the horror of the Nazi Holocaust during World War II in which 6 million Jews were exterminated, that drew Zionists and non-Zionists together in support of Palestine as a Jewish commonwealth—a haven for the persecuted and homeless. In November 1947, a partition plan creating a Jewish state was endorsed by both the USA and the Soviet Union. It was passed by the General Assembly of the United Nations. The State of Israel was formally recognized on May 14, 1948, when British rule ended. [See Israel, Pharisee, Prophecy.]

ZIOR (very small). Jos. 15:54.

ZIPH (mutual pledge). Jos. 15:24.

ZIPHAH (mutual pledge). 1 Ch. 4:16.

ZIPHIMS. Inhabitants of Ziph (Ps. 54: Title).

ZIPHION (eager expectation). Ge. 46:16.

ZIPHRON (pleasant fragrance). Nu. 34:9.

ZIPPOR (a bird). Father of Balak king of Moab, who hired Balaam to curse Israel (Nu. 22:2, 4, 10, 15, 18; Jos. 24:9; Ju. 11:25). [See Balaam.]

ZIPPORAH (a little bird). Ex. 2:21.

ZITHRI (a cave, my secret). Ex. 6:22.

ZIZ (a flower, bloom). 2 Ch. 20:16.

ZIZA (the glory, prominence). 1 Ch. 4:37.

ZIZAH (the glory, prominence). 1 Ch. 23:11.

ZOAN (removal). Nu. 13:22.

ZOAR (smallness). Ge. 13:10.

ZOBA (pressing down). 2 Sa. 10:6.

ZOBAB (pressing down). 1 Sa. 14:47.

ZOBEBAB (fleshy, slothful). 1 Ch. 4:8.

ZOHAR (white, shining). Ge. 46:10.

ZOHELETH (smooth, serpent). 1 Ki. 1:9.

ZOHETH (a separation). 1 Ch. 4:20.

ZOPHAH (double extension). 1 Ch. 7:35.

ZOPHAI (honey of the Lord). 1 Ch. 6:26.

ZOPHAR (constant exultation). Job 2:11.

ZOPHIM (of viewers, watchers). Nu. 23:14.

ZORAH (congregation). Jos. 19:41.

ZOREAH (congregation). Jos. 15:33.

ZOROBABEL (dispersion of confusion). Mt. 1:12.

ZUAR (very little). Nu. 1:8.

ZUPH (honeycomb). 1 Sa. 1:1.

ZUR (a rock, great stone). Nu. 25:15.

ZURIEL (God a rock). Nu. 3:35.

ZURISHADDAI (omnipotent rock). Nu. 1:6.

ZUZIMS (commotions, posts of a door, beauty). Ge. 14:5.

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